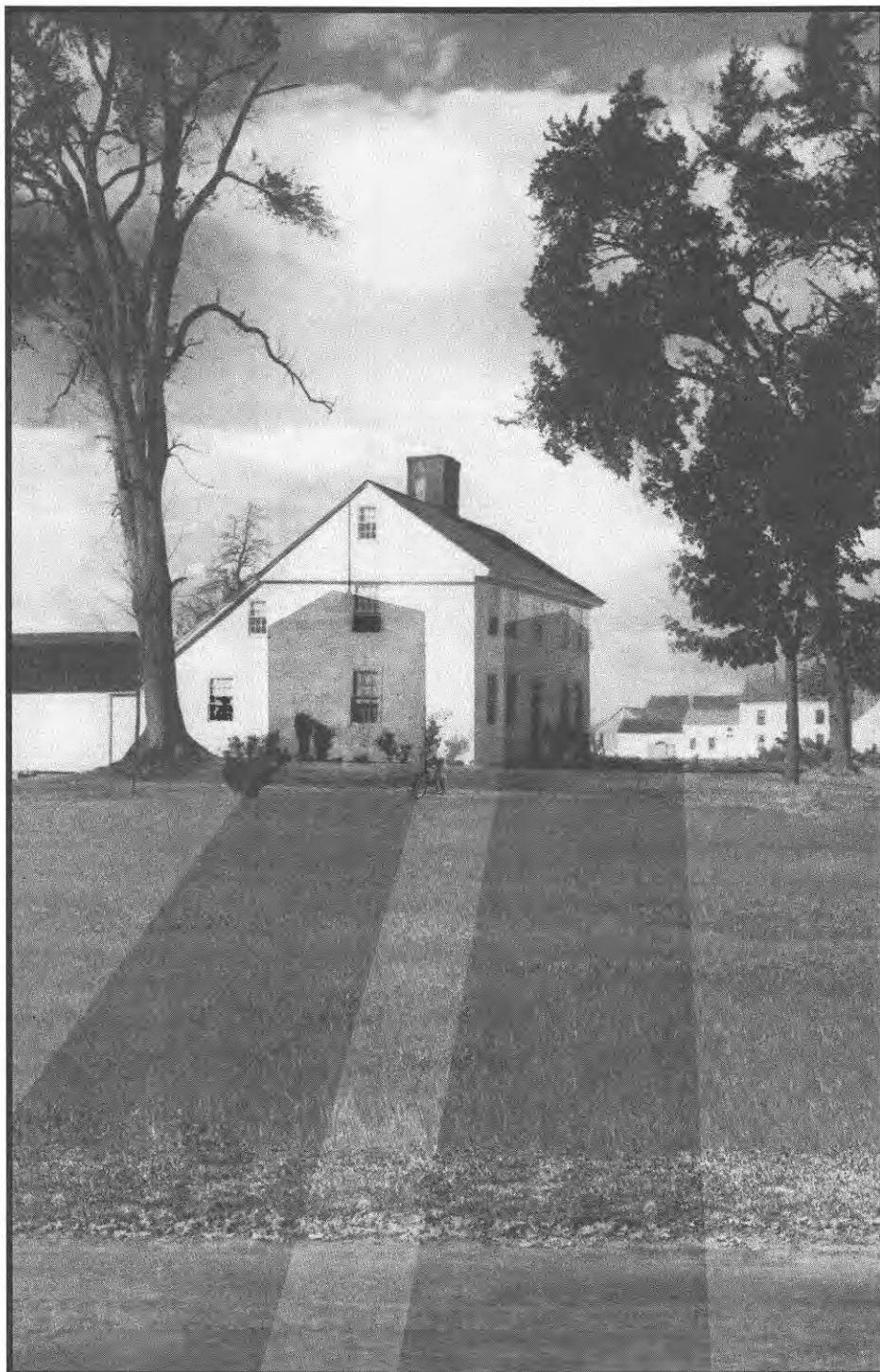


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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Essay on War

**Peaceable
Communities
in a Time of
Conflict**

Authority

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



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Among Friends

Pioneering the Possibilities

A year has passed since the devastating attacks on the World Trade Center and the Pentagon. This month there will be memorial services throughout our nation and much will be said about what the United States represents. There will be talk of democracy and freedom and continued outrage over the death of innocents on U.S. soil; far less will be said about the civilian casualties that are still mounting in Afghanistan, more innocent bystanders than died in New York City when the World Trade Center towers collapsed.

During this year of reflection on the course of recent history, we've heard many well-intentioned people give speeches about "the American way of life." As civil liberties have been eroding, I've grown increasingly uneasy that the "American way of life" we in the U.S. are so intensely ready to defend, with or without allies, anywhere in the world is more about our self-proclaimed right to SUVs, designer clothes, and an excess of other material things than about the fundamental concepts of freedom, equality, or justice for all. Our attachment to our automobiles in particular seems to be driving a great deal of what has transpired this year, as the international tensions over access to oil have been noticeable in the ongoing battle to secure Afghanistan, in the polarization in the Middle East, and in our administration's open intention of unseating Saddam Hussein in Iraq.

In July, Walter Wink made an evening presentation at the Friends General Conference Gathering in Normal, Ill. While his entire talk was of interest, I particularly noted his suggestion that people of faith ought to be living the kingdom right now "inside the shell" of the old regime. That statement is echoed in this issue in a quote from Howard Zinn (p.8): "The future is an infinite succession of presents, and to live now as we think human beings should live, in defiance of all that is bad around us, is itself a marvelous victory."

Change is usually incremental, and that opens for us the opportunity to pioneer tomorrow's solutions today. In this issue we offer some suggestions on how to go about this. Cameron McWhirter, in "Essay on War" (p.6), urges Friends to engage with the hard questions of our time and to seek guidance in worship. Chip Poston, in "Peaceable Communities in a Time of Conflict" (p.8), makes a number of suggestions that Friends schools—and meetings, and families—can pursue, from open forum discussions to understanding the politics of energy and oil, and finding ways to consume less. In "Friends Don't Let Friends Drive" (p.19), Anne Felker makes a cogent argument for finding ways to give up using our cars; Caroline Balderston Parry chronicles doing just that in "My Car Died in Toronto" (p.22).

These past few months have given us a dismal display of corporate greed preying upon hardworking ordinary U.S. citizens who've lost much of their retirement investments and life savings in the scandalous unraveling of Enron, Arthur Andersen, WorldCom, Adelphia, Xerox and other companies. Perhaps the stunning avarice of our American corporate CEOs and those who have colluded with them will have the unexpected positive effect of getting us moving in the direction of downsizing our personal expectations—and focusing our energies and aspirations on restructuring the American dream. We have before us the potential of creating a new social contract, one that is more focused on social good than personal profit. If we are prepared to seize this moment and "to live now as we think human beings should live," imagine the possibilities.

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Forum

Database of strategies and tactics for peacemaking

Following discussions with Elise Boulding and others, a database has been created of (mostly) successful actions that address problems involving human rights, the environment, corporate abuses, etc. We hear a lot about the problems, but too little about the many people and organizations worldwide who are responding to them creatively, and often finding solutions. This compendium of successful efforts is intended to help remedy that.

The database aims to:

1. aid groups in developing effective responses to new threats.
2. empower local groups.
3. reassure people that they are not struggling alone and that peace is not a hopeless goal.

Included are accounts of actions by individuals and grassroots groups worldwide, by larger groups, and historical actions such as those by Gandhi. Issues addressed include ethnic conflict, social justice, environmental concerns, nonviolence, conflict resolution, preservation of our biological and cultural heritage, and related areas. The stories are usually a mix of success and partial or temporary success. Some promising but failed efforts, untried strategies, and negative actions also are included for their instructional value.

The database is still quite new. A sufficient collection of "majority world" actions is still lacking, and a great deal of expansion and improvement still lies ahead. We have about 700 case histories entered so far.

The web address is <www.dbsst.org>. You are invited to explore it, and your feedback will be helpful. We would greatly appreciate any financial support (donations are fully deductible). Equally appreciated would be any help in processing our large backlog of material (this can be done from any location). Database Project, Mountain Forum for Peace, P.O. Box 1233, Nederland, CO 80466

Arden Buck
Nederland, Colo.

Still room for seekers

I wish to add my letter of thanks to FRIENDS JOURNAL for the issue of March 2002; it contained a Viewpoint by Michael Dawson that spoke to my condition in a way that no other Quaker in vocal ministry or in writing had done since the cataclysmic events of September 11. I was very grateful for the clarity of Michael Dawson's thoughts and for the elegant way he presented the basic issues

and explained some of the complexities of our Peace Testimony.

Previously, my post-9/11 struggles and the questions that I sincerely asked in various Quaker gatherings had been met with silence—not a healing silence, but a stony one. I was beginning to question whether the Religious Society of Friends, which I had joined in the belief that all points of view were open to careful and loving consideration, had become another monolithic entity where only "politically correct" statements are tolerated. The March issue came as a welcome antidote.

Thank you to Michael Dawson and FRIENDS JOURNAL for demonstrating that there is still room for seekers of Truth in the Religious Society of Friends.

Claire Cafaro
Saratoga Springs, N.Y.

Let's create and choose nonviolence

I have been humbled by the honesty and conviction expressed in these pages since September 11. I am moved to join this community of searchers.

I am troubled by the Christian concept of just war. I can accept that there may indeed be occasions when killing becomes a necessary evil. But we seem to emphasize the "necessary" over the "evil." The moral dilemma then becomes defining the just occasion and identifying who may be justified in killing. Shouldn't the moral dilemma instead be that an evil act seems unavoidable?

If I kill a sniper who is shooting into a crowd of people, have I committed a right act? I think not; I think I have committed a wrong act for a right reason. It is wrong to kill; it was wrong for the sniper, and it is wrong for me. Rather than choosing right action, I have chosen to do wrong for a compelling reason. The act is evil, although the actor may not be.

Is war truly a human inevitability? Was there absolutely no way to prevent Hitler from coming to power? I simply cannot accept "yes" answers. I believe that pacifism means living both to create and to choose nonviolent options. We must be guided by the Inner Light to make those options succeed in interpersonal and international relations.

Wendy Knickerbocker
Castine, Maine

A spiritual solution is needed in the Middle East

The articles published by the JOURNAL over the last year, which tell of the thought and life experience of Palestinian Quakers in

Ramallah, have been similar to those heard for decades at New England Yearly Meeting, from those who have worked at the Ramallah Friends School. Friends from NEYM were among those founding the schools 100 years ago.

Until FRIENDS JOURNAL published an article by Colin and Kathy South in March 2001, others may not have heard of how the school has done its work of giving students (80 percent Muslim) a fine education for leadership in the political situation where the area has been under five different governments, including the British, who billeted their soldiers in the school, and the Israelis, whose rocket hit the school last year.

The reports by the directors of the school have also given us a description of the milieu in which the school operates from their personal experiences. On request, they have educated us about the political geography in ways we could not get from the media at that time. Thus, I am very surprised to see letters from Friends criticizing the JOURNAL for publishing these articles. FRIENDS JOURNAL is a journal of "Quaker Life and Thought Today."

I recently got a copy of a report written in 1944, "Friends in Palestine," by Christina Jones, published by the American Friends Board of Missions. After describing the history and religions of what was then Palestine, she speaks with great humility and care of the efforts to bring into being the country of Israel. She concludes, "The Arab people are capable of receiving oppressed Jews to their country if the fear of economic and political domination can be removed. Jewish religious and cultural hopes can be realized only in the happiest relations with the Arabs. Jewish leaders have expressed this and worked for it. It is a problem for Christians and Jews alike to solve, and its solution is rather a spiritual than a political one." These words of Friends over 60 years ago ought to be republished.

Georgana Foster
Amherst, Mass.

"Render unto Caesar the things that are Caesar's. . ."

This text, as Cliff Marrs shows, (*FJ* April, "Render Unto Caesar: A Text for Tax Refusers") is open to a number of interpretations, which vary according to how we respond to Jesus and "the spirit in which it was written." I would like to venture yet another perspective, which is largely influenced by reading John Macmurray (1891–1976), a Scottish philosopher who became a Quaker late in life.

Can Friends come together in the search for peace?

I am writing this because I was very moved by the articles of Mary Lord and Arthur Rifkin in the July 2002 issue of FRIENDS JOURNAL.

On September 11, 2001, my wife Margery and I lived close enough to the disaster at the Twin Towers to be able to see it. We watched people coming over the 59th St. Bridge from Manhattan. Many thousands, walking like refugees, clothing covered with dust and debris, trying to find a way to get home and away from the smoke and the fire. We gave first aid to a neighbor, a young man who hurt his leg running from the disaster. In the days that followed we could see the fire, smell the acrid smoke; it seemed that it would never go away. We cried and mourned and lit candles for those we knew who had lost someone at the Trade Towers.

I felt I had to do something besides attend peace vigils and candlelight services, so I volunteered at the only restaurant that, just a few blocks from Ground Zero, was feeding the rescue workers, firemen, policemen and women, Red Cross workers, state troopers, and members of the National Guard. I worked shifts of six to eight hours to help, with other volunteers, with the feeding of at least 3,600 people a day, 24 hours a day, every day. All the food was donated. You cannot imagine what these people looked like, covered with dirt and debris, tired, many working 12-hour shifts. This "hands-on" work helped me cope with my own inner turmoil.

I am a Quaker and a pacifist, and I came to my convictions from a different direction than most. In World War II, I was an Air Force gunner flying out of England. On our 18th mission over Germany, my crew and I were shot down and I became a prisoner of war. Wounded,

beaten, almost executed, and imprisoned in a *Stalagluft*, I found out very quickly what the consequence of being a combatant in war is all about. To this day I have never gone to visit Ground Zero. I do not need to see the area of destruction. In my lifetime, I have seen enough. Living near London in 1944-45 after the blitz and during the V1-V2 rocket attacks, I watched the people go about their daily lives, with streets, houses, and stores all destroyed. As a POW I walked through the cities of Frankfurt, Nuremberg, Regensburg, and others. Not one whole building was standing as a result of the Allied bombing raids. The people walked about like robots, with nothing to do and no place to go except hide when air raid sirens went off. I watched them, mostly women and children, standing in a line that stretched for miles waiting with pails for water at a common spigot. With all of these memories, how do I find a way to respond to the Peace Testimony? One had to be in New York on September 11 or tested in combat to know what it feels like to see the hell of humankind's inhumanity.

It is now that I need my Quaker extended family more than ever to help me in this personal turmoil. With great excitement and anticipation I am looking forward to the Friends World Committee for Consultation Conference in January 2003. I would like to see all the branches of Quakerism unite to face this crisis of our time—the threat of global war and terrorism. I need to see our Peace Testimony made relevant for the 21st century. I want to hear the stories of others about their search for peace. I want to know more about our history as it pertains to this search. I want my Quaker family to find a response that is an affirmation both for the living and the dead and that will free us from the scourge of war and terrorism. Friends must declare that we can no longer endure hatred and fear. This will mean taking risks in a search for

peace, but in the end we may have a more trustful world and a better living faith. The future of the Religious Society of Friends in the 21st century depends on finding new ways for others to hear our message. Is there still a "great people waiting to be gathered" as George Fox thought at the top of Pendle Hill? I believe this is a time for a new social and spiritual revolution so that we are not irrelevant in the marketplace of religious ideas and action.

As the writer/poet Norman Corwin said at the end of World War II, "... and press into the final seal a sign that peace will come for longer than posterity can see ahead, and that human beings unto their fellow human beings shall be a friend forever." I know that this will not be easy. The peacemakers have always steadfastly refused to give up. I fervently hope that the conference in 2003 will be a start on this journey. I also hope that we are not too late.

We need to listen to the prophecy of Joel, so often repeated since his day. It still rings with hope for those who believe in the eternal power of the spirit over the hearts and minds of men and women: "and it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions." (Joel 2:27-29)

George Rubin
Medford, N.J.

George Rubin is a member of Manhasset (N.Y.) Meeting, now attending Medford (N.J.) Meeting. A former clerk of New York Yearly Meeting, he is a member of the American Friends Service Committee Corporation and previously served on the Executive and Personnel Committees for Friends World Committee for Consultation.

The realm of Caesar, Macmurray says, is constituted by functional relationships. Roman taxes helped create unprecedented networks of communication and ease of travel on good roads made safer from bandits, leading to relative unification of many races and cultures. Macmurray argues it is just this efficiency achieved by Roman pragmatism that sets the stage for Jesus to become the first Hebrew prophet with a message to all peoples. For Macmurray, the functional (economic and material) is a

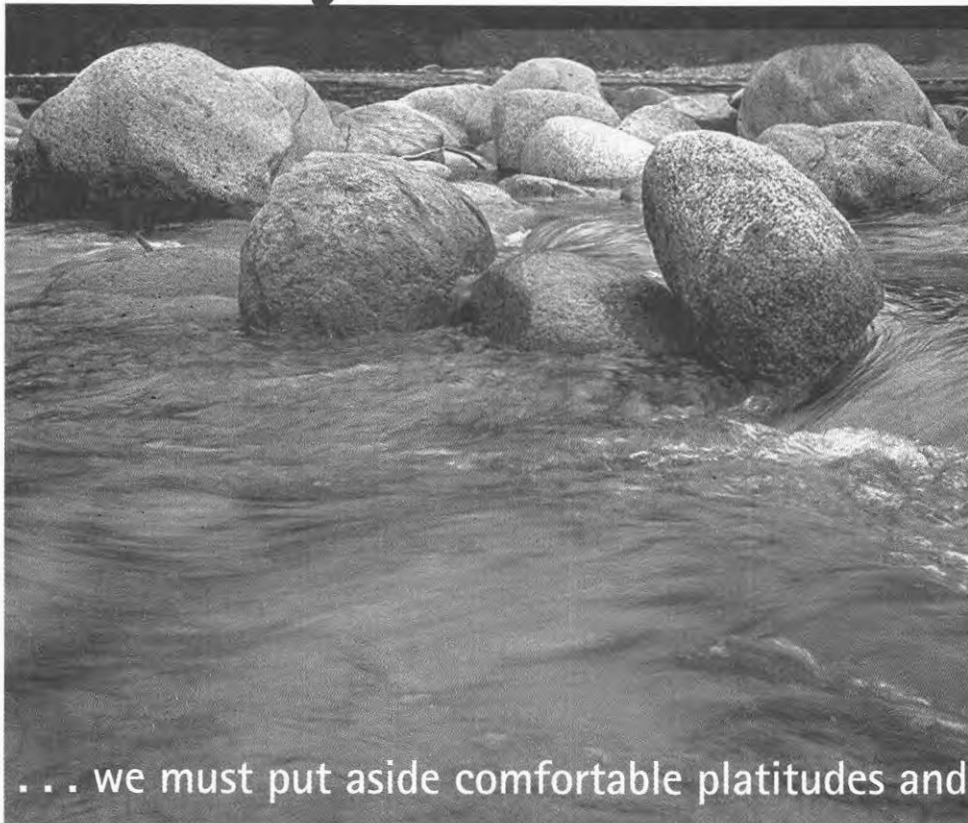
necessary means to the true end of human life, which he calls the personal. Macmurray thinks that Jesus is acknowledging this necessity, and at the same time referring to the greater significance of what is God's. Macmurray regards Jesus as offering us a new conception of what it is to be fully human, the crucial text being: "I call you not servants, but friends." It is in this context, the realm of personal relationships, that God is present; the "economy" here is that of love, evident in the expression of mutual

caring and respect, where we experience the freedom and wholeness we know only in the company of trusted friends.

When we reflect on what taxpayers are faced with today, it is not clear that Jesus' and our situations are parallel. Our relationship to the Caesar of our day is very different. Our governments (in the West at least) are in theory representative rather than an occupying force, so their policies are such

Continued on p.45

Essay on War



FRIENDS JOURNAL files

... we must put aside comfortable platitudes and let the confusion caused by September 11 pour through us, through our meetings ...

by Cameron McWhirter

At the onset of the American Revolution, a group of New Jersey and Pennsylvania Quakers issued a four-page broadside declaring that Quakers should not participate in the rebellion against King George III because Friends oppose violence and because political change should be left up to God.

Cameron McWhirter is a news editor at FRIENDS JOURNAL and a political reporter for the Detroit News. He is a member of Birmingham (Mich.) Meeting.

These Quakers gathered for one meeting and wrote that they affirmed "our just and necessary subordination to the king, and those who are lawfully placed in authority under him."

Thomas Paine, the son of a Quaker, assailed the group in a responding pamphlet. By passively supporting the king, he argued, they quickly chose sides in the coming conflict while pretending to sit on the sidelines. They were supporting violence by an aggressor, just not actually doing any fighting. His simple message: don't be hypocrites.

"We do not complain against you because ye are Quakers, but because ye pretend to be and are not Quakers," he wrote.

Paine's diatribe raised hard questions for our faith, questions that have never really gone away. They arise every time human-engineered calamities upset civilization's apple cart: slavery, the Civil War, World War I, World War II, Vietnam, on and on. How do Quakers, the practical mystics, involve themselves in the messy affairs of human relations without becoming ... involved? How do we avoid becoming hypocrites?

After September 11, we are faced with yet another challenge, one that calls on all of us to once again carefully examine our faith, principles, and actions. Essays by Scott Simon and others have brought out in print moral wrangling that has beset many meetings and individual Friends since the terrorist attacks. Many Friends see this confusion as disconcerting, as exhibiting a weakness of our faith.

I disagree. I see our ambiguity as an essential, if uncomfortable, process of a true Religious Society trying to discern God's will. To think that we, as a collective body and as individuals, would have an immediate uniform response to what happened on September 11 flies in the face of our valued ideal of waiting in silence for direction from God.

Figuring out how to not be Paine's hypocrites will take time. As Friends, we know that answers to complex problems always take time. Eventually, however, they come. The Quaker opposition to slavery was a long and difficult internal process for Friends. Deciding how to oppose the Vietnam War was long and painful.

After September 11, some Friends were disappointed at the knee-jerk response of some traditional Quaker organizations that offered pat answers about nonviolence while making vague references to "bringing those responsible to justice." Justice, that oft misused and abused word, was not defined.

Janet Rothery, in the January issue of *The Friends Quarterly*, wrote an essay entitled "Spiritual Humility." She argued that "when we get actively involved in lobbying and direct action we are tied into a political world of one-sidedness, which weakens our spiritual role as mediators working for just and long-lasting outcomes."

Our spiritual role today requires that we take a long look at ourselves and what our pacifism truly means. This goal cannot be accomplished by impromptu meetings in a Philadelphia or Washington, D.C., office.

I believe our faith, at its heart, is about wrestling with difficult questions. Here are some that I have been mulling over:

Is pacifism defined as non-participation in violence or active opposition to violence?

Is a Friend who believes that military action is necessary to preserve innocent lives not a "good" Quaker?

How does a Friend who opposes all military action stop innocent people from being killed?

How many Quakers, seeing how the Taliban regime treated women, opposed its military collapse?

If you were on a hijacked airplane, would you kill a hijacker to save the other passengers and yourself?

Are you benefiting now, as you read this article, from the work of the U.S. military?

Having worked in war-torn Bosnia, Eritrea, and Ethiopia, I know what war can inflict, and I know that I never want to participate in it. But those same places also taught me that innocents get crushed unless defended. Would I have picked up a Kalashnikov to fight the Bosnian Serb militia as it randomly fired rockets into Sarajevo? Would I have joined Eritrean rebels battling Ethiopia's Mengistu dictatorship if soldiers had destroyed my village?

My answer: I thank God that I did not have to make those hard choices, and I will not condemn those who chose violence.

We know how Jesus responded to violence, because we have his words: "Forgive them Father for they know not what they do." But what would we honestly do?

The early Quakers have been held up as the ultimate pacifists. They would not fight either for the king or Parliament during the English Civil War. But in truth, Fox and other early Quakers issued their famous declaration of 1660 against war, in large part, to publicly declare that the Quakers were not involved in plots to overthrow the king.

A chief purpose of the pamphlet was to remove "the ground of jealousy and suspi-

cion from magistrates and people concerning wars and fightings."

Leave Quakers alone, the pamphlet argued, we aren't political. Practical mystics indeed: they sat on the sidelines. Quakers did not march outside Windsor Castle with peace signs; they did not withhold taxes to the Crown.

Would those Quakers qualify as pacifists by our modern standards? Is stepping to the sidelines even possible in today's complicated world?

Quakers today must not become Paine's hypocrites, comfortably protesting war while smugly ensconced in homes kept warm by capitalism and kept safe by the military.

To avoid hypocrisy, they should not abandon pacifism. They should seek to understand it—what it means practically at this time in history.

What does our Peace Testimony mean after September 11? I truly don't know. One day I think all military force must be opposed. The next day I think some policing force is necessary. The next day I opt for the sidelines. The ranging emotions and internal debates are draining. And this confusion is plaguing many in my meeting and in meetings across the country.

I know that one day the answer will come. I answer Thomas Paine's complaint this way: I will be honest about my ambiguous feelings and about my desire for an answer. In the meantime, I will try to help the innocents caught up in this mess as best I can.

I believe that we must put aside comfortable platitudes and let the confusion caused by September 11 pour through us, through our meetings.

The answer, for each of us and for us as a collective body, will come in frank discussions amongst ourselves and in coming together in the sacred silence of meeting. We must wait patiently for the answers that continuously and amazingly are born from that silence. □

To be hopeful in bad times is not just foolishly romantic. It is based on the fact that human history is a history not only of cruelty, but also of compassion, sacrifice, courage, kindness.

What we choose to emphasize in this complex history will determine our lives. If we see only the worst, it destroys our capacity to do something. If we remember those times and places—and there are so many—where people have behaved magnificently, this gives us the energy to act, and at least the possibility of sending this spinning top of the world in a different direction. And if we do act, in however small a way, we don't have to wait for some grand utopian future. The future is an infinite succession of presents, and to live now as we think human beings should live, in defiance of all that is bad around us, is itself a marvelous victory.

—Howard Zinn, *You Can't Be Neutral on a Moving Train*

FRIENDS SCHOOLS

Peaceable Communities in a Time of Conflict

by Chip Poston

Chip Poston, a member of Newtown (Pa.) Meeting, has been director of Religious Studies at George School in Newtown since 1985. From 1993 to 1996, while on sabbatical, he served as a peace development worker for the Mennonite Central Committee in Jerusalem. He led two George School workcamps to Palestine and Israel, in 1999 and 2000. These are his remarks at the Southern Friends School Day on March 1, 2002. The author is indebted to the publishers of Rethinking Schools: War, Terrorism, and America's Classrooms, from which many of the themes and quotations in this essay are taken.

Jay Crawford/Bucks County Courier Times



Between 1993 and 1996 I lived in Jerusalem, where I did peace work for the Mennonite Central Committee. Recent events caused me to reflect upon the words of an Israeli poet the day after Prime Minister Yitzhak Rabin was assassinated. The poet wrote, "I woke up this morning in my own bed, but I was in a different country." If you grew up reading "Superman" comics as I did, you may remember "Bizarro World," the parallel universe where everything was upside down and backwards. These days, it seems to me we are living in "Peace and Justice Bizarro World." We're engaged in a war

that isn't really a war, against a shadowy enemy, with no clearly defined policy goals, and no end in sight. We have prisoners of war who we refuse to acknowledge as prisoners of war. We have hundreds of detainees in our jails whose names we don't even know, most of whom have been charged with no crime and are likely guilty of nothing other than being young, male, and Arab. Although many of us came of age during the Vietnam War, we have watched our nation once again drop thousands of tons of bombs, yet pretend that few civilians were killed (according to Marc Herold of the University of New Hampshire, that number was 3,767 as of December 2001). We are assaulted with displays of unbridled nationalism—flags flying on cars, trucks, T-shirts, billboards, plastic bags, and even on the carton of milk I bought this week! Yet many of us appear to have developed amnesia about what the flag stands for, democratic basics such as the right of presumed innocence, attorney-client privilege, and the importance of due legal process. For people who care deeply about peace, justice, and the fate of the Earth, these are discouraging times indeed.

Nevertheless, I believe that the current situation presents us with rich opportunities to explore crucial issues within our schools and our communities. I'd like to examine several of these.

Quaker Peace Testimony

Above all, those of us in Friends schools have the best opportunity in a generation to teach about the Quaker Peace Testimony. Now is the time to remind our colleagues and students of what the Peace Testimony is—a radical expression of compassion, love, and forgiveness rooted in the teachings of Jesus in the Sermon on the Mount, along with our religious conviction that all life is sacred and interrelated. We are also reminded of what it's not—a "societal niceness" during a time of peace and prosperity, which we ought to turn our backs on at the first sign of adversity. Now is the time to remind ourselves of our magnificent spiritual heritage as Friends—of the faith of George Fox and Margaret Fell, of Lucretia Mott and John Woolman, of Bayard Rustin and Lady Borton. Our faith in the power of love to overcome evil stretches from 2002 back to 1652, and even to the apostolic faith of the early church, where for the first 300 years after the time of Jesus, Christians were willing to die rather than to use violence against others. Suddenly, we have a renewed and vital obligation to teach our young people about our peaceable history, about conscientious objection to war, and to support those among us who feel led by conscience to oppose this conflict.

Examine Root Causes

As is true in any conflict, it is imperative for us to examine root causes—especially from our adversary's point of view. Let us challenge our students to think about where the events of September 11 began. As Rabbi Michael Lerner wrote recently, "It's too easy to simply talk of 'deranged minds.' We need to ask ourselves, 'What is it in the way that we are living, organizing our societies, and treating each other that makes violence seem plausible to so many people?' And why is it that our immediate response to violence is to use violence ourselves—thus reinforcing the cycle of violence in the world? . . . It seems baffling to imagine that somehow we are part of a world system which is slowly destroying the life support systems of the planet, and quickly transferring the wealth of the world into our own pockets."

Our adversaries have told us why they're unhappy with us. Why are we so uninterested in listening? They want our troops

out of Saudi Arabia. They want U.S.-led sanctions against Iraq—which are killing thousands of Iraqi citizens (including children) every month—to end; and they want the United States to end its support for Israel's continuing military occupation of Palestinian lands in the West Bank, Gaza, and East Jerusalem. Why are we so willing to launch a global, unending war against a shadowy enemy—yet so unwilling to examine the issues beneath the conflict more deeply?

Increase Tolerance

The world after 9/11 also offers many opportunities to increase our understanding and tolerance—of the issues mentioned above, of the Arab world, and of Islam. Do our students know that there are five times as many Muslims in the world—1.2 billion—as there are Arabs? Or that there are now more Muslims in the United States than Episcopalians? We need to listen deeply to the experiences and perspectives of the Arabs and Muslims in our communities, to take our students to visit them in their mosques, to try to glimpse the world through their eyes. We have the chance to ask them directly—what do Muslims really mean by *jihad*? What does Islam really teach about violence and nonviolence? What do Muslims really believe about the treatment of women in modern societies?

We can also practice tolerance within our own school communities, to encourage truth-telling from diverse perspectives. At George School, shortly after September 11, our community was rapidly splintering into "patriots" and "pacifists"—a frequent pattern for Friends schools during times of conflict. We called an all-school assembly in which we invited any member of the community who felt led to speak her or his truth regarding the world after 9/11. Two faculty members and four students spoke for five to seven minutes each. Their perspectives ranged from a young man who, in heartfelt anger, said, "I hate the people who did this to our country," to my daughter Hannah—raised on Palestinian hospitality—who reminded us that the extremist acts of the few were hardly representative of the abundant warmth we had experienced in Jerusalem. It was a real experience of truth seeking, which reminded us that no one has all of the answers; and that all of us were wrestling to come to terms with our terrible grief at the mass murder of 9/11. It also

caused many in the community who had felt isolated to realize that they, too, had a voice in the community dialogue.

Evaluate Language and Symbols

It's also important to encourage our students to look critically at the meaning of the language and symbols being used to interpret current events. For example, what is terrorism? Why is the adversary in this conflict so loosely defined? (Some have argued that the lack of a clearly defined enemy leaves the United States almost limitless possibilities for response.) After spending three years in Jerusalem, I question why we call it terrorism when a Palestinian suicide bomber blows up a bus, but not when an Israeli helicopter fires rockets into a refugee camp. Why is it terrorism when fanatics fly an airplane into a building, but not when a B-52 drops 50,000 pounds of bombs on "suspected terrorist camps" in areas where Afghan civilians are living?

Can the actions of nations be terrorist, too? The Indian environmentalist Vandana Shiva asks us to consider "economic policies which push people into poverty and starvation as a form of terrorism." The Indian novelist Arundhati Roy, in *Rethinking Schools: War, Terrorism, and America's Classrooms*, offers a Third World perspective:

The International Coalition Against Terror is largely a cabal of all of the richest countries in the world. Between them, they manufacture and sell almost all of the world's weapons, and they possess the largest stockpile of weapons of mass destruction—chemical, biological, and nuclear. They have fought the most wars, account for most of the genocide, subjection, ethnic cleansing, and human rights violations in modern history, and have sponsored, armed, and financed untold numbers of dictators and despots. Between them they have worshiped, almost deified, the cult of violence and war. For all its appalling sins, the Taliban just isn't in the same league.

The Taliban was compounded in the crumbling crucible of rubble, heroin, and land mines in the backwash of the Cold War. Its oldest leaders are in their early 40s. Many of them are disfigured and handicapped, missing an eye, an arm, or a leg. They grew up in a society scarred and devastated by war. Between the Soviet Union and America, over 20 years, about \$40 billion worth of arms and ammunition was poured into Afghanistan. . . .

More than a million Afghan people lost their lives in the 20 years of conflict that preceded this new war. Afghanistan was reduced to rubble, and now, the rubble is being

pounded into finer dust.

Jesus might say, "Let whoever among us who is without terrorism cast the first stone."

Other questions also worth examining are: What is freedom, and how do our actions around the globe either support or deny it? What does the United States flag really symbolize? What is patriotism, and what does it mean to uphold democracy and our nation at this time in our history? When we say, "united we stand," does it imply that a diversity of opinions on a complex geopolitical issue is somehow unpatriotic? And when we say, "God bless America," does it imply that there is no difference between the national will and divine will?

Politics of Energy and the Earth

Another dimension worth investigating is the politics of oil, energy, sustainability, and the environment. We need to

challenge students (and parents!) to look deeply at our relationship with the Earth, our massive consumption of resources, and the connection between the two. With 3 percent of the world's known oil reserves and 5 percent of its population, the United States consumes 25 percent of the world's oil and produces 50 percent of the world's non-organic waste. Decades after President Jimmy Carter encouraged the nation to become energy independent, this year's automobile fleet is the least fuel-efficient in 20 years.

It was no accident that the September 11 attacks were directed against the greatest symbols of trade and military power in the United States. Beneath these horrors is a tragic, profound reminder of the link between realities including U.S. patterns of consumerism, the global domination of our military and economic power, the politically and economically dispossessed, and violence. The Vietnamese Buddhist monk, Thich Nhat Hanh, calls it "interbeing." Truly, our lives—yours and mine—are interconnected, through these vastly powerful global systems, to those we call the terrorists, to the lives of the dispossessed, and to the delicate balance of the planet itself.

One constructive way we can respond to the events of 9/11 is to urge our schools to become models of energy frugality. Friends schools should build "green": use active and passive solar architecture, encourage carpooling, use compact fluorescent light bulbs, create model recycling programs, and teach our students

that environmental stewardship is a justice issue as well as a religious and moral obligation.

Justice and Forgiveness

Finally, the events of 9/11 force us to ask profoundly difficult questions about justice and forgiveness. What is justice, and what does it mean for "justice to be done" in the wake of the evil of 9/11? Has history been just, for us and for others on the planet? The *New Internationalist* has published a list of "enduring terrors," a helpful backdrop in thinking about global justice:

- Number of people without access to safe drinking water: 1.1 billion
- Number of people without access to adequate sanitation: 2.4 billion
- Number of people living on less than one dollar a day: 1.2 billion
- Annual average number of children killed in conflict, 1990–2000: 200,000
- Annual average number of children made homeless by conflict, 1990–2000: 1.2 million

Is what we call the "war on terrorism" being used to enhance justice—or to detract from basic human and legal rights, both here and abroad? Who is benefiting from the profound changes that have transpired in our society since 9/11? Who has become more powerful? Who is suffering as a result?

There may be little we can do to help the many of God's children who were murdered on 9/11. But, by using our power as citizens and our prophetic voices as advocates of global justice, we may be able to help future victims of violence.



(page 8) History teacher Danny Kerr addresses an assembly at George School, where students and staff shared their opinions on the September 11 terrorist attacks and their aftermath. Looking on are students (from right) Alisha Fowler, Brian Norcross, and Hannah Poston.

(upper left) Students at George School planting a garden.

(left) The George School Alternative Energy Center, which was built in 1980 and renovated in 2001. The photovoltaic cell panels produce enough electricity to power the center and return electricity to the power grid.

I find it a great irony that in a predominantly Christian nation there has been so much focus on retaliation, yet so little talk about forgiveness. Perhaps it is still too early. But after 9/11, I felt as if our society became a desert of compassion for those outside our borders. Many of us seem to want easy answers and moral simplicity. We don't want to grapple with complex ethical questions; we ignore "interbeing." And while we have demonstrated a remarkable capacity for national generosity since last September, we still appear to care little for suffering in the wider world. Above all, we appear terrified at the idea that those on the planet who hate us might actually have legitimate reasons for feeling the way they do. We would rather "shoot first and ask questions later"—or not at all.

To advocate forgiveness does not mean to relinquish the claims of justice. It means to choose to respond to injustice with a method other than revenge, in hopes of breaking the cycle of violence, which invariably escalates. The Quaker educator Howard Brinton reminds us that, "standards of behavior, according to the Quaker view, ought not to be derived from society as it is at the moment, but from society as it ought to be." And so we should act—and encourage our students to act—with forgiveness, courage, patience, truthfulness, and humility.

Our voice of dissent is precious because it questions the "official version" of events, and thus challenges us all to seek a deeper truth. As educator Alfie Kohn has noted,

Education must be about developing the skills and disposition to question the official story, to view with skepticism the stark us-against-them . . . portrait of the world and the accompanying dehumanization of others. . . . Students should also be able to recognize dark historical parallels in the President's rhetoric, and to notice what is not being said or shown on the news.

One detail of the tragedy carries a striking pedagogical relevance. Official announcements in the south tower of the World Trade Center repeatedly instructed everyone in the building to stay put, which posed an agonizing choice: follow the official directive or disobey and evacuate.

Here we find a fresh reason to ask whether we are teaching students to think for themselves or simply to do what they're told.

I hope that we will listen deeply to the wisdom of our peaceable tradition. Let us teach others by being teachable ourselves. □

September 11, 2001

Goldfinches dart from limb
to feeder
like interrupted words,
ducking, dodging in sun yellow bursts.
I laugh each morning at their antics
as on the deck
I drink black coffee
and dunk biscotti aimlessly.
But not today.

Unmitigated blue
the sky lies still upon the surface
of the pond
treetops upside down,
a scene designed to highlight
streaks of black-tipped goldfinch wings.
They scutter round the feeder
time-set for my refilling it
with thistle seed
and hanging suet as a treat.
But not today.

The trees, the sky, the thistle seed, the suet
and goldfinch spurting like gusts of wind
are incongruous.
But then
beauty is incongruous:
daisies grow through dung heaps
and snow will fall on ash
and hush a city's screams.

But not today.

—Mary Susan (Sue) Miller

Mary Susan (Sue) Miller is a member of Housatonic Meeting in New Milford, Conn.

In a meeting for worship in the early 1940s a young woman, fairly new to Friends, felt the irresistible urge to speak. She got to her feet, and as she spoke, she noticed a toddler standing on the bench in front of her, both hands on the back of the bench, gazing intently and solemnly up into her face. This image remained so powerfully with the young woman that half a century later, when our paths happened to cross again, she spoke of it.

That toddler was me. Shortly after this encounter, my family moved to a new meeting. As a teenager I listened to the messages in meeting for worship and somewhat irreverently categorized them: the American Civil Liberties Union report, the Friends Committee on National Legislation update, the garden report, and so on. But there was one speaker who was different. Although I didn't always understand his message, whenever he spoke I paid close attention. I understood that he spoke with authority.

For me these stories point to two basic, almost inexpressible Quaker foundation stones. Authority comes from God, and it is recognized by Friends. Both parts are essential: that an individual speak or act or just *be* under faithful obedience to Divine Will, and that the faith community recognize and acknowledge that the message or action or *be-ing* is divinely inspired and covered.

Authority

by Marty Paxson Grundy

The child seated to the right is the author at age two.

Marty Paxson Grundy is a member of Cleveland (Ohio) Meeting.

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Photo courtesy of Richard Humphries

As a toddler and as a teenager, I knew this, not because anyone had told me that this is the Quaker theory, but because the knowledge of it was already in me. The young woman in the first story, and the man in the second, *answered* that of God within me. We use the verb now in a rather narrow sense of giving information in response to a question. At the time of George Fox, who used the phrase we so easily quote, there were broader implications. They also said that a key *answers* to the lock. They fit together; there is a relationship. So when we speak of answering that of God in someone or everyone, it means that the Christ within me connects to the Christ within thee. There is a fit, a relationship. And one result is the inner knowing that Truth has been spoken, been acted, or been present. We recognize Authority.

Authority is an important component of any religion. For liberal Friends today it is a major issue. It helps to recall the Quaker vision of authority: it comes from God. God is the ultimate, indeed, the sole source of authority. There is also some very good help for accessing Divine authority. Traditionally, Friends have found the Bible to be of utmost importance because it points to the Source. Tradition, meaning the experience of Friends and others who have gone before us, also provides guideposts. Over the centuries Friends have found both Scripture and tradition to be in unity with the ongoing revelation of Divine love discerned by the community when it is gathered together in humble, attentive listening to the Inward Teacher.

Friends have experienced that God may delegate authority to anyone, according to God's own purposes. Because Christ is come to teach us himself, individuals and the corporate body can and must discern what he is saying. We must discern God's will. An important step in this process is discerning to whom authority is given in this instance, who speaks with authority (and who does not). When it is discerned who speaks or acts with authority, then the group has responsibility toward that action or speaking, and toward the individual through whom it comes. This is the part that makes some modern Friends uneasy. Some bristle and mutter, "Sez who?!" and, "Who does she think she is?" Other Friends today yearn for wise and seasoned Friends who can mentor us and help us learn how to hear and obey God.

On Speaking at Meeting

When a message fills thy heart

And thee is moved to speak
For heaven's sake and ours as well
Thy words we anxious seek.

Since heaven's ears are ever tuned
But ours just mortals be
Sing loud thy missive to be heard
By heaven *and* by me.

Thus,

Don't be humble.
Please don't mumble.

—Dana Raphael

Dana Raphael is a member of Wilton (Conn.) Meeting.

How might we understand and support speaking and acting under Divine authority so that our meetings can be rightly guided?

When someone speaks with authority in meeting it deepens the worship. It draws us toward the Center. There can be a palpable sense of God's presence. Outside of meeting for worship the same thing happens. There can be a visceral reaction that stops one short, shifts one's mental gears, brings a churning in the stomach. Some people react with a deep *knowing* rather than a physical sense. All individuals need to learn to recognize their own discernment signals.

Part of our difficulty today is that we may not be looking for authority. We may not assume that God really will speak to us through the words or actions of individuals in our midst, including, on occasion, those whose names would not have occurred to us. It is hard to notice either the presence or the absence of that which we are not expecting.

Another difficulty is that some Friends resist the idea that we might be a people gathered under the leadership of the Inward Teacher, called to witness through our actions to a united message. We have

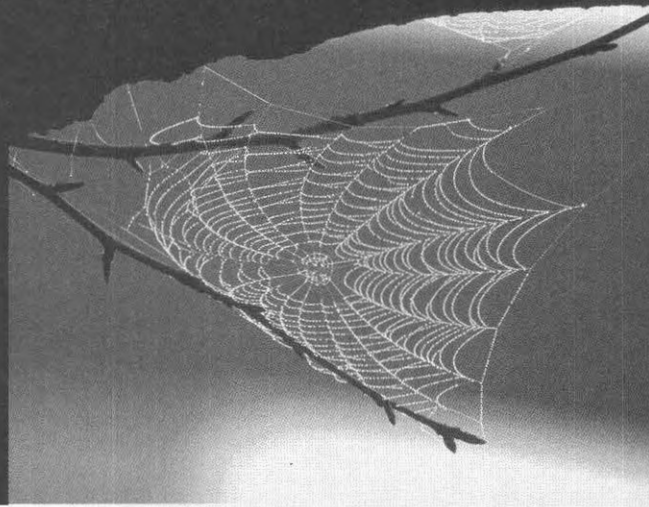
drunk deeply of the fiercely-protected individualism of our times. It is hard to accept what makes us uneasy.

Yet another difficulty, related to both of these, is the uncomfortable necessity for humble "waiting upon the Lord." The inward stance is one of patience, openness, humility, lowness, and teachability. This is our inward condition when we approach meetings for worship or business with "hearts and minds prepared." We come disarmed and expecting an authority that is beyond our own to teach and guide us. Thus prepared, we are much more likely to notice and pay attention to words and actions offered under God's authority.

Each of us has the possibility of being anointed and called to speak with authority on occasion. So each of us must be ready to listen and to discern with great care and humility not only our own internal nudges, but the words of each other person present. It is a great adventure to discern the bits and pieces of God's instructions as they come through the human words of our fellow Friends. It is a joy and a wonder to be part of a group that recognizes and treasures God's authority as experienced in shafts of Light playing among us. □

Mystical or Not at All

We need to realize more fully that all of creation is interconnected in a beautiful but fragile web.



by Richard W. Siebels

Throughout history, some men and women have been opened more fully than others to the mystery of creation, to a deeper knowing that is beyond words or images. They have had glimpses of a deeper reality, of the way that things can and are meant to be. These mystics have appeared within all major religious traditions and outside of them. Some mystics have been the inspiration for or founders of a new religion, sect, or order—Lao Tzu, Buddha, Muhammad, Jesus, Jelaluddin Rumi, or George Fox, among many examples. Others have been artists, poets, philosophers, humanitarians, politicians, and scientists—Plato, Walt Whitman, Emily Dickinson, Mahatma Gandhi, Mother Teresa, Albert Schweitzer, Dag Hammarskjöld. Many have been simple, ordinary people who are not widely known, and there are many living among us today.

The essential message of the mystics has been remarkably consistent. St. Martin of Tours, a fourth-century monk and pioneer of Western monasticism, commented that “all mystics come from the same country and speak the same language.” At a core level, their message transcends theology and time. It comes with a certainty, a depth, and a passion that does not waver. Unfortunately, the world has largely not heard their message. Or, when heard, it has often been dismissed as impractical, illogical, or irrational. Even when it has been heard, over time it has typically been distorted or covered with so much dogma that the true essence has been almost lost. Unfortunately, our world has now reached a critical state where I believe we must pay serious attention to that message. I believe that it offers us the only real hope of saving our Earth and life as we know it.

In *A Treasury of Trueness*, Vernon Howard, a 20th-century mystic, is quoted as saying, “A billion times you have sought your own answers. Do you want to go

into the second billion?” I don’t think we have the luxury of trying the old ways a billion times more—they have not worked in the past and will not work in the future. Our Earth and its incredible variety of life are faced with overwhelming problems. Time is running out. Some project that unless a major restructuring of our social, economic, and political structures takes place in the next decade or two, it will be too late—the damage will be beyond repair.

I believe that at the core of all these problems is the lack of a deep spiritual foundation. Carl Jung, the Swiss psychiatrist, remarked that the fundamental problem for all his patients over age 35 was, at its core, a spiritual problem. In *The Confessions of St. Augustine* we read, “Our hearts are restless until they can find peace in you.” Restless hearts seek comfort in a wide variety of ways. They may seek it through eating, drugs or alcohol, shopping, unhealthy relationships, money, or power. But in the end, none of these things bring that peace—there is still a restlessness. Hearts that are not at peace are not sensitive to the sacredness of all life, to the horrible destruction of our beautiful Earth. They are not truly compassionate to the great needs of so many fellow human beings, not appalled by the cavernous gap between the haves and the have-nots.

Is there another way? Is it perhaps time to honestly open ourselves to what the mystics have been urgently telling us? I truly believe that anything less will simply result in more of the same. Andre Malraux, a French writer, historian, and politician, said, “The 21st century will have to be mystical or not at all.” This prophetic statement, I believe, points to the need to develop a mystical sense of this evolving cosmos we are part of. We need to live from a deeper sense of awe and gratefulness that “I am.” We need to realize more fully that all of creation is interconnected in a beautiful but fragile web. Only from this deeper consciousness will we be able to find ways to solve the many problems we face and ways to come into harmony with the dance of creation.

What is this message? First, some caveats. The mystics consistently caution us that the ultimate answer is not one that we can know in the usual way; it cannot be fully conveyed by words or images; it cannot be known through intellect or logic. At best, words can point us in the right

direction. I like the image of “fingers pointing to the moon”: the goal is not to analyze the fingers in great depth, but to see the moon.

Another sense of this dilemma is conveyed by a story that I have encountered in several forms. My hybrid version goes like this: There is a frog who lived in a puddle. One day a frog from the ocean came by. The puddle frog asked, “What is your ocean like? Is it as big as this puddle? Can you swim around in it and jump across it? How deep is it?” The ocean frog replied, “You wouldn’t understand,” adding, “But if you are really interested, I will lead you there.” The mystics are the ocean frogs and their words give us a whiff of ocean air—a glimpse of the vastness, power, and variety of the ocean. The trip is not only worth it but, I believe, essential at this time in history.

I don’t pretend to be an expert about the mystics; these observations simply represent my “what canst thou say” based on my experience of their words and images. From that experience, I feel that the following basic ideas can serve to guide us:

Intellect and logic are not the source of the answers that we need. The *Tao Te Ching* says, “Not-knowing is true knowledge.” The contemplative classic *The Cloud of Unknowing* states, “He may well be loved, but He may not be thought. He may be reached and held close by means of love, but never by means of thought.” We are asked to enter the place of “unknowing” where true knowing begins.

There is an interconnectedness, a oneness, an interrelationship of all life. We are not separate, isolated beings, but are all part of the great mystery of creation. It is interesting to note that modern scientific thinking in many ways points to a similar understanding. One example of this is Bell’s Theorem, which is sometimes referred to as the “butterfly effect.” It holds that the beating of a butterfly’s wings can have an influence on events far away, even on the opposite side of the Earth.

The answers are not “out there,” but are within each of us. Finding the right job, the right partner, being a success, having enough money, security or a better place to live are not where we will find true peace. How often have we hoped that a new president or a new political party in power would bring us meaningful change,

Richard W. Siebels, a long-term attendee of Radnor (Pa.) Meeting, completed the program “On Being a Spiritual Nurturer” offered by the School of the Spirit.

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only to be disappointed again! Instead, we need to begin by looking deeply within ourselves. In *Your Sacred Self*, Wayne Dyer, a contemporary teacher of spirituality, writes about turning our gaze around and looking inward, and I find that image helpful. Jesus' metaphor of first taking the log out of your own eye before removing the sliver from your neighbor's eye conveys a similar theme. From this inward looking, we will come to realize the divinity within us and within all creation.

Love is the answer. Like the waves from a pebble thrown into a pond, love ripples out into the world in ways beyond our imagination. The two great commandments in the Bible point to this—we are to love God with all our heart, all our mind, and all our soul; and our neighbor as ourself. This love is not the same type of love that is often the focus in our culture. Not *eros*, romantic/sexual love, nor even *philia*, or love between friends and family, but *agape*, the love for everyone: an unconditional, sacrificial love, even for those we may not particularly like. This is the love that the mystics talk about.

Letting go, emptying out, or "dying" is necessary in order to find true peace, in order to find real answers. This is not a physical death, but a surrendering to the great mystery that underlies our very existence. This is key if we truly want to open to the mystic way. We are not to settle for a halfway, part-time commitment. Buddhist guides sometimes talk about becoming totally empty vessels. Jesus was asked to take the ultimate step, death on the cross. I believe we are asked to go all the way, to the point where we can say, as John Woolman did in his *Journal*, "John Woolman is dead," representing the death of his ego. In a similar vein, Thomas Kelly, in *The Eternal Promise*, spoke about the "totalitarian claims of the Gospel." This is not a case where balance or moderation is called for.

All things are possible if we open ourselves to this other way of being. The Bible tells us, "faith can move mountains" or, in Thomas Kelly's words, if a handful of us open ourselves fully to the spirit, it "will shake the countryside for ten miles around." These are more than metaphors; they are references to the power and clarity of God's spirit working through us.

This process is not necessarily easy, but there is no price that is too great to "pay" for it. It means looking at our shadow side, facing our brokenness, our limitations. Like the caterpillar going into the cocoon, the process requires a major transformation, but the result is beyond our imagination. This is about the "pearl of great price" in Jesus' parable. We are told to sell all that we have to obtain that pearl—but that pearl is of infinite, eternal value. It is like paying a penny to have everything you could ever want or need. This process will be difficult, but necessary. Thomas Keating, the Cistercian monk who founded the Centering Prayer movement, tells us in his book, *Intimacy With God*, that the "Divine Therapist" will be there with us in the midst of the journey.

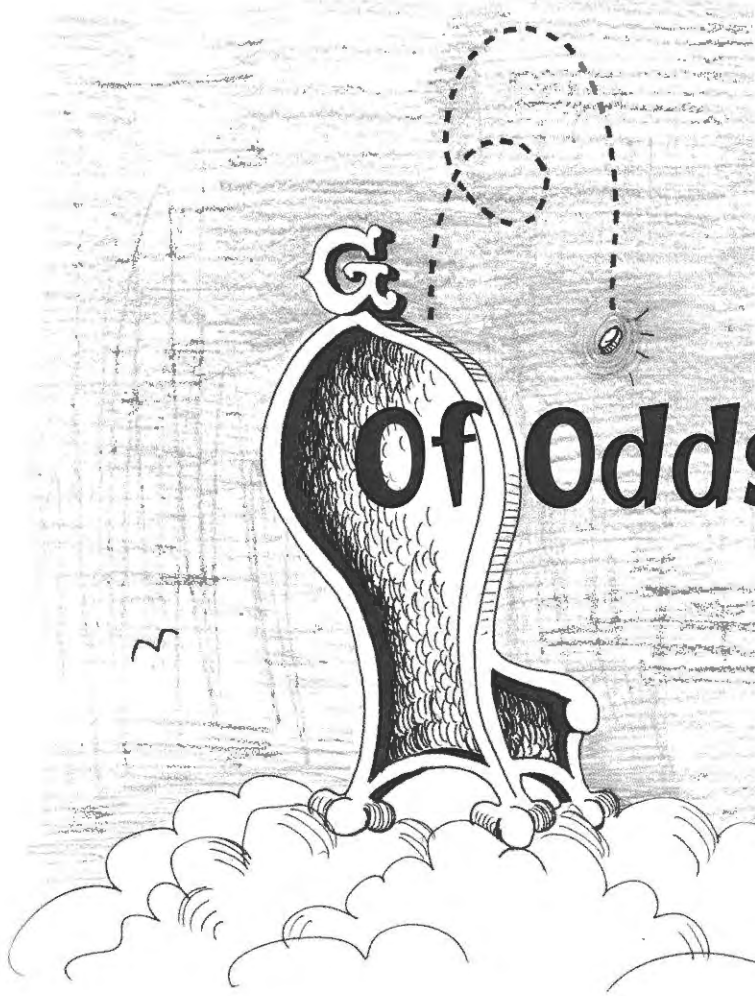
This is not just about my transformation, my salvation, my enlightenment. Instead, as I am changed, I become a clear channel for God's transforming work in the world. I become part of the solution rather than part of the problem. Any peace that I might find for myself would be like a grain of sand if it were only for my benefit and it left me unaware of the world's suffering. However, as I come into harmony with the great mystery of creation, I contribute in my unique way to that mystery and become a tool in the hands of God. My unique way may not be spectacular or worthy of a lot of accolades, but it is important that it be the way that God desires for me. Caroline Myss, a contemporary writer and teacher about spirituality, observes in a tape entitled *Spiritual Madness* that we may claim that we want to follow God's will, but suppose God asks us to "just" be a peaceful presence in our daily lives in our neighborhood? Many of us may have expected a much more impressive job description.

Silence is an important medium through which to connect with the divine. It is in silence that we can best hear what we are called to be. Thomas Keating said that "silence is the language of God, and anything else is a poor translation." If we aren't consistently listening to God, aware of God's constant presence, then we will not be in harmony with God—we will not hear what God is telling us. We must also strive to live from the silence, to take it with us wherever we go so that it is at the core of whatever we do or do not do.

Simplicity is another theme that seems to be a consistent part of the message. Although the way is not easy, it is not complex. In *The Confessions of St. Augustine*, we are told, "Love God and do as you will." Thomas à Kempis begins his classic *Imitation of Christ* with, "Vanity of vanities and all is vanity, except loving God and serving him only." In *The Autobiography of St. Therese of Lisieux*, the 19th-century French saint tells us, "The closer I come to God the more simple I become." The two great commandments cited above convey a similar simplicity. Unfortunately, as humans, it seems that we can make things very complicated.

I believe it is extremely important that we open ourselves to this mystic vision. We must listen, not with the ears on our head, but with the ears of our soul. We must give up our usual ways of trying to find peace or happiness and commit ourselves to another way. Instead of believing that we know anything, we must open ourselves to the mystery of creation. We must look deeply within ourselves to find the divinity within us and within all that is. Through this opening, we will come to realize our true destiny. This destiny does not have a place for all of the ways we separate ourselves—by race, religion, nationality, gender, level of wealth, level of intelligence, age, occupation, and so many others. Father Bede Griffiths, a 20th-century monk who spent many years in India integrating the Christian and Hindu traditions, describes this destiny as being "one with God in a unity which transcends all distinctions, and yet in which each individual being is found in his or her integral wholeness."

It is easy to dismiss this mystic vision as a nice ideal that is not suited to the real world. However, our so-called "realistic" ways certainly have not worked in the past, although we have tried them billions of times. I believe that it is now imperative that we try the way that the mystics have been pointing to for thousands of years. □



Of Odds 'n Gods

by Laura Murphy

Three in our meeting community have been struck by tragedy: Sandy Merston, John Ball, and Laura Murphy. Sandy died after a heroic five-year battle with breast cancer. John Ball was felled suddenly by a common microbe to which the vast majority of the population has effective antibodies. My life is fading away more gradually, as the effects of ALS, Amyotrophic Lateral Sclerosis—a.k.a. Lou Gehrig's disease, a terminal, muscle-wasting illness—slowly, silently take their toll.

A common question is asked by victims of tragedy, their loved ones, and friends: Why me? Why him or her? How improbable!

Of Odds

Consider the following expert testimony:

Heads.

Heads.

Heads.

Eighty-five times in a row a coin toss comes up heads. So begins the award-winning play by Tom Stoppard, *Rosencrantz and Guildenstern Are Dead*. Rosencrantz is very perturbed by this course of events. Guildenstern finds nothing amiss.

The late, entertaining, eminent physicist and Nobel laureate, Richard Feynman, began a public lecture: "You know, the most amazing thing happened to me tonight. I was coming here, on the way to the lecture, and I came in through the parking lot. And you won't believe what happened. I saw a car with the license plate ARW 357. Can you imagine? Of all the millions of license plates in the state, what was the chance that I would see that particular one tonight? Amazing!"

"Of all the gin joints in all the towns in the world, she walks into mine." Rick, *Casablanca*.

So, indeed, why me? Why Sandy, John? Just how improbable?

The occurrence of ALS is estimated to be one in 10,000. I don't have statistics for breast cancer. The microbe that did John is fatal to only 1 percent of the many who carry it. Am I entitled to a note from 9,999 of you, thanking me for being the one with ALS, and not you? Should Sandy's estate expect thanks from thousands, John's from zillions for succumbing to their respective diseases on behalf of those who will never get them? I don't think so.

What do we learn from our experts Rosencrantz, Guildenstern, Professor Feynman, and Rick? We learn that "the odds" and probability don't tell us much

Laura Murphy is a member of Atlanta (Ga.) Meeting.
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about individual cases. Of course we have numerous opportunities to appreciate the odds, long and short run, and to use them in decision making. Though enough of us on enough occasions act despite the odds to keep lotteries and casinos thriving.

Still, there are many things over which we have no control, regardless of the odds. Of ALS I might as well ask, why not me? Or, why me, to have had so many healthy years? To a certain extent we can make our luck. But for much of life the dice are cast without our knowledge, much less our say-so or personal spin. We can only hope, like Sky Masterson in *Guys and Dolls*, that luck will be a lady. And we know odds are that even a lady has bad hair days.

Of Gods

Currently, I am enjoying a taped reading of the *Iliad*, and I am reminded how those Olympian gods tampered with mortals willy-nilly. It is easy to imagine Apollo, Aphrodite, or Athena on a whim sentencing me, Sandy, and John to our doom.

In these modern times when many believe in a more conventional God, it is natural to ask two corollaries to the "why me" question: Is there a God, and why would an all-knowing, all-powerful God allow tragedy and disaster? The very existence of personal tragedy might shake one's belief. But often, and in my case, catastrophe propels a search for a spiritual path.

Before ALS I was agnostic. That put me considerably closer to the spiritual than my late, devoutly atheistic father who taught my brother and me that the dispute in every holy war centered on who had the better imaginary friend. I wonder how he (and John Ball, though I often thought John did protest too much in his insistence he was an atheist) would have responded to G.K. Chesterton's pronouncement that if there were no God there would be no atheists. To some extent, unless you follow that logic or take the Bible literally, to hold strong to a belief in God you must do so on faith. Which is, some would say, what it's all about.

I would, of course, be very happy never to have heard of ALS. But in the almost five years since I was diagnosed I have had so many wonderful connections with so many wonderful people—old friends, new friends, acquaintances, strangers—numerous acts of kindness have been bestowed upon me and my family, a remarkable

number of good things have happened. I have come to believe these connections and events, almost overwhelming in nature and number, cannot be random, but reflect a higher power. That belief has been reinforced by my attendance during this same period at Atlanta (Ga.) Meeting. Before ALS, I might have been justly accused of obsessive-compulsive talking and running disorders. In any event, it would have been difficult to determine which ran most—my mouth or my feet. My ALS-enforced slowdown of both—to a virtual standstill—has made it possible for me to attend to the Spirit, or Light I carry, and to recognize it in others (not all the time, mind you; I'm very much a novice). And the friendship, love, and support I've received from Friends have been invaluable. I find it amusing, and ironic, but overall a tremendous blessing that I was led to this meeting where I immediately found a spiritual home.

So, for myself, partly on evidence, partly on faith, I answer the first corollary—yes, there is God.

It would be easier to say no in order to avoid the next and almost impossible question: Why would a creator allow pain and suffering in the creation? This issue has been debated for eons, probably long before Job's story was written. The 17th-century philosopher and mathematician Leibniz invented a word—theodicy—for his defense of God's benevolence despite so much human misery. More recently, the learned and deeply religious author Reynolds Price—who suffered a painful and debilitating experience with cancer that left him in a wheelchair—tackled both questions: Is there a God, and does God care? He answered yes to both questions in his book *Letter to a Man in the Fire*.

I cannot pretend to add to the prodigious scholarship on this point. I have not found completely satisfying answers. I agree with Price and others that God is not a punisher of humankind in general or in particular, visiting retribution on those who have sinned. (Stephen King, who a few years ago had a harrowing brush with mortality, ends the Job story—tongue in cheek—with the completely destitute Job asking, "Why me?" And God's thunderous response, "Job, you really pissed me off!") Beyond that, I conclude only that

God is not a micromanager and our world simply is what it is. We are dealt various cards throughout our lives. Some cards are losers, some winners. We can play some based on calculated odds, but often we simply have the luck, good or bad, of the draw. Again it comes down to hoping luck will be a lady.

Lou Gehrig is famous for having been a spectacular ball player; for having his name, in this country, linked to ALS; and for saying to his fans, in the face of his ALS, "I'm the luckiest man alive." In the introduction to his book, *A Brief History of Time*, the British physicist Stephen Hawking remarks that except for having ALS, he has been very lucky.

I know John and Sandy had lives not without pain, but also full of luck and love. I consider myself one of the luckiest women alive. Lucky in love; lucky in having a near-perfect daughter, incomparable friends and family, and a truly wonderful life.

I'll still take all the help I can from odds 'n gods. □

I applaud Keith Helmuth's thorough essay, "Ecological Integrity and Religious Faith" (*FJ* Aug. 2001), and offer this piece to put some flesh on Friend Helmuth's theoretical bones. Here is the question: What are we called to do, to do differently, or to not do, because of our deep environmental concerns?

This question and I are old friends; it's one I have felt and rubbed up against for many years. It involves many of our other corporate ideals, such as living simply, economic justice, integrity, and community building. My considerations have led me to real, even drastic changes in how I live my day-to-day life. Intending this article as a challenge, I offer this simple suggestion: We must stop relying on our cars as our primary transportation. To do otherwise is akin to generally espousing the end of slavery while we as individuals remain slaveholders.

Even as I write these words, I can hear a cacophony of dismissive responses; I hear them because I've said them myself over the years. I need my car for work. I live too far from my friends and pleasures. I have no alternatives; I live in the country, everything is too far away. Or, I live in the city/suburbia, everything is too congested to travel without a car. Likewise, the alternatives are just as time consuming, dangerous, impractical, and costly. I could do this myself, but I have young children who make alternative transportation impractical.

Ultimately, each and every one of these considerations has given way to the certainty that reduced reliance on my car is the only faithful way for me to proceed.

Here's a fine place to start. Find a local map or draw a rough draft of your local area. Using a compass (remember those from high school geometry?), draw a circle approximating a one-mile radius around your home. Draw another approximating a three-mile radius; another for five

Anne Felker is a member of Lehigh Valley Meeting in Bethlehem, Pa.

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Friends Don't Let Friends Drive

by Anne Felker

miles; and another for ten. Realize how often you travel in those near reaches of your home. Consider that most people walk at a rate of three miles per hour, and most people can easily bicycle at a rate of ten miles per hour. National statistics show that more than a quarter of car trips in this country are to a distance of one mile or less; walking this distance would take 20 minutes or less. And nearly two-thirds of our daily car trips are to a distance of five miles or less, easily less than a 30-minute bicycle ride. Annually, a typical North American car will add close to five tons of carbon dioxide to our atmosphere. Every mile driven by car adds to that toll. Consider what could be saved by walking, bicycling, car pooling, or using public transit. According to the Union of Concerned Scientists, the use of cars tops the list of the most environmentally harmful activities in which individuals engage. Cars and light trucks are responsible for about 48 percent of toxic air pollution, 25 percent of greenhouse gases, and 22 percent of toxic water pollution. Keep these numbers in mind when you get behind the wheel of a car. Post them on your dashboard.

Obstacles

Let's look at some of the seemingly insurmountable obstacles to giving up our reliance on the internal combustion engine.

1. *The alternatives take too much time or money.* The place to start with this is to determine a realistic figure for how much time and money auto travel really requires. Count in your on-the-road travel time. Then calculate the amount of time you spend working to purchase, maintain, fuel up, park, and insure your vehicle on an annual basis, and reduce this to a per-day amount to be added to your daily commute time. If you want to add in the environmental costs that right now you

don't pay, although you incur them, add in the annual external costs of operating your vehicle (pollution, etc.) by calculating rural driving at 20 cents per mile, city/suburban non-rush-hour driving at 33 cents per mile, and city/suburban rush-hour driving at 59 cents per mile. When I looked at the big picture, my 45-minute bicycle commute was suddenly much shorter than my seeming 30-minute car ride.

If public transit alternatives are available, consider the time that can be saved by using the ride to catch up on your "to read" pile, or draft correspondence, and the like.

All of the alternatives to driving, to the extent they free one's attention from operating a vehicle, offer ample opportunity for contemplation.

2. *Inadequate public transit.*

Before individual auto transit became the dominant mode of transportation, public transit was a

fact of life in almost all communities in this country. That is certainly no longer the case. If you have no public transit in your area, advocate for some. Keep in mind that communities with no public transit are by definition out of bounds to the many people too destitute to own a car; and they help impoverish those of slightly higher economic means who pour a substantial portion of their incomes into keeping a car. Your advocacy for public transit is working toward more open, economically diverse and just communities. In the meantime, set up a ride-share program, formally or informally. Undoubtedly, others in your community who can't drive would also benefit from your efforts.

Where I live, there is one bus that runs a limited route twice a day, late morning

and mid-afternoon, of little use to those of us who work more than three hours a day. Once I got it into my head that I couldn't rely solely on public transit, I nonetheless found it plays a role in my ability to get around sans car. All of our buses are equipped with easy-to-use bicycle racks.

Thus, I can bike to the office early, and take the bus home mid-afternoon.

And when I have longer distances to travel, I can ride my bicycle to

one of the areas well served by more frequent buses, and thus significantly extend my car-free travel.

3. *I have children.* Ah, children. Daycare, diaper bags, and doctors. When our children were very young, and travel meant toting them and a 50-pound diaper bag, I could never see a way around using a car. But then they got older, and we moved on to dance classes, music lessons, school plays, basketball games, track meets, proms, and college visits. Who can say "no" to well-rounded, educated, talented children? There can be a lot of miles tied up in our children. But this isn't inevitable. As children get older, we do have more choices.

When our first child was a newborn, I came across the notion that parents use "creative deprivation" in raising their children. The idea appealed to me, having myself been raised in a small, isolated town surrounded by a large extended family. Although I never had much to do, my childhood was rich with relationships and direct contact with nature, contact that I'd never have sought out if I hadn't been "bored, there's nothing to do."

With my own family, my hus-

band and I chose to live in a place where our children could walk to school, walk to their friends' houses, walk to their music lessons, walk to the library. Now that they're older, they bicycle, too. When they wanted to take on an activity that would have required considerable driving, we talked about whether it was worth it, and frequently decided that it wasn't.

Our children will not be hurt if they are treated as if they are not the center of the universe. I think we should spend time with our children, create with them,

cook with them, play basketball and bicycle with them. But drive them for hours each week from one activity to the next? No way. It's been easy for us to say no to them because we willingly set those same limits on ourselves. And frequently there is a positive opportunity in saying no to car travel. We're not going to do that far-flung orchestra, but who would you like to play with right here in town? We won't drive to the Jersey shore, but how about a week-long family bicycle trip to the ocean? Limiting car travel with our children means that they probably will miss some wonderful activities and opportunities; but it can also help them gain the confidence and skills to find and add to the un-

limited richness in the local and near at hand.

4. *I need my car for work.* Many of us use a car not only to get to our workplaces, but also to do our work. I fit in this category, though I have made substantial changes over the years in the kinds of work I do to lessen my need for during-the-day car travel. One way to deal with needing your car during the day is to leave your vehicle at your place of work, and focus on finding alternate means for your travel to and from your workplace. On days when car travel is inevitable, be as efficient as possible. When I need to drive for work, I almost always use my vehicle for errands more easily done by car: a bi-monthly dry goods trip, stocking up on office supplies, a trip to

the recycling center, or the like.

Having to drive also gives us the opportunity to offer rides to others whenever possible.

5. *Riding a bicycle is impractical and too dangerous.* Because of the limited public transit where I live, bicycling is a cornerstone of my and my family's sustainable transportation. Admittedly, this is not an option for those in poor health or with certain physical limitations. However, bicycling is an option for everyone else, and is quite practical and safe, once you've put the time and effort into learning how to ride safely. You can also learn to equip

yourself so that your travel is most efficient for your purpose.

Let me use myself as an example of the practicality of bicycling. I live in an area of the country that is hilly and sees considerable seasonal temperature variation and wet conditions. I work in a profession that often requires me to dress in suits, sometimes to work long hours, and frequently to carry a briefcase and case files between home and office. I have a husband, children, a house, and a full religious, civic, and social existence. And yet I use my car infrequently, a few times each month. I notice that to many people who learn that I travel by bicycle, I might as well have three heads. These are the questions I am asked most frequently: Aren't you afraid of getting run over? (No, I follow well-researched safety guidelines for riding in traffic, and I've been riding for many years without injury.) What

if your tire goes flat? (I'll fix it; it takes about five minutes and is much easier than changing a car tire.)

What if it rains or snows? (I'll get wet, but I usually carry a rain jacket if the weather threatens to rain.) What if you're not home yet when it gets dark? (I'll turn on

my lights, front and rear, so I can see and be seen.)

With the benefits of modern bicycle design, a person doesn't need to be in great shape to start bicycling, though riding frequently will undoubtedly aid one's health. If you find yourself huffing and puffing, put the bicycle into a lower gear and peddle slowly. You will become more efficient with greater practice.

As for getting the riding skills you need, pay attention to this. You didn't go out and operate a car on the roads without learning how to do so first. The same is true for bicycling. Contact the League of American Bicyclists ((202) 822-1333 or <bikeleague@bikeleague.org>) and get a reference to the nearest league-certified instructor of the safe cycling course. Take the course. Join in, or if it doesn't already exist, start your region's

Bike to Work program. Find cyclists who look like they know what they're doing and ask questions.

One final point about bicycling: it is fun. Years ago, when I was still car-bound, the few times I saw a bicyclist out in wet winter weather,

I thought, "That person must be miserable." Now, even on the darkest and wettest of winter mornings, I am on my bicycle and I can assure you, I'm not miserable. I warm up a lot more quickly than I ever did in my car, and any immediate physical discomfort is an acceptable tradeoff for the contentment I find in knowing that this effort is just what it takes for moving myself across the face of the Earth. I'm usually quite pleased to be out and about under my own steam, so to speak.

Steps We Can Take

Dealing with our car dependency is not an issue of all or nothing. Any step we take to lessen our use of cars is a positive one, and as long as we continue to think, one positive step will probably lead to another. Set a goal of replacing one car trip a week with walking or bicycling; then move to two and three, on to where your good

sense tells you to stop. In addition to lessening your own individual reliance on your car, consider the following few ideas and how you might put them to use in your communities:

Meeting miles: Make an estimate of the total number of miles driven by car by your entire meeting community when you meet together at your regular site, and publicize this in your newsletter. Be conscious of the "meeting miles" cost in how often, where, and for what purposes you meet as a meeting. You may want to hold all committee meetings on First Day, when

most of you are already gathered, or on a common night, to facilitate ride-sharing. Perhaps you can group social with work meetings. Or meet in more geographically proximate groups to promote walking.

Tax thyself: Sponsor a program where participants sign on to pay a set tax for every car mile driven, then use the funds to: donate to your local

pedestrian/ bicycling advocacy group, or start such a group; donate to an environmental group; start a ride-sharing or even a car-sharing program in your community. In my experience, Quakers are both frugal (I, Queen of Cheap, consider this a compliment) and generous. This activity takes advantage of both of those characteristics. The frugal in us will make us drive less; the generous will rightly feel good about supporting actions towards reduced car usage.

Peter's Pledge: About a year ago, a particularly thoughtful ten-year-old in our meeting, Peter, got up and announced that we should have a "car fast" and he immediately passed around a sign-up sheet. Since then our meeting has refined the idea to a personal pledge to walk or bicycle or use other non-car means for all travel up to a certain mileage. We printed up certificates and handed them out, with a return tab to be sent to our local

alternative transportation advocacy group. While this may seem insignificant, it's not when you consider that nearly two-thirds of all car trips are to a destination of five miles or less, and that cars are most polluting in the first few miles of travel, before the engines are warmed to peak performance. Feel free to make up your own pledge sheets, or to contact me (afelker@igc.org) for copies of Peter's Pledge.

Summary

As Keith Helmuth's article set forth, there is a dreadful and inevitable cost to wrong living. Yet there is also ample re-

ward in better living. By sharing rides, we get to know our neighbors and friends more intimately. By not relying on our cars, we will naturally begin to move against the isolating development patterns of modern life. By walking and riding bicycles, we get to appreciate nature evident in the nooks and crannies of even the most urban settings. All in all, moving away from reliance on our cars returns us to a pace and sensitivity that is wholly in line with our Quaker values. □

Additional Resources

Katie Alvord, *Divorce Your Car*.

David T. Suzuki, *The Sacred Balance: Rediscovering Our Place in Nature*.

Michael Brower and Warren Leon, *The Consumer's Guide to Effective Environmental Choices*.

D.B. Johnson, *Henry Hikes to Fitchburg*.

My car died in Toronto, three days before Christmas, 2000. Desperate to get to Ottawa, my home for over a decade, I scoured the city for a rental, miraculously securing the last available one anywhere.

Just before New Year's Eve, I drove back to Toronto to collect my old car. But the garage had been short-staffed over the holidays, hadn't ordered the promised part, and—of course—the repairs would cost more than anticipated.

Usually I'm Ms.-make-everything-last-longer. Now, I suddenly found myself asking the mechanic to take off the plates. I arranged for the "body" to be sent to Car Heaven (donate your car remains and get a charitable receipt—all of \$80 Canadian for my heap!), called a friend, and caught the bus home. I did reflect that, had the car failed in Ottawa, I no doubt would have asked my local repairman to eke out a few thousand more kilometers of use. Perhaps my ability to bite the bullet and bury the car was enhanced by being away at the time of its death.

I spent December 31 with a group of friends who like to sing in the New Year together. After our usual potluck feast, we had a postmidnight snowy walk, making New Year's resolutions. I declared I wanted more exercise in general—that walk itself augured well.

Another resolve was—and *is*—more complex. I need to stop trying to cram so many activities into my life—worthy or satisfying as they may be, I need to find a way to move more slowly, savoring each day more thoroughly. Laughing, that night I promised to slow down and smell the snowflakes.

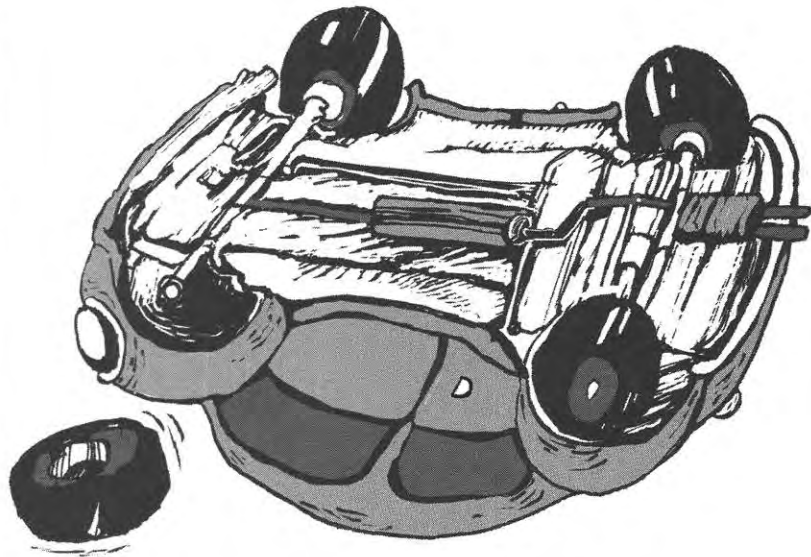
However, January 2 found me checking out car buying and leasing options. Then I thought, "What's the rush? It's the dead of winter, my month to hibernate and write—I'm not going out very often. So... maybe I'll buy a bus pass, and rake my time deciding."

In my previous incarnation as a married mother of two, living near Toronto's busy College and Bathurst intersection, I

Caroline Balderston Parry walks, bikes, and buses in Ottawa, Ontario, where she is a member of Ottawa Meeting and works for the local Unitarians as interim director of religious education.

My Car Died in Toronto

by Caroline Balderston Parry



Alla Podolsky

biked and used the public transit avidly. We had sacrificed car for mortgage when the kids were old enough to jump from stroller to streetcar, and only bought another car when my husband's new job necessitated commuting, and then moving, to Ottawa. Here, the children bused to high school, and if I needed the car, I arranged to drive my husband to work. When he died unexpectedly, the car became mine, and I grew to rely on it.

Five years of middle-aged spread later, I drove more often than I liked. So with my car gone, I bought a bus pass. No sooner had I collected schedules and photo ID, than I was waiting interminably at a January bus stop, laden with groceries. Two "quick errands" ended up taking two hours! Nonetheless, I generally felt good about my new mobility. Soon I surprised myself by thinking, "What if I gave up keeping a car altogether?"

I calculated that owning even my an-

cient VW cost \$400 Canadian per month (averaging purchase price, insurance, repairs, and gas)—and that was worth fleets of taxi rides! I am single, without children or even many groceries to transport now, and my neighborhood is serviced by rush-hour expresses, as well as by local half-hourly buses. I figured I would get more reading done and have more exercise. Not owning a car freed me from hateful headaches like renewing my tags. My life would probably be both more efficient (no more dashing to buy forgotten items) and more peaceful (less cramming two events into one evening). Voila!—my New Year's goals met.

I started feeling virtuous. After all, I believe in public transportation and want to help reduce pollution. So, "I've gone car-less," I'd smugly announce. But there were also times when I left too late, missed the bus, and hadn't called a cab. I confess I swore at myself, lied about my lateness

for appointments, or in desperation, hauled out my bike and pedaled furiously (only twice, both when roads were dry and temperatures reasonable).

I found two households willing to car-share and began to pay per kilometer of use when I needed a local car for my freelance work. I took trains to jobs in Toronto, and rented cars for long trips. Overall, my car-free life was carefree. I read loads, and lost five pounds.

Spring arrived, I bought a comfy bike seat, and cycled to the nearest transit station. By May I discovered the "rack and roll" program: bike racks on the front of the main transitway buses. I could bike over, load up, ride downtown (enjoying the green views), and then pedal onward, rather than sprinting to connect—particularly helpful on Sunday mornings. The racks were installed here in 1998, following the lead of cities like Seattle, but I—in my car-driven world—hadn't noticed. I spent all summer and fall racking my bike and flexing my muscles. To be honest, though, biking was helping me achieve a pace close to Toronto's slyle once more.

By last December, though the weather was still remarkably mild, the bike racks were gone for the winter. I not only had to invest in new rain gear, but had to think about doing less again. I was anxious about storing my bike and switching to slower feet and more buses, yet I became increasingly committed to my green stance. I'm aiming at a right sharing of world resources, at simplifying.

The books I want to read accumulate, and I know I savor watching the river from the transitway. I can use my car-less state as a reason to cut back on some committees I could do without, anyway. And even though it will be hard to choose which of two gatherings to attend on a Sunday afternoon this coming winter, I will only be able to get to one. I will remind myself of my new motto, "When in doubt, do less," and stride up the road to catch the bus. Then I will take a deep breath and smell the snow in the air.

I'm even looking forward to hibernating, come January. . . . □



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Reports and Epistles

International Quaker Working Party on the Israel-Palestine Conflict

Jerusalem, June 30, 2002

The International Quaker Working Party on the Israel-Palestine Conflict is composed of members of the Religious Society of Friends along with Jewish and Muslim members who have traveled together to Israel, the occupied Palestinian territories, Jordan, Syria, Lebanon, and Egypt from June 11 to 30, 2002. We set out on this journey under a strong concern for the breakdown of the Israeli-Palestinian peace process, the rise in the level of violence, and the suffering being experienced by both peoples.

After having traveled in Arab countries for one week, and in Israel and the occupied Palestinian territories for nearly two weeks, our concern is even more urgent. We have heard much about the current suffering and have seen it at close quarters. We witnessed a young Palestinian man being kicked during interrogation on the street by Israeli soldiers. We heard an Israeli friend describe her grief when visiting a colleague whose mother and daughter were killed in a recent suicide bombing. We witnessed Palestinians being humiliated at roadblocks. We saw areas of the West Bank where every village was cut off from its neighbors by Israeli army barricades across all access roads.

We saw the effects of systematic legal and budgetary discrimination against the 18 percent of Israeli citizens who are Palestinian. We heard the distress of an Israeli mother whose children faced the call to military service. We heard an Israeli settler describe the painful impact of lethal attacks against members of her community. We heard the despair of Palestinian refugees in Lebanon, Syria, and Jordan, whose hopes for an end to their 54-year exile have once again been dashed. We witnessed many signs of the heavy burdens and dislocations that the current state of tension places on Israel's social fabric and economy. We heard about, and saw indications of, an impending humanitarian disaster in the occupied Palestinian areas.

Our own plans were significantly affected by Israel's closures and other administrative actions. Our travel and appointment schedules had to be altered or canceled repeatedly. We were unable to enter Ramallah, which was under curfew, to be with Quakers who live there. We felt this frustration and pain very directly through the experience of our Palestinian Quaker colleague, Jean Zaru, who was not permitted to travel with us much of the time, and had great difficulty in reaching her Ramallah home due to Israeli blockades and curfews.

Despite the widespread tension and hardship, everywhere we went people from a variety of backgrounds, positions, and political persuasions received us with warm hospitality and candor. We experienced time and again a deep generosity of spirit, which is alive and well, if under severe threat, amongst the people caught up in this conflict.

This generosity of spirit coexists, however, with a great deal of fear in both societies. Many Israelis fear for the continued existence of their Jewish state. Palestinians increasingly express fear of a new *nakba* (catastrophe), like the 1948 flight and expulsion of 700,000 Palestinians from their homes in areas that became Israel.

From our experiences and the in-depth discussions we had with scores of organizations and individuals, we believe that Israelis and Palestinians are now locked into an escalating, highly destructive cycle of repression and violence. Behind this cycle, however, we discern the existence of a deliberate project that seeks to dispossess the Palestinians of their land. This project is not new, but its advocates are acting with greater boldness now. They use force to implement it, and they use the occurrence of Palestinian violence to justify it. We have seen new fences built in the West Bank that expand the land controlled by Israeli settlements to the very edge of Palestinian villages. We have seen dispossessed Palestinians, removed by the Israeli army from their ancestral grazing grounds and forced to live adjacent to a Jerusalem municipal garbage dump. In the Gaza Strip, we saw an Israeli bulldozer overturning Palestinian crops alongside a Jewish settlement near Beit Lahia.

Throughout our travels we saw evidence that the present Israeli government is intensifying policies that strangle the Palestinians' economy and destroy their physical and social infrastructure in the West Bank and Gaza. These policies have already brought many communities in these areas to the brink of a major humanitarian disaster. In the Israeli-controlled portion of Hebron, for example, we saw evidence of a dying community in the deserted markets, vandalized shops, and abandoned homes. The Hebron reality demonstrates the effects of policies that some Israelis hope will persuade Palestinians "voluntarily" to leave their homeland. We are concerned that such policies leave Palestinians extremely vulnerable to further pressures, or even to the possibility of mass expulsion from the land in which they have been deeply rooted for generations.

We have been disturbed to find that within Israel the option of "transfer"—that is, the ethnic cleansing of large numbers of Palestinians from the occupied territories, or even of Palestinian citizens from inside Israel itself—is now discussed openly by politicians, intel-



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Baltimore, Maryland

Friends School of Baltimore, a coeducational Quaker day school, was founded in 1784 and continues to remain committed to the Quaker values of truth, equality, simplicity, community, and peaceful resolution of conflict. The School enrolls approximately 1,000 students from age four through grade 12. The academic buildings, arts and science, athletic facility with two gymnasiums, and playing fields are located on a beautiful 35-acre campus in Northern Baltimore.

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July 1, 2003

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lectuals, religious leaders, and many other segments of society. As a Quaker working party, we condemn this idea and any other proposal that fails to respect the equal worth of all of God's children.

In the same spirit, we oppose the use of violence to resolve human conflicts. We grieve for each precious life lost or shattered. We mourn especially the civilians—Israeli and Palestinian—who have been killed, and we condemn without reservation the acts of violence that have struck them down in the course of their daily lives. We recognize the grievous harm done to societies who come to rely upon the use of force to solve their problems, as well as the damage done to those they attempt to coerce. As many persons in the region have concluded, there is no solution to this conflict through violence.

We issue an urgent appeal to everyone inside and outside the Quaker community to raise awareness of this deepening crisis and to work for a broad range of mechanisms to ensure the protection and rehabilitation of threatened Palestinian communities. Such mechanisms should include the deployment of a protective force sanctioned by the United Nations, drawing on the precedent of East Timor. In addition, we urge the dramatic expansion of citizen- and faith-based protective activities, such as accompanying Palestinians, riding Israeli buses, monitoring settlement activity, reporting human rights abuses, and cooperating with Israeli and Palestinian nonviolent peacemakers and justice advocates. We are convinced that these measures will serve to reduce the threat of violence to both Israelis and Palestinians.

We affirm the need, once international protection is in place, for reform and transparency in Palestinian political and economic institutions. Such reform cannot be fully implemented while the Israeli occupation remains in place. Meaningful elections are impossible when civil institutions are in ruins and people cannot move beyond their homes or neighborhoods. Economic revival cannot occur if people and institutions are under constant threat of destruction. The trust necessary for effective negotiations cannot develop at gun-point.

Beyond the urgent issue of protection, we believe that concerted international action is still needed in two areas. We call for all necessary steps to bring about a speedy end of the Israeli occupation of the West Bank and Gaza. We base this call on a fresh awareness that the Israeli occupation of these areas, which has continued for 35 years, is devastating for Palestinian society and deeply harmful to the moral fabric and long-term security of Israel. As part of the process of ending occupation, we call for effective actions to end all international

support for Israel's continuing expansion of exclusive Jewish settlements and related infrastructure, including construction within the settlements' current zoning and planning areas.

The other objective that requires an urgent international response is to secure a final status agreement between Israelis and Palestinians based on all relevant UN resolutions and international law. We believe this agreement must take into account not only the final status of the West Bank (including East Jerusalem) and Gaza, but also the legitimate claims of Palestinian refugees wherever situated; the yearning for dignity and equality that we heard from Palestinians who are Israeli citizens; and the strong desire we heard from Jewish Israelis for a secure existence in the land to which they are deeply attached.

We recognize that this is an ambitious agenda. We do not offer any single formula for how these goals can be achieved, though we shall amplify our analysis and recommendations in a fuller report we plan to issue in the coming months. We share our profound sense of urgency regarding both the humanitarian and the political crisis. Because we believe that there is that of God in every one, we call on Quakers and others to work energetically and nonviolently for a solution based on the equal worth and dignity of each person, and on the power of love, forgiveness, moral imagination, and generosity of spirit to find a way to resolve even those conflicts which may appear intractable.

—Kathy Bergen (Canada), Tony Bing (USA), Max Carter (USA), Helena Cobban (USA), James Fine (USA), Deborah J. Gerner (USA), Stephanie Krayner (UK), James H. Matlack (USA), Richard McCutcheon (Canada), Mmereko Emily Mnisi (South Africa), Ron Mock (USA), Gwendolyn Zoharah Simmons (USA), Hilda Silverman (USA), Jean Zaru (Palestine)

Pacific Northwest Quaker Women's Theological Conference

We send greetings to you from the beautiful grounds of the Menucha Retreat Center in Corbett, Oregon, where we gathered from May 30 to June 2, 2002. We are 48 women from Northwest, North Pacific, Pacific, Baltimore, Canadian, and Central South Africa Yearly Meetings. We represent a broad spectrum of faith practices. We have found each other to be warm, thoughtful, engaged, and smart. We have been willing to make ourselves vulnerable and to touch that of God in each other and ourselves. We have discovered the joy of not having to dance around to find out if it is okay

to talk about spirituality with women from different branches of the Quaker family tree.

Our theme was attending to that which first awakened us, and it intertwined over the weekend with the issues that arose. Our awakening began with a paper each of us wrote about the theme before the conference.

The speakers provided their personal stories and sometimes unexpected perspectives that served as starting points for our home group discussions.

Home groups met five times over the three days and provided a safe place to explore our awakenings—not always an easy thing.

Some of the issues that flowed from the theme were the Peace Testimony, the identity of Jesus, and the role of social action. We shared how to deal with our lives as women of faith and how to manage lives that are too full and often out of balance. The panel of speakers spoke about how each of them experiences Christ, an often unspoken tension in diverse gatherings. One among us said, "You can't be a Quaker if you can't hold a paradox in your mind." From our holding a variety of paradoxes, we have become bridges to each other and to our communities at home. We have gotten support to do that this weekend, to hold our paradoxes more tenderly. . . .

—Betsey Kenworthy, co-clerk,
Carolann Palmer, co-clerk

Northern Yearly Meeting

From May 24–27, 2002, Northern Yearly Meeting gathered at the Lions Camp in Rosholt, Wisconsin, for our 27th annual session with the theme "Circles of Peace." More than 200 of us celebrated in a full circle from worship and prayer through service to play. Our newly formed Ministry and Nurture Committee helped us focus on our theme by introducing queries at the beginning of each business session: "As we reach out to help bring peace in the world, how are we resolving the conflicts we have with others in our families, our meetings, our yearly meetings?" "Are we living in the life and power that takes away the occasion for fear and gives the courage in the midst of conflict to speak the Truth with love?" "How can I speak the Truth in love when I feel no love? Unless you speak the Truth there is no love." "We desire to welcome all to our monthly and yearly meetings, and we affirm that we cherish one another, yet we acknowledge that we are challenged by our diversity. How do we find the Divine in living out the complications of our community?"

The plenary speaker, Deborah Saunders, spoke on "Going Inward to Serve Outward." Deborah encouraged us to pay attention to our roots, to celebrate our ancestry, and re-

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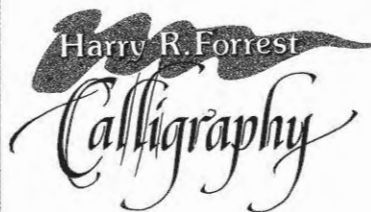


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minded us that only when we are at peace within ourselves are we able to live the Truth. She challenged us to let go of our fear and reach out to each other across the difference of language and tradition. When we yield to the power of the Spirit, God will surely work through us, transforming us and giving us strength. Her words were clear beacons as we labored together over several important issues facing the yearly meeting.

In our worship we heard the longing for the transforming power of love to bring peace to our troubled world. On First Day our worship centered on joys, sorrows, and memorials for Friends whose lives blessed the yearly meeting during its formation. We particularly celebrated and will miss the joyful spirit of Francis Hole, Peter Sample, and Nathaniel Sample, all three from Madison (Wis.) Meeting.

Our business sessions were spiritually focused as we became clear that the yearly meeting was ready to be more intentional in the way we communicate with each other. Worship sharing helped the Children and Youth Committee discern its next steps and helped the yearly meeting recognize our responsibility to continue to lift up and support this committee's important and precious work. The sixth chapter of our *Faith and Practice* was approved (on education). We approved the creation of a database directory and new job descriptions to focus the work of the clerk, recording clerk, and assistant clerk between sessions. We also approved a new position of corresponding clerk to improve communications with the 35 monthly meetings and worship groups of Northern Yearly Meeting. The Executive Committee was asked to explore the need for a Peace and Social Concerns Committee. We approved minutes in support of the AFSC Campaign of Conscience for the people of Iraq and the Religious Freedom Peace Tax Fund Act (House Resolution 1186).

We found God in our midst in the presence of Emma and Aminda Arevalo, our visitors from El Salvador Yearly Meeting. We joyously agreed to continue our three-year-old relationship with ESYM. We recognized that being open to a new friendship with an evangelical yearly meeting is a challenging and blessed opportunity. It calls us to be open to differences within ourselves, within our yearly meeting, and between ourselves and our new Friends. We also heard the epistle from Friends General Conference's Ministry on Racism Committee. It is difficult for us to know how to take up this work; we simply know that we are called to do so. We trust that God will continue to show us the way and are grateful to the FGC committee for its work. . . .

—Christopher Sammond, clerk

Monteverde Monthly Meeting

We send you warm greetings from Monteverde, Costa Rica!

In this year of war and change, we feel a heightened sense of gratitude for the gift of life, for the joy of love, and for the privilege of living in a safe community and in a country that works to live peacefully.

The events of September 11 brought home to us our interconnectedness with the world, on a national as well as a very personal level. We felt a new commitment to strengthen our relationships with our neighbors of different cultures and religions. We shared in the ecumenical service for peace at the local Catholic church and received the local priest in our meeting. For several months we were blessed by the presence of a Jewish family headed by two rabbis. They shared the richness of their traditions by including us in their worship and celebrations, and they learned about Quaker practice by engaging fully in the life of our meeting.

Throughout the year our older children have learned about other religions, from Native American beliefs to Islam, and have shared their lessons with us. We have appreciated the communications that we have had with Ramallah Friends School, hearing firsthand accounts of the recent conflicts there. We struggle to find meaningful ways to help create peace beyond our secure mountaintop.

The new addition to our school is now completed and well used. Our well-loved meetinghouse, the site of many school and community events as well as worship, often feels too small, and so we continue the process of discovering and planning what physical spaces we need. Meanwhile, the children in the school have joined in the spirit and are raising funds to build a new basketball/volleyball court. In the process of planning and building each of these projects, we are becoming more aware of what is truly important and feel our community strengthened. The patience, cooperation, and hard work involved in the planning and building process contrast sharply with the sudden collapse of skyscrapers, office buildings, and homes around the globe.

The world, our community, and our meeting are ever-changing; this year we were saddened by the death of our dear friend Ovidio Leitón. As new friends join us and others move on, as buildings rise and fall, we seek joy and comfort in the timelessness of the Spirit.

—Jean Ann Stuckey, clerk
Jane Wolff, recording clerk

Witness

A Global Nonviolent Peaceforce

by Amber Gravett,
Elizabeth Markham,
Nicole Perry, Juliana Rosati,
and Molly Wilson

"People are discovering the power of active nonviolence," began seasoned peace activist and Friend David Hartsough at the start of his "Report on the Global Nonviolent Peaceforce" on June 20 at Friends Center in Philadelphia, Pa. His hour-long presentation covered the background and recent developments in the creation of a Nonviolent Peaceforce—essentially a nonviolent civilian "army" that he and other activists first envisioned at the Hague Appeal for Peace in May 1999, basing it on the Gandhian *Shanti Sena* (Peace Army). The group's vision is grounded in the concept that peace is not just the opposite of violence, but an alternative force that can transform conflict. Hartsough said he hopes to soon build a force of 200 full-time peacemakers, 400 reservists, and 500 supporters, and to increase these numbers tenfold by the end of the decade. He is executive director of Peaceworkers, a San Francisco-based organization that he says may serve as a "midwife" to bring the Nonviolent Peaceforce, whose endorsers include the Dalai Lama and Nobel Peace Prize laureates Oscar Arias and Rigoberta Menchu Tum, into being.

In the three years since the Hague Appeal, those involved with the formation of the Nonviolent Peaceforce have explored what role a large-scale peacemaking organization could play, discussing the question with other activist groups and researching the history of nonviolent peacemaking. The resulting mission statement affirms that the Nonviolent Peaceforce "will be sent to conflict areas to prevent death and destruction and protect human rights, thus creating the space for local groups to struggle nonviolently, enter into dialogue, and seek peaceful resolution." Recent accomplishments reported by Hartsough include the beginnings of a public relations/

Amber Gravett, Elizabeth Markham, Nicole Perry, Juliana Rosati, and Molly Wilson were interns for FRIENDS JOURNAL during summer 2002.

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media campaign, business plan, and fundraising work, as well as the creation of an international steering committee. According to Hartsough, the steering committee is now in the process of selecting a pilot project for the Peaceforce, having narrowed ten invitations to conflict areas down to three possibilities: Sri Lanka, Colombia, and Palestine/Israel.

Hartsough said the Peaceforce is intended to be nonpartisan, "committed to justice," "beholden to no national interest," and "truly international" rather than "North-dominated." The Peaceforce would not serve as a savior to disparaging enemies, but would instead support the efforts of local peacemakers, at their invitation. Once involved in a conflict situation, the Peaceforce's role would be to establish an international presence, provide space for local nonviolent movements to do work, protect civilians, and act as international eyes and ears, ensuring that those threatening violence would know that "the world is watching." Hartsough stressed the importance of early intervention in conflict areas, citing Kosovo as one location where such actions perhaps would have been effective, and expressed the hope that the Peaceforce can shorten the time between a first request for help and the arrival of peacemakers on-site. He added that the Peaceforce's creators would like the organization to become "mainstream" through contact with members of Congress and retired military personnel, as well as through participation from nations in the Southern Hemisphere.

Currently, organizers are looking for partners all over the world to serve as representatives to an International Convening Event in New Delhi in November 2002, where the location of the pilot project will be decided. Hartsough reported that recruitment has begun and that the group hopes to enlist skilled and experienced people of all ages, faiths, and backgrounds and be able to pay them a living wage. A tentative schedule, Hartsough said, has training starting by March 2003, with the pilot project commencing in June or July of that year.

Attendees' responses during the discussion period after Hartsough's talk included comments in support of nonviolent peacemaking, suggestions as to how it could be more effective, and several questions indicating a concern that the creation of a new nongovernmental organization would not be effective due to the number of nongovernmental organizations that currently exist. Hartsough responded that the Nonviolent Peaceforce would not replace the work of other groups, but it would specialize in early intervention.

For more information on the Nonviolent Peaceforce, visit www.nonviolentpeaceforce.org.

The Meaning of "Bless You"

by John Gallery

I once wrote a report about what it was like to stand in vigil alone for the initial minutes. On the first Sunday in April, 2002, at the weekly vigil at Philadelphia's Liberty Bell, I finally got to do the whole hour alone. At first I thought it was an April Fools' Day joke—my fellow vigilers staying away for a short period of time to make me think I'd have to be there by myself. But the combination of other commitments and the change to daylight-savings time actually kept everyone away for the entire hour.

Of course I was not completely alone. I had steadfast companions who remained with me the whole hour: two members of the civil affairs unit of the Philadelphia Police Department who are now assigned to "guard" us and who sit in their car while we stand. I like to imagine that our message has become so powerful and we have become so dangerous that the police have to keep us under constant surveillance to be sure we don't somehow create a full-scale outbreak of world peace.

I recall that last year, in the brief time I stood alone, an African American woman paused and looked at our signs, then looked at me and said "bless you." She seemed calm and peaceful. She wore a wooden cross on a string around her neck. Back then, I interpreted that phrase to mean something like "Thank you for doing this and being such a good person"—a compliment to me, if you will, a recognition of my spiritual goodness (though I know how inadequate my spiritual development truly is).

Now I've come to think of that phrase, and the woman, in a different way. A little book I picked up recently suggests that we start each day with a prayer asking God to give us his blessing. I start my day with a prayer giving thanks to God for the gifts I have received, which are many and varied. And I do ask God to help me be an instrument of his love that day. But I've never thought of that as asking for God's blessing. I realize now that the rote prayer I sometimes say at meals starts off with the phrase, "Bless us O Lord and these thy gifts. . . ." And yet as often as I've mumbled that prayer, I've had no idea that I

John Gallery is a member of Chestnut Hill (Pa.) Meeting. Weekly prayer vigils for peace are held in Philadelphia every Sunday at 4 P.M. For more information e-mail: cityquake@aol.com.

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was asking for God's blessing or even what that might mean. Now, the idea has great power for me.

To receive a blessing is, in a way, to be anointed, to receive a transfer of grace from someone of greater spiritual accomplishment. For a Catholic to kneel before the Pope and ask for his blessing is a natural act. (Having been raised Catholic, I know; I've done it myself, not to the Pope but at least to an Archbishop.) A Buddhist might with equal ease do the same thing to the Dalai Lama. Each instance would be a humble acknowledgement of our lack of spiritual development in the presence of someone who has accomplished more, and a request that some of that accomplishment, some of the grace and strength that led to that accomplishment, pass to us. To be blessed is not, as I thought, a recognition of spiritual superiority, but in fact quite the opposite: the passing of spiritual strength and compassion from one who has it to one in need.

It seems quite reasonable for me to ask God for that as I start my day. Give me your blessing. Give me your blessing as I try to lead my life this day as a true member of your kingdom. Let me carry your love and compassion into the world and to all I meet. Recognize my inadequacies and go with me in this endeavor.

I think now that if I were standing alone on the mall and the same woman gave me her blessing again, I would not stand there and nod my head as I did, seemingly acknowledging my spiritual goodness; I would put my sign down and go and kneel before her and ask her to place her hands on my head and give me her blessing, not just in words but with her whole being, knowing that it was she and not I who carried the spiritual strength. I might even kneel and bow in the Eastern tradition or even go so far as to stretch myself out before her, full-length on the brick pavement until my forehead lay upon her feet, letting her blessing, God's blessing, flow down upon me. □

We invite readers to submit articles for FRIENDS JOURNAL departments, including but not limited to Young Friends, Life in the Meeting, Witness, and Reflection. Articles should show an awareness of Friends ways and concerns. Submissions should be 400-1100 words. Please include references in the text for all quotations (including Bible citations). Please also include your contact information. Submissions may be e-mailed to departments@friendsjournal.org, or see p. 2 for further contact information.

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Life in the Meeting

Reconsidering "I Approve"

by Stan Becker

Friends have a unique way of conducting business in which unity of all those assembled is sought on decision items. We are proud that we go beyond consensus to the sense of the meeting. This serves as a check that the Divine will might be operating through us; that is, lack of unity tells us that the proposed decision is not the Divine will for the group. Finding the sense of the meeting sometimes presents a challenge to the clerk and the meeting. This article explores one aspect of this challenge—seeking approval.

Have we ever experienced the following in a meeting for business? The clerk asks for approval, many Friends say "I approve," the clerk is just noting approval and then someone raises a concern—that is, s/he did not approve. There are at least three variations on this scenario. First, "No" or "I do not approve" may be verbalized at the same time as the "approves" and is heard by the clerk. Second, "No" or "I do not approve" may be verbalized with the "approves" but only heard by one or more Friends sitting near the person. Do the alerted Friends then get the attention of the clerk, or urge the Friend to speak again louder, or choose not to respond? It can be an awkward moment. Lastly, the concern may only come out later after Friends have proceeded to other business and then a Friend says something like, "I hope we could reconsider the approval of . . . because . . ." This can be problematic if anyone present at the earlier time has had to leave or if other Friends have just arrived at the business meeting. Many of us have witnessed these unsatisfactory scenarios. What can we do?

We must be sure to listen for that still, small voice that speaks through Friends even, and perhaps especially, when it is an individual Friend who has reservations about an item of business that others are ready to approve. Finding the unity of the meeting demands that we do not risk covering up the still, small voice with our verbal "approves." As clerk of the North American Friends Committee on Unity with Nature (FCUN), I have striven for a way to avoid these problems.

Stan Becker is a member of Homewood Monthly Meeting in Baltimore, Md. Before serving as clerk of FCUN, he was clerk of its population subcommittee. He has a minute of support from Homewood, Chesapeake Quarter, and Baltimore Yearly Meetings to travel among Friends under the weight of the concern about rapid population growth and our impact on the Earth's ecosystems. He is a professor of Population Studies at Johns Hopkins University.

Indeed, there is a way that Friends have used over the last two centuries that minimizes these unsatisfactory scenarios. In addition, it suits Friends beliefs better than oral approval. The method is silent approval, from the Wilburite tradition.

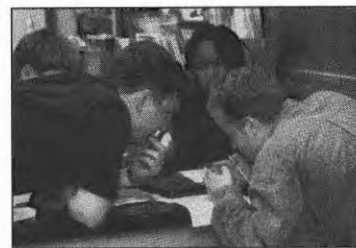
Silent approval works very simply, as follows: After an item of business has been presented, clarifications and questions seem to have been satisfactorily answered, and alterations have perhaps been made to the recommendation or minute with no objections voiced, the clerk or recording clerk states or reads a draft minute expressing what s/he feels is the sense of the meeting. Then, instead of the clerk's asking for approval, s/he asks, "Is there any Friend with reservations about this matter that we need to hear?" After the clerk asks this, unless someone speaks immediately, the meeting settles into silence. If a Friend raises a concern during the silence, it is dealt with by the meeting. Otherwise, the silence connotes approval, which the clerk states before moving on to the next item of business.

The wording of the clerk's question has been worked out by trial and error over several years of clerking. Three other variations of the wording were tried and found less satisfactory, one being "Does any Friend have reservations about proceeding as indicated on this matter?" The problem with this question is that a Friend may have mild uncertainties but discerns that they are not of sufficient weight to prevent the matter from going forward; these should not be solicited. In the current version this is implicitly taken care of by adding the phrase "that we need to hear." A second wording might be: "Is there any Friend who cannot approve this matter?" The problem here is that asking for negatives gives the wrong tone to the meeting and puts a person who speaks in an awkward position from the start. We are seeking what we can approve, not disapprove! A third alternative, "Does any Friend have objections or stops about moving forward with what has been stated?" is unsatisfactory since it places the bar very high. The reservations, at the beginning anyway, do not rise to the level of objections but nevertheless need to be considered. Typically a meeting would not have proceeded this far if there were a Friend with objections. Thus, "Is there any Friend with reservations about this matter that we need to hear?" seems the best question. Another alternative suggestion might be: "Is there any unreadiness to approve?"

Several further dimensions of the process deserve consideration. First, the clerk determines the length of the silence needed before

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

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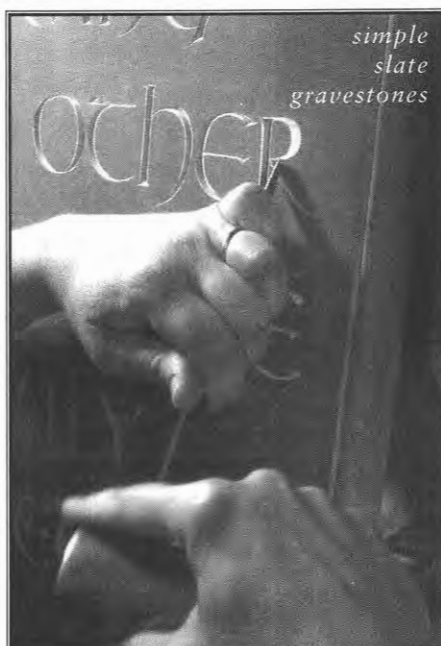
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approval is clear. The length of time may vary according to the gravity of the item. For example, acceptance of a routine financial report may require only a very short silence for approval, while items such as a decision to lay down a midweek meeting may demand a long silence. Contentious matters may require longer periods of silence so that the meeting may be sure that the resolution is a centered one. Having the silence also allows the meeting to slow down and gives ample time for thoughtful and prayerful consideration.

When a Friend does speak into the silence with a concern, this signals that the matter needs reconsideration in the Light. Other Friends then contribute, and a new vision may emerge. Or, other Friends will speak to the reasons for the importance of proceeding according to the clerk's original statement. In this case, and if no one else expresses a need to alter the statement, the clerk has another matter of discernment—whether to proceed again with seeking silent approval or instead call directly on the Friend who had the reservation to learn if s/he is clear or accepts that the meeting move forward, wishes to stand aside, or feels clear that s/he must object and potentially stand in the way of the decision. In many situations calling on the person is not needed because the clerk can tell from the voice or the body language of the person whether s/he accepts proceeding given the contributions of other Friends since s/he raised the concern. If the clerk feels a need to clarify whether the Friend accepts the matter or not, then calling on the Friend is appropriate. For example, the clerk might say: "Can Friend Smith unite with this matter or is Friend Smith willing to stand aside and let this matter proceed?" On one early occasion when I used this process while clerking with silent approval, I was elated after the meeting by some weighty Friends. They held that one should not single out a Friend in this way and that a Friend should be expected to speak into the silence again if s/he still has a doubt. When I asked the Friend concerned, he said he was grateful that I had specifically checked in with him. Over time, and only calling on a Friend in this manner when I sense it is essential, FCUN Friends have come to accept it as a good process. I am convinced that it is sometimes needed so we are sure of our unity or lack thereof.

I feel clear that this manner of clerking can help clerks and meetings in finding unity in their decisions. Further, I believe that silent approval will allow us to hear more often that "still small voice" that can guide all of us to more Spirit-led decisions as we seek to build the kingdom of God on Earth. I look forward to responses from Friends on this suggestion, particularly from clerks who may have used it or feel led to try it. □

Books

God Within: Our Spiritual Future—As Told By Today's New Adults

Edited by Jon M. Sweeney and the editors at Skylight Paths, 2001. 156 pages. \$14.95/ paperback.

What a promise: Our spiritual future told by today's new adults! It conjures up images of Clio's divining (literally!) what's in store for us in a new age of spiritual awakening. And the teaser, *God Within*, implies that future may be Quaker!

The real goods are not quite so satisfying, though. This book's premise is promising enough: At least five religious traditions (Islam, Christianity, Buddhism, Wicca, and Judaism) are represented by young adults who share about their spiritual or religious life. A basic thesis is that organized religion has collapsed and this generation is looking for "what's real" and creating a new spiritual vision. But at the end of the book, one is left with the same vague sense of emptiness that several of the contributors confess having.

Working in college campus ministry, I had hoped to find in this book helpful insights into how young adults are thinking and what might help address their spiritual seeking. While a few nuggets were found, the selected people who write the 17 short essays that comprise the book (some write more than one essay) bear little resemblance to most of the students I encounter. Perhaps this is owing to the fact that many of the writers are from a narrow slice of society—the East Coast and Harvard Divinity School, for example, are overrepresented. I didn't hear voices from the large and influential black, Hispanic, and evangelical religious movements, nor from many outside the United States.

Still, there are important messages in this book for Friends whose children do often resemble the young adults profiled in *God Within*. Why is it so hard to get young Friends to show the same dedication to the meeting that *we* have? "We are reluctant to commit until we're sure that we really believe what we're going to say we believe."

Why are so many nonchalant about joining meeting? "It is precisely because I am bound to nothing that I have been able to rediscover my true essence."

Why is there such illiteracy among our young people regarding the Bible, Christian history, and basic Quaker theology? "The Good News at my church had more to do with Joseph Campbell than with Jesus, and since you can't teach Joseph Campbell to little kids, we didn't get a lot of Good News, just arts and crafts."

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What explains the attraction to conservative religious groups? "It took God sending me to England before I found a community of Christians who actually believed anything."

God Within does not reveal the future of spirituality—even within the limited confines of North America. Its apt description of the kind of spirituality expressed in many Friends meetings might make the book a helpful resource, however, in trying to figure out why so many "Generation Nexters" have gone missing.

—Max L. Carter

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

Strength for the Journey: A Pilgrimage of Faith in Community

By Diana Butler Bass. Jossey-Bass, 2002. 293 pages. \$23.95/hardcover.

What could an Episcopalian director of faith formation have to say to Friends?

Quite a bit, it turns out, albeit indirectly. *Strength for the Journey* is part spiritual memoir and part call for congregational vitality, as Bass takes us on both her spiritual pilgrimage and a review of what makes for living faith in community. Though much of the book deals with the things that have made liturgical worship come alive for her, she offers a good deal of insight into what enables congregations to be true faith communities. Her finding that people are hungry for meaningful worship connected to deep spiritual life works for Quakers as well as Episcopalians or any other mainline congregation.

Bass, who once wrote that "a 'wannabe' Quaker lurks within the recesses of my soul," offers readers a renewed sense of what it means to be a faith community: An intentionally gathered group "lays out a theologically meaningful (but not dogmatic) vision in worship and Christian formation, giving them the ability to see their work, relationships, and the world with spiritual insight."

That, indeed, is strength for the journey.

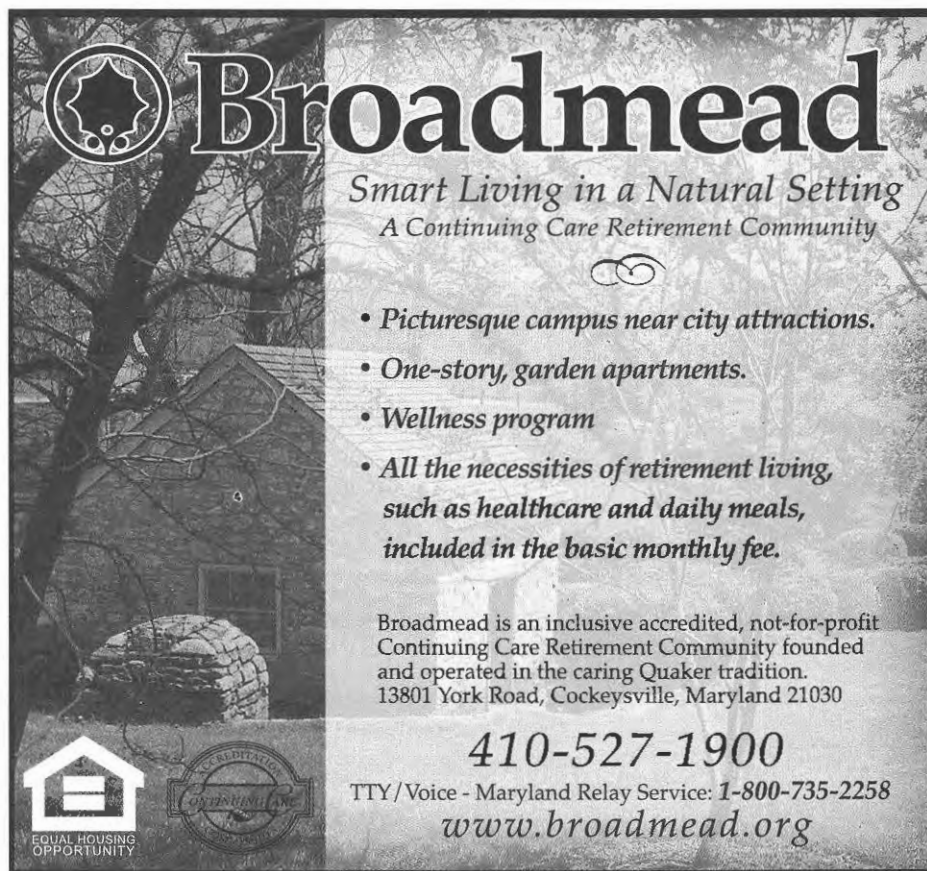
—Brent Bill

Brent Bill is the assistant book review editor of *FRIENDS JOURNAL* and author of the forthcoming *Imagination and Spirit: A Contemporary Quaker Reader*.

Messages from a Distant Star

By Helen Sanford Wilhelm. Idea Inc., 2001. 196 pages. \$16/paperback.

Messages from a Distant Star is the seventh





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novel from Quaker author and former AFSC staff member Helen Sanford Wilhelm. It is a beautifully written, insightful, well-constructed, moving, and important book that focuses on Sara, a white American who has lived in Sweden for over 30 years and is married to a Swede.

On the surface, it is the story of Sara's return to the small town in North Carolina where she was raised, to be with her dying mother. Coming from Sweden, with its intense social democracy and egalitarian activism, Sara's return triggers a naked collision within her between the deep feelings and prejudices of her 1930s girlhood and the enlightened awareness of her present.

At times the book reads like a detective story as Sara tracks down ghosts from her past; at other times it reads like a thriller as she is kidnapped and held hostage by a murderer (a former classmate) who has escaped from jail.

But this is only on the surface. Below the surface is an evocative, dreamlike narrative filled with clear and repetitive, even simplistic, description. An almost compulsive attention to detail is nightmarishly coupled with an undercurrent of appalling violence, injustice, and impending tragedy. At times, it is as if Sara is a ghost drifting through the town, almost unseen, detached, unable to intervene and change things.

Sara learns, as does the reader, that what we learn from the past is irrelevant to present existential anguish, because what we learn only relates to something dead and buried long ago. In other words, the distant star is already dead by the time we get its message. We are permanently out of sync, yet causally connected. The collision is between the unconscious past and the conscious present.

Messages from a Distant Star is not just for black and white Southerners, nor just for Northern and Southern Americans, not just for Americans and Europeans—it's for everyone. As the African American professor says at the book's end, we are all at a crossroads. We can go forward in love or back in narrowness and hatred. It is for us to choose.

—Michael Royston

Michael Royston is clerk of Geneva Monthly Meeting in Switzerland Yearly Meeting.

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News

On June 2, 2002, a U.S. Quaker delegation arrived in Baghdad, traveling to Iraq in violation of U.S. laws that threaten prison and/or fines for such activities. "This act of conscience offers witness to the impact of U.S.-led sanctions," said Peter Lems, Iraq program associate at American Friends Service Committee. "We are here because our government is unwilling to acknowledge the devastating consequences of its policy toward Iraq. What we have witnessed is the continuation of the war. The only way to resolve this conflict is through dialogue, and we urge our United States officials to immediately engage in open and meaningful dialogue with the government of Iraq with no preconditions," Peter Lems said. "As Quakers, we respect the sanctity of every human being, and we reject the U.S. government's sanctions policy," noted Wendy Vasquez, a member of Iowa Yearly Meeting. "Our delegation traveled to Iraq to break the profound isolation resulting from the sanctions. We brought medical books to address the fact that journals are denied under sanctions; and we have previously sent water purifiers to relieve, in some small way, the humanitarian crisis. All of these actions are illegal under the present system." The delegates met with experts from nongovernmental organizations, UN agencies, and the Iraqi government, including UN Humanitarian Coordinator Tun Myat, UNICEF Representative in Iraq Carel de Rooy, former Iraqi Ambassador to the UN Sayeed Al-Masawi, and Deputy Prime Minister Tariq Aziz. The delegation also met with a host of technicians, doctors, artists, and teachers. Chief concerns centered on the condition of education, water, health, and the lack of a cash component under the Oil for Food Program. Visit the AFSC Iraq Peacebuilding Program at <www.afsc.org/iraqhome.htm>, or e-mail <askaboutiraq@afsc.org>. —AFSC Iraq Peacebuilding Program

Columbia (S.C.) Meeting approved a minute on the Middle East pledging to "search for ways that open, which will help lead the work to a time of peace." Proposed by the meeting's Peace and Social Concerns Committee, the minute affirms, "We believe that there is that of God in the people of Israel and of Palestine, even those who are fighting and engaging in violent acts. . . . As Quakers we will continue to hold all the peoples in the area in the Light. We will find ways to support individuals and groups who are seeking peaceful solutions. . . . We will support the Quaker meeting and school in Ramallah in their search for peaceful solutions. We will talk with our Jewish and Islamic friends, relatives, and neighbors about this crisis and about our belief that there is a peaceful solution

which, although difficult to achieve, will be better than the violence." —*Columbia Meeting newsletter*

Lansdowne (Pa.) Meeting approved a proposal to provide support for a student at Friends School in Ramallah. The proposal was seasoned by discussion in the Peace Committee and Ministry and Counsel. The meeting requested its Financial Affairs Committee to consider including a \$700 scholarship in next year's budget. "It is the sense of the meeting that we would like such a scholarship to be the beginning of an ongoing personal relationship with Ramallah Friends School," the meeting affirmed. —*Lansdowne Meeting newsletter*

Madison (Wis.) Meeting has helped raise \$350,000 over the past 10 years to support Madison Quakers Projects in Vietnam. Mike Boehm, project coordinator, reports that the project has provided more than 1,500 impoverished women with loans through funds in nine different villages. Repayment rates are close to 98 percent. The Quang Ngai Province Women's Union reports that Madison Quakers now fund 70 percent of all poverty reduction programs in the province. "In addition to the loan funds," Boehm notes, "we have funded two peace parks, a series of primary schools, projects for ethnic minorities, delivered medical supplies, developed art exchanges between the children in our two countries, and more." The project grew out of a trip Boehm and 11 other U.S. veterans made in 1992 to assist in building a clinic in the village of Xuan Hiep. "We have shown that if we approach people in other parts of the world in an atmosphere of mutual respect for each other's dignity and culture, there is no limit to what can be accomplished together," Boehm affirms. —*Madison Meeting newsletter*

Multnomah Meeting in Portland, Oregon, approved a request from Francis J. Papp Portland Friends School for a \$20,000 loan. The request was first considered in April's meeting for business, and a threshing session early in May reached agreement to approve the loan and so recommended to the finance committee. As Friends reported, "We reached clarity in our interest and calling to support the Portland Friends School. . . . We heard voices expressing concerns regarding equity, inclusiveness, and support for public schools, and while expressing concern, those same voices also felt called to move forward with support for PFS. As meeting and individuals are called and challenged to support education, we believe that we have the resources to be supportive to both PFS as well as public education." —*Multnomah Meeting newsletter*

The Greensboro Peace Coalition heeded a firm suggestion by one of its younger mem-

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bers that it should have an entry in the city's annual Fourth of July parade, utilizing that day of patriotism to spread their message of opposition to President George W. Bush's War on Terrorism. Over 50 people marched behind a banner that read "Greensboro Peace Coalition—Not in Our Name," supporting the parade theme of "American Heroes" by carrying posters of Americans who have stood for peace, such as Martin Luther King Jr. Fears about community response were put to rest by the applause, smiles, and peace signs from onlookers along the parade route; hecklers were few. The coalition even won the award for "Best Interpretation of Theme"! At the Coalition's literature table following the parade, many people stopped to talk. The Coalition has received numerous follow-up e-mails of support asking how to get more involved. These people are now being invited to participate in the Coalition's events, and are learning that they are not alone in their fears and concerns about current United States policies. —*Mary Ann Downey, Atlanta (Ga.) Meeting*

Bulletin Board

Upcoming Events

•September 28—Lower Great Lakes Regional Gathering of Friends World Committee for Consultation, hosted by Wilmington Yearly Meeting. Contact Susan Lee Barton at (765) 939-1449 or susanleeb@fwcc.quaker.org.

•October 4-7—German Yearly Meeting

•October 11-14—Friends Committee on Unity with Nature annual gathering in Burlington, Vt. Contact fcun@fcun.org, (802) 658-0308, or visit www.fcun.org for details.

•November 2-5—All-India Friends Gathering

•November 9-10—Japan Yearly Meeting

•November 9-15—FWCC Asia West Pacific Section Gathering, Bhopal, India

•January 17-20, 2003—Peace Witness in a Time of Crisis: A Friends' Consultation Peace Conference, at Guilford College, Greensboro, N.C. Called by FWCC Section of the Americas to identify specific actions that Friends can take to witness to the Peace Testimony as individuals and to strengthen our corporate witness in the world. Attending the conference will be individuals from all branches of Friends. Participation will be limited to 200 people, with at least 50 to be young Friends ages 18-30. All yearly meetings have been asked to name 2-3 persons to attend the conference. In addition,



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each yearly meeting has been asked to sponsor young Friends who wish to attend. After October 1, the remaining places will be opened up to all Friends. If you are interested in attending, please contact FWCC Section of the Americas at 1506 Race St., Philadelphia, PA, 19102, phone (215) 241-7250, or e-mail <FWCCpeace@fwcc.quaker.org>.


Opportunities/Resources

- The Ecumenical Accompaniment Program in Palestine and Israel (EAPPI), an initiative of the World Council of Churches, seeks participants to accompany Palestinians and Israelis in nonviolent actions and concerted advocacy efforts to end the occupation. Participants will monitor and report violations of human rights and international humanitarian law; support acts of nonviolent resistance alongside local Christian and Muslim Palestinians and Israeli peace activists; offer protection through nonviolent presence; engage in public policy advocacy; and, in general, stand in solidarity with those struggling against the occupation. Visit <www.wcc-coe.org/wcc/what/international/palestine/eap.html>.

- Does nonviolence work in the real world? Under the care of Pima (Ariz.) Meeting, an anthology is being compiled of true stories in which a nonviolent response—such as humor, distraction, submission, apology, loving kindness, or joining in a common cause—reversed an escalation of violence. Send stories to Dan Levinson, 5251 W. El Camino del Cerro, Tucson, AZ 85745-9327, email: <drdan3@dakotacom.net>.

- Friends everywhere are invited to support the *Faith and Practice* Project of the Yearly Meeting of Aotearoa/New Zealand. For the past 160-plus years, Friends in Aotearoa/New Zealand have used and found inspiration in the *Faith and Practice* of Britain Yearly Meeting; Aotearoa/New Zealand Friends are ready to develop and publish their own. This evolving project aims for an initial publication at the end of 2003, in time to share at the FWCC Triennial in Auckland. The project seeks material that communicates that which is eternal within the broad context of Aotearoa/New Zealand Friends, including written materials—letters, booklets, recorded ministry, testimonies, epistles—from Friends in the region, and material about Aotearoa/New Zealand Friends published elsewhere. Contributions are invited and upholding prayers are welcome. Contact Sue Stover at <stover.watts@clear.net.nz>, or write 28 Grosvenor St., Auckland 1002, New Zealand before December 1, 2002.

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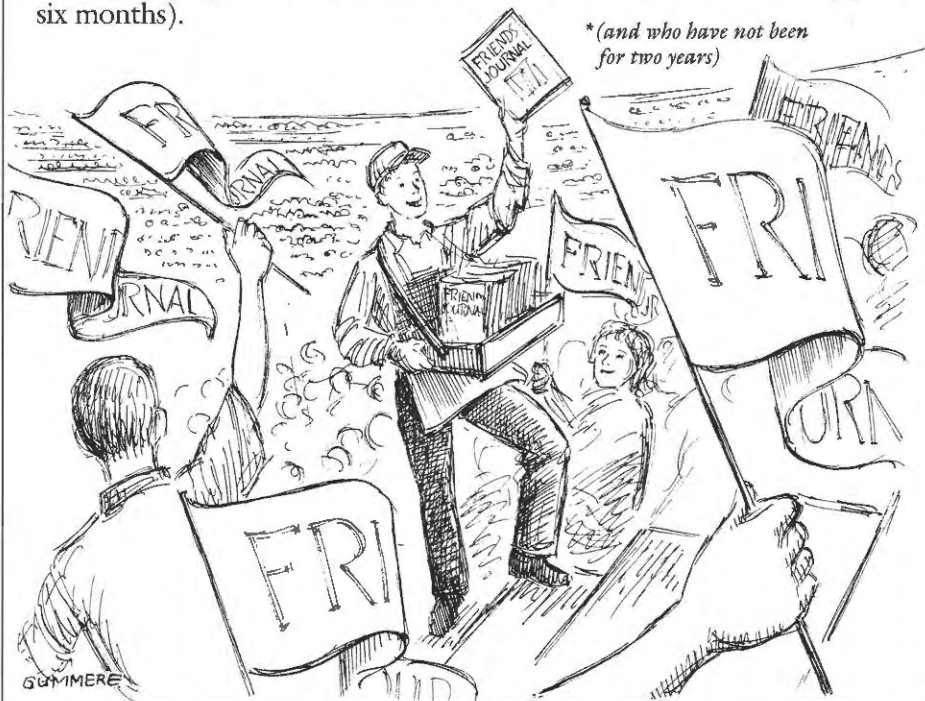
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FJ 0902

Milestones

Births/Adoptions

Nydam—twins *Trintje Paxson Nydam* and *Peter Grundy Nydam*, on June 18, 2002, to Anne E. G. Nydam and David L. Nydam. Anne is a member of Wellesley (Mass.) Meeting. The twins' grandmother is Marty Paxson Grundy, Cleveland (Ohio) Meeting.

Deaths

Bryant—*Doris Holbert Bryant*, 77, on December 1, 2001, at her home in Lemon Grove, Calif. She was born in Dallas, Tex., on March 20, 1924, to Lark Holbert and Scottie Sue Tab Holbert. She and John Francis Bryant were married on April 15, 1943, in South Mills, N.C. Eight years later they moved to California, where Doris graduated from San Diego State University with a thesis on the works of J. D. Salinger and a Master of Arts degree. Devoting most of her time to family and children, she also taught English at San Diego City College. In 1958 Doris began to attend La Jolla Meeting, and became a member in 1970. For many years she and her family were part of the meeting, and her children participated in First-day school there. In 1981 she transferred her membership to San Diego Meeting. In her letter of transfer Doris wrote that she was strongly attracted to the Religious Society of Friends because of the mystical form of worship, the absence of dogma, and the avoidance of authority other than the Inner Light. Vigorously opposed to the death penalty, she was also a tireless supporter of equality among racial and ethnic groups. For several years Doris wrote the newsletter for San Diego Meeting. Also, she wrote a job description booklet for the meeting's various positions and committees, which has been helpful to those taking on the assignments. She served a term as clerk of Ministry and Oversight Committee. After a long period of poor health, dialysis, and the disabling effects of a stroke, Doris's heart failed. Doris was predeceased by her husband, John F. Bryant, in 1981. She is survived by her son, John Lark Bryant; daughter, Paula Sue Bryant; John's children Emma Bryant, Eliza Bryant, and an adopted daughter Liana Bryant; and Paula's daughter Cerise Olivia Pratt, who for a period of time attended First-day school at San Diego Meeting with Doris, who was delighted to have her there.

Hallowell—*Henry W. Hallowell II*, 82, on October 20, 2001, in Meadowbrook, Pa. He was born in Philadelphia, Pa., on July 3, 1919, and was a lifelong member of Abington (Pa.) Meeting. Henry attended Abington Friends School, Friends Central School, and Pennsylvania State University, then worked in Civilian Public Service. Maintenance of the Abington Meeting buildings, graveyard, and grounds were particular concerns of his. He served on the board of trustees for 50 years, preserving title to the property given to the meeting by John Barnes in 1697. As the Philadelphia metropolitan area expanded north in the 20th century, many areas that had been farmed or used in a non-intensive way became less than cost effective; in response, in the 1950s, under Henry's oversight, the Hallowell family farm in Bethayres became a housing development. Henry, Betty, and their son continued to live in the old farmhouse.

that Henry's ancestors had built five generations ago. Henry's remarkable memory for family connections was an important link to Friends of previous generations, and helped to contribute to the meeting both a sense of vitality and an appreciation that we are all trustees of the future. He served Friends as a board member of Stapeley in Germantown. The Hallowell family was involved in the life of Jenkintown, and Henry was a member of the Jenkintown Lyceum and a dedicated Penn State booster. He loved the outdoors, and he established a tree farm in Bradford County, Pennsylvania. He is survived by his wife of 50 years, Mary Elizabeth MacFadden; a son, Henry III; a daughter-in-law, Allison Foster; and three grandchildren.

Prideaux—*John Prideaux*, 87, on June 19, 2001, in Stayton, Oreg. John was born in Portland, Oreg., on March 8, 1914, the third child of Frances and A.J. Prideaux. In 1930, John first accompanied his mother to a Quaker study group and began his spiritual seeking. He became a conscientious objector to war. While a teenager he found employment in Alaska, near Ketchikan. There he discovered a good friend, Vincent, who was like a second father to him. Returning from Alaska, John attended Oregon State College, earning a B.S. in Forestry in 1939. In college he met Beth Joy, a home economics major, and they married shortly after graduation. In 1938 he hired on with a Carlton, Oreg., lumber mill, and he became a skilled metalworker, mechanic, and carpenter. Beth and John moved with their two young children to Newberg in 1943 to be caretakers of the George Fox College farm. Their spiritual seeking led them to Quaker activities relevant to social needs. In 1947 John and Beth lost a child to spinal meningitis. They moved to the Lyons area, where they found land overlooking the town and the mill where John walked to work. Beth named the land Meadow Wood. When someone asked what they raised on their farm, John said, "Children." John and Beth were founding members of Willamette Valley Meeting, out of which Salem, Eugene, Multnomah, and Corvallis Meetings developed. John served the meeting in many ways, including faithful work with the meeting's children, work on numerous committees, and as clerk. He was also actively involved at the quarterly and yearly meeting level. In the '50s, John also supported world peace and racial integration. From 1969 to 1976 John and Beth lived in Hilo, Hawaii, where John worked as a saw filer and Beth as a school librarian. Upon return to their Lyons property, they began work on a new house, on a knoll that Beth had picked out many years before. John took care of Beth during her long illness with Alzheimer's until she died in 1992. In 1994 when his youngest son, Tom, died, John helped out his daughter-in-law and grandchildren. He served on the local school board for several years, and supported AFSC and FCNL. John strongly believed that an old person should have the right to end life with dignity. Before he reached old age he shared his views with family and friends, and he said if he were to take his own life as an old man, he wanted others to suffer no anguish, humiliation, or inconvenience in any way because of his action. John expressed his view of his life this way: "I want you all to know that I died feeling good about my life, and my death. I

have lived a happy, and I hope, useful life. I have few regrets." John continued to live on his farm independently until two days before his death. John was predeceased by two children, Jackie Prideaux and Tom Prideaux, and by his wife, Beth Prideaux. He is survived by three of his children, Jeanne Etter and husband John Etter; David Prideaux and wife Alice Prideaux; and Joy Prideaux and husband Brian McLaughlin; a sister, Thora; seven grandchildren; and two great-grandsons.

Scattergood—*Carol Woolman Scattergood*, 55, on July 7, 2001, at home in Glencoe, Ill., of cancer. She was born on May 15, 1946, into a Quaker family in Philadelphia, Pa., and grew up in Marlton, N.J. She studied ballet for 12 years, then majored in music as a percussionist at Butler University. After graduating from Butler she taught music in Whitland, Ind., before enrolling in a master's degree program at Northwestern University. After finishing her degree there in 1972, she accepted work in Northbrook, Ill., where she was a middle school music teacher and band director for almost 30 years. Shortly after she began work in Northbrook, Carol also became a member of the Northshore Concert Band, a nationally renowned adult community band that performed in cities around the world. A familiar sight to audiences as she stood behind the tympani, Carol was a mainstay of the percussion section. In August 1978 Carol married Richard S. Bair in a Quaker ceremony overseen by Lake Forest (Ill.) Meeting. Their two daughters carry on Carol's legacy: Alethea on violin and viola, and Julia on bassoon and piano, and in her ninth year of ballet. Carol is survived by her husband, Richard S. Bair; two daughters, Alethea Scattergood Bair and Julia Scattergood Bair; mother, Jean Scattergood; twin sister Katherine Scattergood; brothers, Robert and Mark Scattergood; and many others who enjoyed her sincere and caring friendship.

Scattergood—*Roger Scattergood*, 89, on February 22, 2002, at Crosslands, Kennett Square, Pa. Roger, whose Quaker forbears came to this country from England in the 17th century, was born in Philadelphia, Pa., on August 22, 1912. He was educated at Germantown Friends School, Haverford College (B.A.), Harvard University (M.A.), and University of Pennsylvania (L.L.B. and M.A. in City Planning). His early legal practice was interrupted by World War II, when he was sent by AFSC to work with Friends Service Council in London. From 1943 to 1945 he served in hostels for persons who had lost their homes in bombings. Upon his return to the United States, he worked as an attorney consultant for the U.S. Department of Labor for three years, after which he resumed his legal practice in Pennsylvania. As Roger's interest in community planning issues grew, he returned to school to continue his studies. In 1958, under the care of Radnor (Pa.) Meeting, he married Elizabeth MacLeod. In that same year he received his M.A. from University of Pennsylvania, and then served as a planner for the State of New Jersey. After nine years in this position, he was engaged by the firm of Kidder Peabody as a planning consultant, and retired in 1977. Roger's interest in his local community then led him to accept the role of executive director of the Germantown Business Association. When he retired in 1981, his contribution to the economic progress and well-being of the

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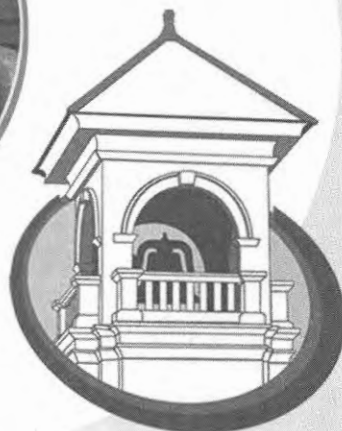
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Germantown community was acknowledged by citations from the City Council of Philadelphia and the State Senate of Pennsylvania. Roger was active in several organizations, including Philadelphia and Pennsylvania Bar Associations, Pennsylvania Planning Association, World Affairs Council, Philadelphia Committee on City Policy, Germantown-Mt. Aity Lions Club, and Awbury Neighbors. He served on the Boards of Germantown Settlement and the Awbury Arboretum Association. He was an active member of Germantown Meeting, and served on the boards of Penn Charter School, Stapeley Hall, and on the corporation of Haverford College. After his arrival at Crosslands in 1988, he served on the Forum Committee, the Nature Conservancy Committee, the Recycling Project, and was, for a time, clerk of the Friends Worship Committee. Throughout his life Roger enjoyed mountain climbing—in the Alps, where he climbed the Matterhorn; in the Dolomites; and in the United States. When this activity was no longer possible, Scottish dancing at Crosslands proved to be a delightful replacement. He is survived by his wife of 43 years, Betty Scattergood; a sister-in-law, Sara Scattergood; six nieces; and five nephews.

Sullivan—*Marian Eastwick Sullivan*, 88, on December 1, 2001, at Crosslands, Kennett Square, Pa. She was born on August 31, 1913, in Baltimore, Md., and grew up there, graduating from Baltimore Friends School. The oldest of five children, Marian was accustomed to taking charge in nearly every situation. But while in her mid-teens, she developed a spinal tumor and her parents were told that she might not live to graduate from high school. Marian underwent a neurosurgery procedure in development at Johns Hopkins, and she proceeded to graduate from Pine Manor Junior College, becoming a medical success story. Marian was a member of Abington (Pa.) Meeting for over 60 years, ever since her marriage to Marshall P. Sullivan Jr. The couple was involved with a variety of committees and activities in the meeting, and their home in Huntingdon Valley, which they designed and built, was a gathering place for members and attenders. Marian shared her architectural sense and aesthetic gifts; when traveling, she often presented her hosts with watercolor paintings. Marian gave generously of her time to a variety of community and Friends services, including Abington Friends School Committee, Abington Meeting Overseers, Jeanes Hospital, American Oncologic, Jenkintown Day Nursery, and driving the blind. Staying in touch with family and friends was important to her. Only a month before her death she hosted a dinner for members of her extended family. She is survived by her daughter, Eleanor Powals; her son, Robert Sullivan; grandson, Thomas Sullivan; and her siblings, Estella Stephens, Andrew Eastwick, Pat Carroll, and Dottie Seaton.

Correction: We regret the following errors in the Milestone marking the death of *Alson Van Wagner* (F/May). First, Alson's survivors include his sister, Shirley Van Wagner Tuttle. Second, Alson returned to Oakwood School for his senior year after his illness with polio. Third, his graduate work was done at University of Illinois. —Eds.

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that we bear responsibility for what they do, hence the justification for refusing to contribute to activities we know are wrong. Surely what we render to Caesar is to be subordinated to the broader context of God's kingdom. While the functional is necessary to sustain the personal, it is the personal which gives it meaning, without which it would have no direction, no purpose. To the extent we regard ourselves as citizens, workers, taxpayers or consumers, we are reduced to our functional roles, and become part of Caesar's organization, where decisions are made for us, sadly not even by people who are conscious of making choices. Even the phrase "members of society," Macmurray would say, defines us as parts of an organism, not as persons: he makes a point of distinguishing society from community, and it is into community that Jesus calls us. Society is a matter of roles and functions, where we fit in with external requirements. Jesus invokes the context of master and servant; in our case, it is more one of a faceless bureaucracy; whereas community, as Macmurray envisages it, is a matter of human intention, of commitment and openness, experienced as friendship—and it is only in such a relationship, with the risks that it can entail, that we can be fully human, really free, able to create a future, and in fact act in accordance with our true selves: brothers and sisters who are children of God.

Eleanor M. Godway
Hartford, Conn.

Hope Jack Powelson will stay

I was so glad to read that I was not alone at being upset that we are losing Jack Powelson's voice (FJ April, "Why I Am Leaving Quakers"). He always spoke to "my condition" which is rare in Quaker publications.

While I do not want to go as far as Stanley C. Marshall, I hope he will change his mind now that he realizes how important his contribution has been to many of us.

Pat L. Patterson
Los Angeles, Calif.

Worth considering

The Viewpoint, written by Paul Buckley (FJ June, "Can we provide financial resources for medical care?") is, in fact, a universal challenge. Writing from a country that provides a level of medical care for all its people, I still find his message a challenge to

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Albert Clayton
Stoke, Nelson, New Zealand

Don't confuse "consensus" with "sense of the meeting"

The article on "Clerking" by Mary McClure (FJ June) makes a serious error by confusing the secular process of compromise resulting in consensus with the Quaker process of seeking unity in the sense of the meeting. The search for the sense of the meeting is no less than a search for the will of God as discerned through the meeting for worship with a concern for business. While there is a superficial similarity in the role of the facilitator and the clerk, the goal and the process are completely different. "When we seek the sense of the meeting, we allow ourselves to be directed to the solution that awaits us. It is a process of surrender to our highest natures, and a recognition that, even though each of us is possessed of light, there is only one Light. At the end of the process we reside in that Light. We have allowed ourselves to be led to a transcendent place of unmistakable harmony, peace and tender love." (Barty Morley, *Beyond Consensus: Salvaging Sense of the Meeting*, Pendle Hill pamphlet No. 307.)

Consensus is a process that seeks the lowest common denominator, a compromise that provides enough of what each person wants to produce a result that everyone can live with. Sense of the meeting, in contrast, seeks the *highest* common denominator, a result so powerful that it draws everyone to it.

Discerning the sense of the meeting requires great effort from all the participants. It requires a meeting strongly centered in worship. Those who speak must make the effort to speak from silence to the needs and aspirations of the meeting as a whole, going beyond their personal wishes and preferences. They must listen for the prompting of the Light within them. The clerk should encourage each participant who is so moved to share her or his measure of light; only in this way will there be a chance for the full Light to be seen. When this stage is reached, or approached as near as seems possible, the clerk (or recording clerk) must express this sense of the meeting in a minute.

What the clerk should work to facilitate, more than the words of the discussion, is maintaining this attitude of worship throughout the meeting. This may require

periods of silent worship during the discussion, which should never be thought of as "interruptions." The clerk must be ready to perceive the moments when this is needed, and to respond when others see them. The clerk is therefore engaged in furthering this worship, a role much larger than merely "facilitating" a discussion.

This of course is ideal, and often we fall short. But we must never lose sight of this ideal, and we must never confuse it with "consensus."

"One important effect of staying within the Spirit from which the process is derived is that it can keep us in unity even while our opinions diverge. Remaining aware that we are jointly engaged in the enterprise of discerning together the will of God for the meeting, rather than trying to advance or defeat a particular project, we can be held together in holy communion as members of the meeting and of the Society. We can only be divided if we put our partisanship ahead of the unity, order and love within the meeting." (Patricia Loring, *Spiritual Responsibility in the Meeting for Business*, a four-page reprint from Friends General Conference.)

I recommend these two concise and beautiful writings for anyone who wishes for a deeper understanding of the concept and process of "sense of the meeting." They have helped me greatly in understanding the role of clerk for my own meeting, and I come back to them again and again.

Tom Rothschild
Brooklyn, N.Y.

Do we really mean overcome?

I have read Mary Lord's admirable "Can Love Really Overcome Violence and Hate?" (FJ July). Her perceptions, sentiments, phrasings and recommendations are all well done and appreciated.

One title word bothers me: "overcome." To me it carries a flavor of triumphalism. Is this what we really yearn for? Do not violence and hate exist only as attitudes in, and manifestations by people? So when violence and hate are overcome, is it not persons who are overcome? Do we want to overcome persons?

I suspect that we are aiming more to live with, cooperate, love, and nurture persons: every, any, all persons, including those who manifest violence and hate. Can we overcome their violence and hate without overcoming them? These ruminations nudge me to enquire: Are our yearnings perhaps not more for violence and hate

to be neutralized, rather than overcome?

John Lepke
Gainesville, Fla.

Let's reach out to others

Mary Lord's article "Can Love Really Overcome Violence and Hate?" in the July 2002 issue, is the most carefully written and thought-provoking piece I have read in a long, long time. However, I do have some reservations.

1) Too much is crammed into one piece. It should be a book. (A writer myself, I've been subjected to the same criticism!)

2) The most pungent points to me are secular ones—ranging from the way the U.S. has scuttled UN efforts, to the build-up of U.S. military forces in oil-rich countries (surprise, surprise—the Bush advisers have oil backgrounds), to the opulent culture in which we live and its belief in combat as the way that goodness overcomes evil, etc. I have read such points (though not expressed as comprehensively or as well as in Mary Lord's article) in secular magazines. If we want to reach as many people as possible, do we need to invoke God? The Bible?

3) Do we need to love our enemies? Must we be a Jesus or Martin Luther King Jr.? That is the ideal, of course. You can say that what you really mean is "agape," but that doesn't mean much to many people.

Most other faiths don't feel compelled to speak of love. The Iroquois speak of planting the Tree of Peace; the Prophet of God, in Islam, speaks of forgiveness; Buddhism tends to speak of compassion, "feeling with" (empathy); Taoism seeks to achieve a rhythmic relationship with the universe. You don't have to be a saint.

Couldn't we consider it enough to strive for respecting the other, for understanding the other (insofar as possible), and pointing to alternatives? We can all see, after thinking it out, that violence doesn't work. But we can build conflict resolution (and conflict is natural) without having to love our enemy.

For decades, I resisted joining a meeting because I thought I wasn't good enough. I finally did join, out of the feeling that I would be empowered by belonging to a group whose orientation to the world and the Spirit was basically similar to mine.

But I discover more and more people who would like to be Friends, who are put off by the feeling they're "not good enough." Let us reach out to them and work together.

The contours of that vision of a peaceful world can actually unfold in the very process of working together.

Marjorie Hope Young
Wilmington, Ohio

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Let's understand peace and conflict

Since September 11, numerous letters and articles concerning war, peace, and the Peace Testimony have appeared in FRIENDS JOURNAL. Unfortunately, many seem more firmly rooted in Quaker thought than in historic fact. In part, this is in response to Mary Lord's article "Can Love Really Overcome Violence and Hate?" (*FJ* July) as well as to numerous letters from Friends. A historian by training, I have studied conflicts in an attempt to understand them, rather than simply wish them away. It is vital to realize peace will not be achieved unless we understand the true story behind violence, the violence behind what is called peace, and when peace has failed.

First, it is important to remember that, in free countries, the military is an arm of the government. Politicians decide to wage war, the military fights, then politicians decide on peace terms. No matter how much influence the military may have, or claim to have, elected officials ultimately choose when, where, and how war happens. Our military will only attack Iraq if our government orders it. Related to this, an increase in military spending does not force other countries to increase theirs as well, nor is it the only influence on such spending. On its own, the Joint Chiefs of Staff cannot raise its budget, invade countries, or use nuclear weapons. Blaming the Pentagon for the War on Terrorism or the rise of militarism worldwide is akin to blaming your foot for speeding.

Repeated violence marks some events labeled as "peaceful." Mahatma Gandhi and Dr. Martin Luther King Jr. both *instigated* violence in attempting to attract sympathy to their cause. Both also encouraged illegal actions to be committed which, while called "civil disobedience," are at the same level of legality as using National Guard troops to prevent school integration. However, these violent and criminal acts seem expunged or ignored by those talking of the Peace Testimony.

In too many cases peaceful efforts have failed or proven counterproductive. Concessions made to Hitler were meant to bring "peace in our time," nor lead to another World War. Pacifism also allowed the Nazi Party to place Jews, communists, homosexuals, and dissidents in concentration camps with little struggle. In Kosovo, Albanian leaders spoke against violence and militarism. Thus, when Serbs began "ethnic cleansing" they faced little resistance. They paid a high price for wanting peace, one that

few of us will ever face. Who among us will tell them peace was their best choice?

We must not forget that criminals face trial by coercion, not choice. Drug dealers and rapists rarely turn themselves over to the police. Slobodan Milosevic did not choose to stand trial at the Hague, and constantly refuses the authority of the court. The former Afghanistan government refused to turn over bin Laden. Force, or the threat of force, can and has enabled justice to be done. While Dorothy Scott Smith's suggestion (*Forum*, *FJ* July) that "we should have nonviolently captured Hitler" is appealing, in practice it falls down.

This is an overview of a very broad and deep subject. Without knowing and understanding history, we cannot be successful advocates for peace today. I am afraid too many Friends learn history only to highlight the Testimonies, thus gaining a narrow and simplistic view. Much like fundamentalists, only specific pieces are learned and discussed, while incongruities are ignored. We must not reduce ourselves to spouting laudable but impractical advice or we will be no better than telling people on welfare to "just get a job." Only when we understand peace and conflict will our advocacy be effective.

Richard C. Evey Jr.
Boone, N.C.

Friends Journal Announces Special Issues for 2003

Most issues of FRIENDS JOURNAL contain feature articles on a variety of subjects, but about twice a year, the articles have a special focus. For 2003 we invite manuscripts for the following special issues:

Orienting New Friends, late spring 2003. We seek contributions on how key information and support is offered to new members, as well as writings and graphics that will be of special interest to new Friends.

Submissions are requested by **January 31, 2003.**

Diversity among Friends, fall 2003. This topic is to be understood as broadly as you wish.

Submissions are requested by **May 31, 2003.**

Inquiries from prospective authors and artists are welcome. Contact Robert Dockhorn, senior editor (by e-mail: <senioreditor@friendsjournal.org>; for other contact information, see page 2).

Classified

For information call (215) 563-8629.
Fax (215) 568-1377.
E-mail: adsales@friendsjournal.org

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Classified Ad Deadlines:

November issue: September 16
December issue: October 14

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Accommodations

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

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

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

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

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

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

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

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

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

Assistance Sought

Quaker Inner-City School Endowment Fund. A small group of well-integrated Quaker schools are doing a terrific job in inner cities. Help them raise sufficient endowments for long-term financial stability. For information contact: Imogene Angell, 150 Kendal Drive, Kennett Square, PA 19348; telephone: (610) 388-0935.

Quaker prisoner, Washington State, M.A. work completed, seeks financial help for Ph.D. program. Send donations and/or biographical request to Faith Adams, 412 1/2 N.W. 42nd Street, Seattle, WA 98107.

Books and Publications

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

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

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

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

Opportunities

Research Subjects Needed: "Healing from Trauma"
A University of Colorado investigator (a member of Boulder Friends Meeting) is looking for subjects to participate in a study of religious and spiritual perspectives on healing from trauma. Subjects will be asked to participate in interviews.

Participants must be able to read and speak English. To participate in this study or receive additional information about the study please contact:

Denise C. Webster, RN, PhD, CS, Professor, UCHSC-SO, Box C-288, 4200 East Ninth Avenue, Denver, CO 80262. Phone: (303) 315-1574. E-mail: <Denny.Webster@uchsc.edu>.

Selected Pendle Hill Programs

September 13-15: **Chanting: Voicing the Spirit**, with Beverly Shepard

September 15-20: **Wisdom and Compassion: A Silent Insight Meditation Retreat**, with Mary Orr

September 20-23: **Drawing Toward God Through Symbol**, with Mickey McGrath

October 4-6: **Inquirers' Weekend: Basic Quakerism**, with Frank Massey and Catherine Griffith

October 11-13: **Quakers Working Against Racism**, with Jeff Hitchcock, Carol Holmes, Jerry Leaphart, Florence McAllister, and Helen Garay Toppins

October 25-27: **Rainer Maria Rilke: The Sonnets to Orpheus**, with Eugenia Friedman

October 27-November 1: **Food that Nourishes Body and Spirit: Cooking at Pendle Hill**, with Carol Sciarra

November 3-8: **AFSC at 85: Following Leadings of the Spirit in Racial Justice Work**, with Paul Lacey, James Lawson, and others

For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, (800) 742-3150, extension 142, <www.pendlehill.org>.

Friends Journal is seeking a volunteer news editor to review Quaker publications for items for our news column and to work on occasional additional news stories. This work may be done remotely by mail and e-mail. We offer satisfying work and warm collegiality. A job description is available. Please send résumé and two references, or call for further information, to: Susan Corson-Finnerty, Publisher and Executive Editor, *Friends Journal*, 1216 Arch St., 2A, Philadelphia, PA 19107-2835; (215) 563-8629; <info@friendsjournal.org>.

Friends Center with unprogrammed Christian orientation, Barnesville, Ohio, offers quiet, welcoming space for personal retreats with optional spiritual consultation. Also weekend retreats: September 13 **Introduction to Spiritual Formation Program** with Betsy Meyer; October 18 **Exploring the Legacy of Conservative Friends** with Wilmer Cooper; November 15 **Time as a Gift of God** with David Klein; February 21, 2003 **Resistance and Obedience to God—A Weekend with David Ferris** led by Marty Grundy; March 28, 2003 **Shape Note Singing** with Thom and Eileen Metzger; April 25, 2003 **Friends Meeting for Business** with Susan Smith. For information write Bill Taber, 61357 Sandy Ridge Road, Barnesville, OH 43713, or phone (740) 425-1248.

Adult Cultural Term in France (ACTIF)—Four to ten weeks in Montpellier (South of France). See website for details. <http://www.ssfprance.com>.

Quaker House Ann Arbor has periodic openings in a six-person intentional community based on Friends principles. (734) 761-7435. <quakerhouse@umich.edu>. <www.ic.org.qhaa>

Support Quaker House, Fayetteville/Ft. Bragg, NC.

A front-line Friends Peace witness since 1969. GI Counseling. Draft/CO information. Peace Research. Education & Action. 223 Hillside Avenue, Fayetteville, NC 28301. (910) 323-3912. <www.quakerhouse.org>.

Quaker Writers and Artists!

Quakers used to shun the arts—but no more! Join the Fellowship of Quakers in the Arts; get our exciting, informative newsletter, "Types & Shadows"; keep up with other artistic Friends around the country; and help create a new chapter in Quaker history. Membership: \$24/yr. FQA, P.O. Box 58565, Philadelphia, PA 19102. e-mail: <fq@quaker.org>. Web: <www.quaker.org/fqa>.

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

To consider mountain view retirement property, near a Friends center, visit <carizonafriends.com> or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

Personals

Concerned Singles

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

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Positions Vacant

American Friends Service Committee Peacebuilding Director

Quaker, peace and justice non-profit organization seeks a Director for the Peacebuilding Unit, based in Philadelphia, Pa., to provide leadership to the development and promotion of AFSC's vision of peace. The Director is responsible for the management of a diverse staff of 20 people and a budget of \$2M. In collaboration with others, he/she will provide significant leadership within the Peace Movement and expression of the Quaker Peace Testimony within and outside of the US. Women, People of Color, people with disabilities, and lesbian, gay and bisexual people are encouraged to apply. Please send résumé and cover letter by **September 30, 2002**, to: PBU Director Search Committee-AFSC, c/o Clara Wright, 1501 Cherry Street, Philadelphia, PA 19102, fax: (215) 241-7248, e-mail: <Cwright@afsc.org>. See: <www.afsc.org>, AA/EEO employer.

Friends General Conference seeks a deeply committed Friend to serve as Development Manager in its Philadelphia office. Duties include management of FGC Annual Fund, grant writing, DonorPerfect database, and communications program. Development experience, writing, and database skills essential. Works with Associate Secretary for Development and Interpretation and support staff. Full-time, full benefits. Send résumé and letter to General Secretary, FGC, 1216 Arch Street, 2B, Philadelphia, PA 19107, or <bruceb@fgcquaker.org>, by September 23, 2002.

Director of Religious Education

Philadelphia Yearly Meeting seeks a Director of Religious Education. This person will be responsible for enhancing the vitality of Philadelphia Yearly Meeting by supporting religious education for children and youth, aiding and equipping monthly meetings and teachers with conferences, workshops, teacher training, curricula, and resources. She or he will work mainly with adults who work with children. He or she will also be part of the staff management team and carry significant administrative and supervisory responsibilities. An active Quaker is strongly preferred.

PYM offers competitive salaries and excellent benefits. Applications must be received by **October 15** to be assured consideration. Search will continue until the position is filled. Inquiries should be sent to: RE Search, Attn: Connie Blood, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA 19102.

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

Director, Scattergood Friends School

Scattergood Friends School, a coeducational, college-preparatory boarding high school, is seeking a director beginning July 1, 2003. Located in rural Iowa, the school enrolls approximately 60 students in a close, caring community. The campus includes an 80-acre organic farm and orchard, as well as a large restored prairie. The University of Iowa, only 20 minutes away, provides diverse cultural attractions. Learn more about the school at <www.scattergood.org>. For more information contact: **Richard Johnson, Search Committee, 1210 Grant Court, Iowa City, IA 52240.**



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

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

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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.*

Walton Retirement Home, a nonprofit ministry of Ohio Yearly Meeting since 1944, offers an ideal place for retirement. Both Assisted Living and Independent Living facilities are available. For further information, please call Nirmal or Diana Kaul at (740) 425-2344, or write to Walton Retirement Home, 1254 East Main Street, Barnesville, OH 43713.

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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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Frankford Friends School: coed, Pre-K to grade 8; serving center city, Northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small, nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

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

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

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

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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.

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The Westtown School

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Phone 610-399-7900

Email: admissions@westtown.edu
www.westtown.edu

PENDLE HILL

A Campaign for a New Century

Your gifts to Pendle Hill make a critical difference in our ability to serve.

Since Pendle Hill's founding in 1930, donors have shared in the vital work of maintaining the financial health of Pendle Hill. We have always intended to support participation of all seekers regardless of their finances. This is the most important reason that our fees and charges cover less than half the costs of operating our programs and services.

We depend on the generosity of people who make gifts each year to support our annual operating expenses. We depend

on the many thoughtful people who include Pendle Hill in their Wills. And we depend on those who are able to make donations to our capital campaign, special scholarship funds, new program, and endowment.

Pendle Hill continues to be a unique resource for the Religious Society of Friends. This fall, as we close out "A Campaign for a New Century," we express deep appreciation for the many gifts that are making a difference at Pendle Hill.

Your *presence* also makes a difference!

If you are a regular participant in Pendle Hill programs, thank you. We value your presence! If you have never been

to Pendle Hill or haven't come recently, why not consider a program this year? We welcome your participation in:

- **Monday Night Forum**—no charge; 2002-03 series on Racial Justice begins October 7.
- **Residential Study Program**—one, two, or three terms; openings in the Winter and Spring Terms, 2003.
- **Weekend and Weeklong Conferences and Retreats**—all year; subjects include spiritual life, religious study, Quakerism, social issues, meditation, arts and crafts, literature.
- **Sojourns**—all year; individually arranged stay for personal renewal, creative work, research, study.

Call toll-free and ask for more information
1-800-742-3150 (U.S. only)



A QUAKER CENTER FOR
STUDY AND CONTEMPLATION

To learn more about how you can support Pendle Hill, please contact:

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