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Quaker
Thought
and
Life
Today



A Perspective on the Peace Testimony

Humility: The Lamb that Roars

The FGC Gathering in Normal, Illinois

Annual Books Issue

An independent magazine serving the Religious Society of Friends



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Among Friends

It's Time to Witness to Truth

It is no secret that Saddam Hussein has stayed in power for many years with the tacit approval of our government. According to *Newsweek* (9/23/02), the Reagan administration provided his regime the key military intelligence and possibly means of access to military hardware that enabled Iraq to win its war with Iran. Then we allowed Iraq to buy much equipment from U.S. suppliers that could be converted from peaceful domestic uses to very threatening ones, such as creating biological weapons or a crude nuclear device. After decades of support for one whom U.S. officials have regarded as a psychopath since the '70s, the current Bush administration has been strident in its insistence that Saddam Hussein personifies evil. But isn't this an evil to which our shortsighted foreign policy has largely contributed? A year ago, we were hearing nearly the same story about Osama bin Laden and the Taliban—"monsters" we created by training bin Laden and arming the Taliban to assist us in our efforts to repel the Soviets from Afghanistan. Is our current administration's foreign policy any less shortsighted?

Do not misunderstand my intention. There never is justification for brutal, repressive regimes or terrorist groups that target civilian populations and prey upon those who are weaker—such as the women of Afghanistan. Clearly, such regimes and groups must be resisted and dismantled. The question of our time is how to do this in a way that does not plunge the global community into Armageddon.

On September 19, a full-page ad in the *New York Times* declared, "Not in Our Name." More than 4,000 individuals signed a compelling statement that said, in part, "Let it not be said that people in the United States did nothing when their government declared a war without limit and instituted stark new measures of repression. . . . We believe that people of conscience must take responsibility for what their own governments do—we must first of all oppose the injustice that is done in our own name. . . . We must take the highest officers of the land seriously when they talk of a war that will last a generation and when they speak of a new domestic order. We are confronting a new openly imperial policy towards the world and a domestic policy that manufactures and manipulates fear to curtail rights. There is a deadly trajectory to the events of the past months that must be seen for what it is and resisted. Too many times in history people have waited until it was too late to resist. . . ."

For more than two decades, I've been a member of the same monthly meeting as Stephen G. Cary, former chair of the board of American Friends Service Committee. A few months before his death, Steve met with a group from our meeting to discuss his article, "A Response to September Eleventh" (*FJ* Mar.). I've been inspired by Steve's spoken ministry for many years and have had the opportunity to hear him express his concerns with varying degrees of intensity. It was very sobering, therefore, to hear such a seasoned peace worker and Friend say that he's never felt more alarmed for our nation than now. He also said he felt he ought to be openly protesting our government's policies, perhaps engaging in civil disobedience.

I am moved by the personal witness of John Gallery featured in our cover photo and in his article, "A Perspective on the Peace Testimony" (p.6). The utter simplicity of his weekly vigil for peace with others at Independence Mall in Philadelphia speaks for itself—and could easily be replicated anywhere. Friends, Steve Cary was losing his struggle with cancer when he spoke to us with such concern about the times in which we are living. But, unlike Steve, most of us are still quite healthy and able to mount the resistance of which he spoke. Now is the time to become quite visible and to speak truth to power. We are living in definitive times—and the future will be shaped by our ability to resist imperious and destructive policies as much as by presenting clearly better alternatives for establishing lasting peace.

Susan Corson-Finnerty

FRIENDS JOURNAL

November 2002
Volume 48, No. 11



Features

- 6 A Perspective on the Peace Testimony**
John Andrew Gallery
Is the difference between the "peace of men" and the "peace of God" the absence of anger?
- 12 Humility: The Lamb that Roars**
Keith R. Maddock
Although often not valued in the culture around us, humility can be a component of healing.

"To Be Gathered Still": The FGC Gathering in Normal, Illinois

- 14 Random Glimpses from a Gathering First-Timer,** James Arnold Baker
- 15 The High School Gathering,** Andrew Esset-Haines
- 15 A View from the Junior Gathering,** Melaura Homan-Smith
- 16 The Black Cats Taught Me Mindfulness,** JoAnn Seaver
- 16 The Healing Center,** Jan Stansel and Jim Palmer
- 17 A Glimpse of FLGC in Transition,** Wendy Sanford
- 18 The Friends Committee on Unity with Nature Center,** Louis Cox
- 18 Racial Wounding at the Gathering,** Vanessa Julye
- 20 Divine Noises,** Lucinda Antrim
- 22 Missing Link Found,** Amy Gomez

Departments

- 2 Among Friends**
- 4 Forum**
- 5 Viewpoint**
Justice and respect for people with mental illnesses
- 23 Special Books Section**
- 39 Reports and Epistles**
Slavery in Mauritania
- 42 Quaker Profile**
John Munson
- 44 News**
Response to threat of war with Iraq
- 45 Bulletin Board**
- 46 Milestones**
- 48 Classified**

Cover: John Gallery and Pat Parkman at the vigil near the Liberty Bell in Philadelphia, Pa.
Photo: Charles Fox, *Philadelphia Inquirer*

Forum

Hope for peace and justice

Thank you for the article entitled "Can Love Really Overcome Violence and Hate?" (*FJ* July). It put into words so many of my own thoughts on the subject. And it offered great comfort in its own way. There are those of us, still, who hope for peace and universal justice at a time when our leaders and government seem hell-bent on vengeance and war.

Maggie Davis
Sarasota, Fla.

Therapeutic touch is part of Quakerism

I am sorry that Martha Wilson (Viewpoint, *FJ* July) included therapeutic touch in her list of "subjects that seem to have neither explicit nor implicit connection to Quakerism."

If Martha had taken the workshop on therapeutic touch that I took a good many years ago led by Kate Kerman and another woman, I feel sure she would not describe it dismissively as "directed toward natural healing."

Neither before nor since have I ever been in a room full of Friends where—for five days—there was such a palpable presence of Love. My experiences practicing therapeutic touch occasionally since then have likewise been times when Love was a powerful presence connecting me and the other individual. If God's love, to which we learned to open ourselves as channels, is not connected to Quakerism, I don't know what is.

Jesus was a healer. Friends have traditionally been involved in healing work with prisoners, the mentally ill, and others. In more than 60 years of awareness of my Quaker heritage, it has never been brought to my attention that healing work is un-Quakerly, even if "natural."

Doris Bye Fern
Bellingham, Wash.

No moral or logical problem

As an old mathematician I believe that sound logic depends on accurate definitions. In neither Ian Cooper's (*FJ* May) nor in Philip Johnson's (*FJ* Aug.) letter about the logic of pacifism is there an explicit definition. From context, the impression is that pacifism is a reaction to, or a way to deal with, violence. From this they define a dichotomy which they identify by Buchenwald and Hiroshima. They suggest that pacifists have to be responsible for one or the other. I respectfully disagree.

Pacifism comes from *pax*: peace and *facire*:

to make, I believe (my Latin is 70 years old). Pacifism is making peace. In the Quaker tradition, pacifism is living "in virtue of the life and power which [takes] away the occasion of all wars."

As a matter of fact, while Buchenwald and Hiroshima were happening, the great majority of Forest Service firefighters in the western states were pacifist conscientious objectors. Many of the men's wards in mental hospitals were staffed almost entirely with pacifists. COs in prison were trying to make conditions better where they were, helping their fellow inmates. Pacifists rejected both types of violence and demonstrated a third way, working to make the world a better place in which violence is reduced to a minimum.

I don't believe that a conscientious objector had a moral edge on anyone. It does seem to me that they keep alive the existence of a better way. Many who go to war want peace and work just as hard for it. Without some who keep on demonstrating a peaceful way while the war goes on, the form of a better world could be lost.

So pacifists keep on trying to change the world. They are demonstrating a useful way of dealing with life, showing how to handle problems at the local level nonviolently. At the national level, it seems more difficult. My own idea is to try to persuade legislators to spend more for helping with the real problems in the world: AIDS, hunger and thirst, and a deteriorating environment, rather than preparing for the destruction of war. I believe that would do more for future peace than all the missile defense in the world. I'm not having great luck, but that's not an excuse for not trying.

In my lifetime, war has brought peace only when we resigned from it, as in Vietnam, or had a Marshall Plan. The violence of Hiroshima had nothing to do with stopping the violence of Buchenwald.

In fact, it is the theory that military might makes peace that seems illogical. To me, there is no moral or logical problem with pacifism.

Charles K. Brown III
Wiscasset, Maine

A false dilemma

Philip R. Johnson, in his response ("The Pacifist Dilemma," *FJ* Aug.) to my previous letter (*FJ* May) argues against the logic of pacifism. He cites Lauren King, a CO during WWII, who wrote: "there is no limit to the suffering which the pacifist must endure and permit his loved ones to endure without raising a hand to prevent it." Friend Johnson puts this forward as the pacifist position. However, as I explained in my previous letter,

it represents not pacifism, but passivism. Friend Johnson has apparently missed the whole point of my letter. A pacifist can and *must* raise not only a hand, but a body, mind, and soul to prevent suffering. In his response to my letter, Friend Johnson argues not against pacifism, but against passivism, a philosophy that I also reject.

Friend Johnson's letter assumes that the pacifist must choose between either passive acceptance of evil, or the active evil of war. This oversimplifies the options open to the pacifist. A passivist accepts violence passively, whereas a pacifist rejects violence actively (but nonviolently). A pacifist could physically ward off blows intended to injure a person, whereas a passivist would not. This is the basic difference between passivism and pacifism. It is a difference that Friend Johnson fails to appreciate. I urge him to re-read my original letter.

Ian Cooper
Wakefield, Mass.

Other appreciative readers?

In your August 2001 *FRIENDS JOURNAL*, Greg Pahl, a writer and member of South Starksboro (Vt.) Meeting, recommended the book *The Great Work: Our Way into the Future* by Thomas Berry.

I read the book with great interest and appreciation. I bought ten more copies and tried to give them to people (Friends and friends, mostly with an academic background) I thought might be interested in reading this book.

To this day I have not received any positive feedback; in fact I received most books back with the comment "too repetitive and not well written"—no comment really ever about the contents.

I wonder why this is happening, not just with this book, but with other books that seem to lead into a different direction of thinking from that which we were taught in the past?

I believe Friends General Conference had a group last summer that read the book, but the discussion afterwards seemed limited. I have not seen any written statement.

Having moved to the U.S. in 1969, I am thankful to writers and thinkers like Thomas Berry who have the courage and conviction to educate people in the U.S. into realizing that what for "us" seems to be a land where anything is possible, has not led us to a place where in the end we want to be.

I would be interested to learn whether there were readers who appreciated Thomas Berry's ideas enough to spread his word further.

Marga N. Lane
Lancaster, Pa.

Rules regarding the Middle East

Ruth Matson forwarded to interested persons an article from *The Guardian*, by its former Middle East correspondent, Suzanne Goldenberg.

It encapsulates much that one has been reading lately, and has given rise in my own heart to the following set of "Rules for myself regarding the Middle East":

1. Ask blessings on Israel and Palestine, and hold every Israeli and Palestinian in your heart equally.

2. Change your own heart, rather than trying to change the opinions of others directly.

3. Work for two legitimate, coequal states in one small territory: Israel and Palestine, each necessary within our family of nations.

4. Never forget that each Israeli and each Palestinian is afraid of "the other." Name that fear, and be gentle to those who are afraid.

5. Do not support in your heart the unhelpful actions of either side:

- The collective punishment of bombers' families by Israel;
- The homicidal suicide bombers from Palestine.

6. Work for our own nation, the United States, to send troops to keep the peace (should that prove workable); and to pay the costs of peacemaking out of our pockets.

7. Seek to befriend Palestinian Americans and Israeli (or Jewish) Americans; to know them as persons.

8. Support the tiny, endangered peacemakers within Israel and Palestine.

9. Entertain the possibility that in some deep sense, Israel needs Palestine and Palestine needs Israel—each to teach the other its own humanness.

10. Do not imagine that you yourself, placed in a similar situation of terror, would scruple at the lowest, dirtiest action of any frightened person, Israeli or Palestinian.

Phil Mullen
Philadelphia, Pa.

Whither the "thou"

On occasion, as I read Friends publications in the FRIENDS JOURNAL, I notice some awkward grammatical constructions of the second-person singular (informal) pronouns "thou" and "thee." Please, if you (I am writing in the plural) insist on using these pronouns, I beg you to use them properly. Use "thou" when speaking to one person as the subject of a

Justice and Respect for People with Mental Illnesses

Lying in an emergency room in 1983, I entered into a hospital stay for mental illness that respected neither my needs nor my humanity. That ordeal changed my life. I had already graduated from college, was married and employed, but in this hospital experience, I felt reduced to being perceived as an inferior human being, a drain to my caretakers, and a burden to society. Although I had lived through several psychiatric crises since 1974, I had never felt devalued in this way.

In 1991, I experienced another hospitalization, but this time it was at Sheppard-Pratt Hospital, a private psychiatric institution founded by Quakers in Towson, Maryland. This began my firsthand experience of the Friends connection to the humane treatment of mental patients. The medical attention I received at Sheppard-Pratt profoundly helped me to understand my illness and enhanced my feelings of the dignity mental health care and mental health patients deserve.

My time at Sheppard-Pratt included the option to use the Quaker meeting-house on the grounds. Not new to Quakerism, I found solace in that meeting-house. While on the floor in which I was receiving treatment, I also found a distinctly different attitude among the staff toward a respect for my rights and a caring recognition of me as a human being in need. The care reflected the long-term historical commitment to the humane treatment of mental patients that Quaker institutions like Sheppard-Pratt represent.

Within the last 15 years, changes have occurred in the system of mental health

care in Pennsylvania, the state in which I live. The movement by people with psychiatric diagnoses to influence their care has resulted in more responsive and more accountable patient-centered approaches to treatment. Many patients and former patients are now either working in the system or are volunteering to help others.

Volunteering in this way came naturally to me, as my early training received in a Friends school had taught me to value and become involved in community service. As a result, I became a community activist as a step to effecting changes in the mental health system and improving the lives of those of us who have experienced psychiatric emergencies. These experiences later led to paid employment. My call in life has become to work toward the elimination of unjust treatment of people with mental illnesses, as much influenced by my upbringing in the Quaker faith as my experiences of psychiatric illness myself, and I am joined by many other dogged volunteers and paid workers, Quaker and otherwise.

This movement follows in the footsteps of other civil rights movements, but lags far behind the status of the steps that have been taken to improve care of those, for example, with developmental disabilities. Mental health reforms take shape gradually throughout our country, furthered by activists such as myself. As I work, I look to the example of Quaker commitment to social justice and "that of God in every one," as George Fox said.

Blake Yohe
York, Pa.

clause. For instance, "Thou art a Friend." Use "thee" when speaking to one person as the object of a clause. For instance, "I pray for thee." Moreover, the subjective pronoun requires proper conjugation, often as a "st" at the end of the verb. For example: "Thou goest to meeting on Sundays." "Dost thou go to meeting?" "Thou hast heard the still small voice."

On the other hand, early Friends insisted on addressing each other in the informal with the philosophy that all are equal in God's eyes. The construction served its purpose in its time, and some even served time for it. Nowadays, since the construction has disappeared from common

parlance, we all address each other with one word: "you." As a speaker of several languages, I find it refreshing to not worry about formal and informal addresses when I speak English. In other words, one might argue that we have accomplished the same fellowship with the word "you," while using the anachronistic "thous" and "thees" only perpetuates unnecessary formalities and confusion. In fact, one might argue that it serves to discriminate Friends from non-Friends. I hope this is not what we want to communicate.

Christopher J. Elbich
Bulgaria

Peace Testimony

by John Andrew Gallery

When I applied for membership in the Religious Society of Friends ten years ago, it was easy to tell my clearness committee that I could support the Quaker Peace Testimony. I was, after all, a left-leaning liberal Democrat, and a commitment to peace was a part of my political and ethical philosophy. I had read the excerpt of the Peace Testimony in *Faith and Practice* and found it easy to identify with the phrase, "We utterly deny all outward wars and strife. . . ." I thought of myself as comfortably part of that collective we. The nuances of that paragraph, or of the document as a whole, weren't apparent to me at that time, nor were they raised by my committee. If they had asked if my commitment to peace was spiritually based, and if so how, I might have hesitated. Many years earlier, when I was called to the draft just prior to the build-up for the Vietnam War, I did not think my opposition to that war was based sufficiently on religious reasons to allow me to apply for conscientious objector status. Truth be told, not much had changed; but no one asked, and I passed on into membership.

Having joined the Religious Society of Friends, I've spent the last ten years trying to figure out what it means to be a Quaker, and then trying to be one. I haven't quite succeeded, but I've made some progress. Part of this process has included trying to

understand the meaning of a commitment to peace from a spiritual perspective. I haven't quite succeeded at that either, but here, too, I'm making progress. This process has led me along a path many others have traveled before—first back to the historical context of the Peace Testimony itself, then along some scriptural trails, then off onto diversions into Buddhism, Islam, and *A Course in Miracles*. All these rather random threads have become somewhat clearer in the past few years through the simple process of witnessing for peace by standing for an hour each Sunday on Independence Mall in Philadelphia. The following is a short recap of that journey, which was inspired by an invitation from Germantown (Pa.) Meeting to speak at its 2002 annual retreat.

What I know of the history of Christianity is fragmentary, picked up along the way in art history courses or learned in recent years as I studied the early history of Quakers, generally on my own. Dale Hess's excellent pamphlet, *A Brief Background to the Quaker Peace Testimony*, gave me the overview I needed and directed me toward more complete histories. Learning about that history was important to me and so, at the risk of telling you something you already know, I'll summarize a few things I have learned.

Opposition to war and military service was an explicit and central part of Christian belief and practice during the first 300 years after the death of Jesus. During this time no Christian would be, or was allowed to be, a member of the Roman army. But the records of the early church

indicate that a commitment to peace was not solely focused on the issues of war and military service; it was the basis of the way Christians were expected to live with one another in their daily lives and the basis of their relationships with others, including those who persecuted them. There seems to have been an almost literal connection between daily behavior and gospel teachings: love thy neighbor was demonstrated by a somewhat communal lifestyle; love your enemies was evidenced in the way that early Christians accepted and endured persecution.

The conversion of Constantine in C.E. 313 and the subsequent adoption of Christianity as the exclusive faith of the empire in C.E. 380 resulted in significant changes. With Christianity as the state religion, it was necessary to reconcile the teachings about peace and the practices of the early church with the requirements of running an empire. Although the concept of a "just war" did not arise until the sixth century, it appears that a significant reconciliation of the contradictions between Christianity and government had been achieved by the early C.E. 400s, for after that date not only did Christians serve in the Roman army, but it was necessary to be a Christian to do so.

In spite of the official abandonment of the commitment to peace and pacifism by the church, many Christian groups maintained such a commitment, especially during the Middle Ages. This was true in England as well as in Europe. In the late 1300s, the Lollards, a dissident religious sect founded by John Wycliffe in a section of England where Quakers would later flourish, presented the first pacifist petition to Parliament stating, "The law of mercy, the New Testament, forbade all manslaughter." In Europe, Anabaptists, Mennonites, and Hutterites were among a number of Protestant sects that shared a commitment to peace as a central part of their religious beliefs and practices. This commitment was almost always accompanied by opposition to the death penalty and a refusal to take oaths.

The existence of groups with a commitment to peace does not represent a continuous thread within the Christian movement, as historian Howard Brinton has pointed out. Most of these groups seem to have sprung up independently, reached their own conclusions about peace and pacifism, and had limited direct influence on one another. This is true of Quakers as well; the

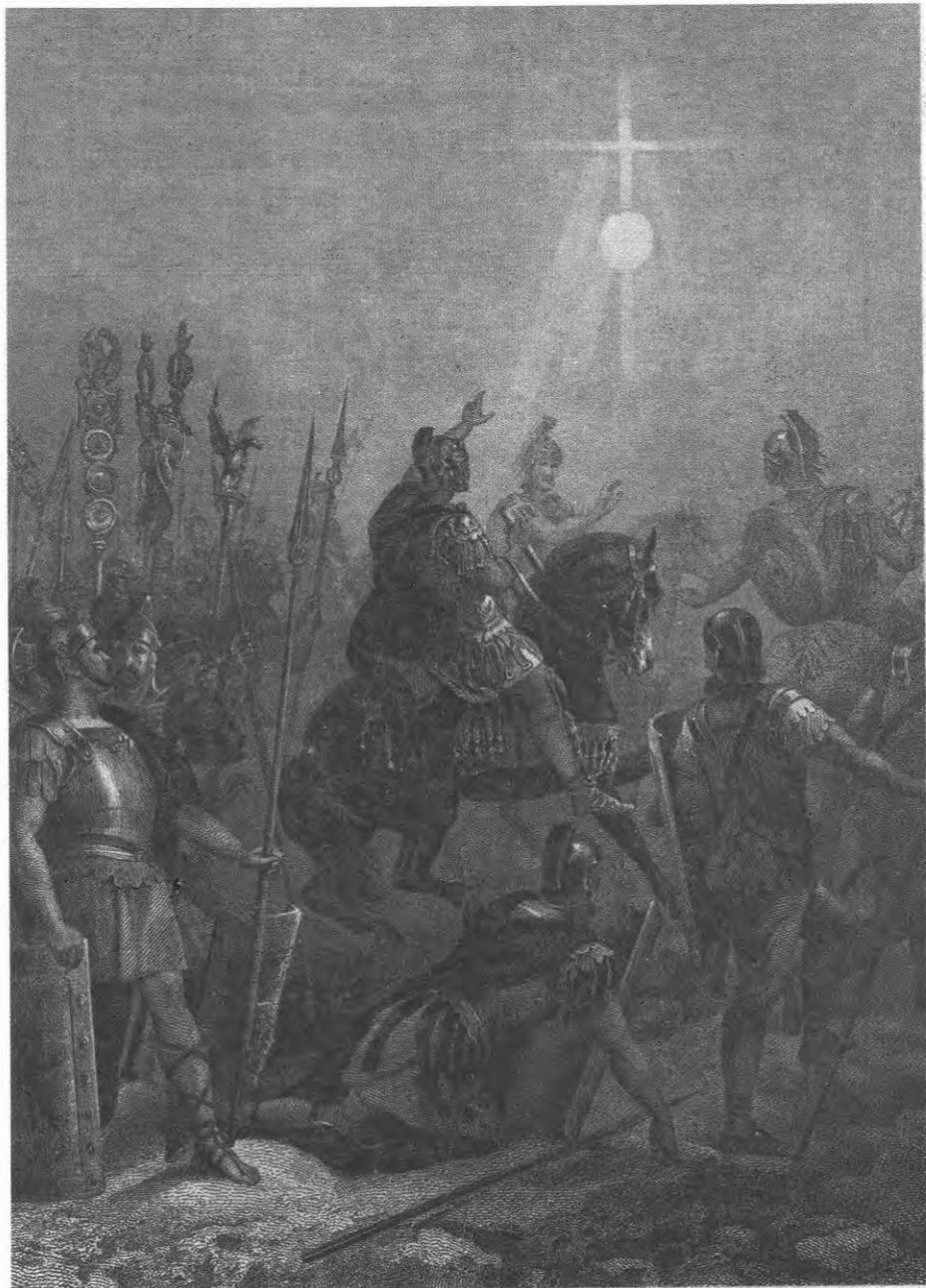
John Andrew Gallery is a member of Chestnut Hill Meeting in Philadelphia, Pa., and clerk of Philadelphia Quarterly Meeting. He is the author of a Pendle Hill Pamphlet, Reflections from a Prayer Vigil for Peace.
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commitment to peace was not something picked up from other groups, but one that evolved independently, within the context of the evolution of Quakerism itself.

The Religious Society of Friends had its origins during a time in English history that was marked by civil unrest. For at least 150 years after Henry VIII abandoned the Catholic church and created the Church of England, political unrest in England was the result of religious differences and the difficulties caused by the unity of state and church. Subsequent kings and queens had different affiliations to the Anglican and Catholic churches, and the unity of church and state made religious dissent a political act, subject to severe persecution. Anglican monarchs persecuted Catholics and vice versa, and the large number of dissident groups that arose after the Protestant Reformation were subject to persecution all the time. This was true of Quakers from the start of the movement.

Although a period of tolerance existed under Oliver Cromwell when Puritans, themselves a dissident group, controlled Parliament, the return of Charles II to the throne in 1660 raised concerns about a new round of persecution. Quakers tried to establish good relations with Charles II—it was he who would later give the charter for Pennsylvania to William Penn—but they were generally lumped together with all others whose practices deviated from the Anglican church and seemed to disrupt society. So when the Fifth Monarchy Men organized an uprising against the king, he responded, on January 10, 1661, by outlawing not only meetings of Fifth Monarchy Men, but also those of other major dissident sects, including Baptists and Quakers, and required members of all three to take an oath of allegiance. Quakers refused, and within a matter of days over 4,000 Friends went to prison.

In response to this dramatic situation, George Fox and ten other Quaker men met, composed, and issued, on January 21, 1661, what we now call the Declaration of 1660. (In the old calendar, the year ended in March, so January 1661 by our calendar was 1660 at the time.) In a certain sense this was a political and strategic document. It was intended to convince the king that Quakers did not pose a threat because they did not believe in the use of violence, and to thereby protect Quakers from further persecution. It was unsuccessful, and the



CONVERSION OF THE EMPEROR CONSTANTINE

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With Christianity as the state religion, it was necessary to reconcile the teachings about peace and the practices of the early church with the requirements of running an empire.

king and Parliament continued to pass laws designed to limit dissenting religious groups, and Quakers in particular, from engaging in their own religious practices. The commitment of Quakers to live out

their beliefs in their daily lives—whether that be through the refusal to take oaths, to take off their hats, or their insistence on holding prohibited religious meetings in public—more than their commitment to peace, re-

sulted in 6,000 Quakers being imprisoned between 1662 and 1670.

By 1661, Friends had established a structure of monthly, quarterly, and yearly meetings to conduct business affairs and

had adopted the practice of seeking the "sense of the meeting" in making decisions. No doubt George Fox and a number of weighty Friends still had great influence over the young Quaker movement. Nonetheless, it seems somewhat inconsistent with Quaker practice that 11 men within ten days could agree on a statement that they would make on behalf of all Quakers. Even more remarkable is that their statement appears to have been easily accepted and has remained an enduring and distinguishing characteristic of Friends for over 300 years.

Prior to 1660, the Christian Peace Testimony was not an explicit corporate witness among Friends. When it existed at all—and Howard Brinton notes that it wasn't as important an issue among early Friends as many other testimonies—it was a matter of individual decision making. Many Quakers stayed in the army after conviction, and that practice seems not only to have been acceptable but was defended when Quakers were discharged as unreliable soldiers. If Fox's statement to William Penn—"Wear thy sword as long as thou canst"—was really made, it reflects this emphasis on individual decision making. The earliest known statement of a Quaker regarding a commitment to peace is not that of Fox himself, but William Dewsbury in 1645. Dewsbury recorded hearing a voice that said: "Put up thy sword; if my kingdom were of this world then would my children fight." He did, but this too was an individual decision.

The evolution of the commitment to peace among Quakers from an individual to corporate witness is reflected in Fox himself. From the start of his ministry in 1647, Fox was personally opposed to the use of violence. He was often beaten, but refused to defend himself and often, when the violence was over, had kind words or actions for his attackers. When Fox was in prison in 1650 he was invited to join the army by some soldiers who liked his leadership; he declined, noting in his *Journal* that he told them: "I lived in the virtue of that life and power that took away the occasion of all wars." The critical word is "I." He spoke for himself and for his personal beliefs.

By 1657, Fox's position was no longer an individual one; he expected all Quakers to reject violence and to live in peace. In 1659 he wrote, "Ye are called to live in

peace therefore follow it." And in 1660, before the Declaration was issued, Margaret Fell would write to the king, "We are a people that follow after the things that make for peace, love, and unity. We do deny and bear our testimony against all strife and wars and contentions." When Fox and his associates penned the declaration, the paragraph we quote today as the essence of their statement begins quite powerfully with a collective "we": "We do utterly deny. . ."

What caused this change? Early Quakers believed in a religion based on experience, not on ideas or the written word. Fox said his job was to bring a person to Christ and leave him there. That was the process he used himself, and his *Journal* reflects this by documenting the series of "openings" that occurred throughout his life, which led him into a deeper and deeper understanding of his religious philosophy. Central to this philosophy was his and others' belief that all who fully opened themselves to Christ—to what we also call "the inner Light"—would come to understand that there was "that of God" in everyone, and a natural consequence of that understanding would be a respect for individual life, an aversion to war and violence, and a commitment to live in peace, "answering to that of God in others." The place of first struggle was within the individual. It was here that one had to win victory over the worldly temptations, including pride, anger, and greed. This was the so-called Lamb's War. (It is interesting to note the use of the word "war," a military term, to designate this inner struggle and to note that in Islam the word *jihad* also means both inner and outer struggle.) But once that victory was achieved, this inner change would be reflected in outward forms. All the distinctive Quaker practices—the refusal to take oaths, the refusal to remove one's hat, plain language, the Peace Testimony itself—all that we now call testimonies, are simply the natural outward expression of a completely changed inner life.

Testimonies have changed over the past 300 years. They come into being as a result of a careful process of reflection among large numbers of Quakers. They represent, in one way, a "sense" of the Religious Society of Friends as a whole. One could speculate that by 1661, there were a sufficient number of people who had been Quakers for a sufficiently long period of time, and that each had come to

an individual commitment to peace and nonviolence, such that when these 11 men articulated it for all of them it was easily accepted. Whatever the case, from that date forward, the Peace Testimony became a corporate and community witness among Friends.

When Fox and his fellow authors came to write the Declaration, they based their commitment to peace on the concept that "the spirit of Christ is unchanging." The phrase "the spirit of Christ" makes it clear that they were not pointing to something explicit in the written Gospel as the source of their belief—not the Gospel word or the teachings of Jesus. They were pointing to something experienced, and experienced individually. What did "the spirit of Christ" mean to them?

For George Fox there was one significant and distinguishing characteristic of Jesus' teachings that defined the unique spirit of Christ. This was the directive to love your enemies and pray for your persecutors. Fox called this the "royal law of love." Loving your neighbor was not enough; it was essential to love enemies as well. For Fox and 17th-century Quakers, accepting persecution was a sign of having obeyed the law to love your enemies, just as it was for Christians in the early years of the church. The original purpose of sending a list of sufferings to London was not only to draw attention to unfair treatment, but to show that Quakers had accepted the royal law of love as evidenced by their having accepted persecution. If the essence of the spirit of Christ is to love enemies, then clearly war and the use of violence against enemies is completely in conflict with that idea, and thus unacceptable to any Quaker.

I am persuaded that the distinctive characteristic of Jesus' definition of love is to love one's enemies, to do good to those who hate you. It is a way of living that still eludes us today. Our response to September 11 is an easy measure of how far we are from living our lives by that standard. But there are two other phrases in the Gospels that have influenced me as I have tried to understand the meaning of "the spirit of Christ" as it relates to peace. These are: "The law says thou shalt not kill but I say thou shalt not even be angry," and "Peace I bring you, not the peace of men but the peace of God."

In the first, Jesus assumes that physical



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WHIPPING QUAKERS THROUGH THE STREETS OF BOSTON, W.L. SHEPPARD

For George Fox there was one significant and distinguishing characteristic of Jesus' teachings that defined the unique spirit of Christ. This was the directive to love your enemies and pray for your persecutors.

acts of violence are so unacceptable that the prohibition against them needs no explanation. He extends the concept of violence and in doing so also extends the concept of peace to include personal and emotional peace, not just a physical peace.

This statement about anger has been very challenging for me and a key to my understanding of peace from a spiritual perspective. For a large part of my life I carried around a great deal of undischarged anger. I was afraid of anger because I felt that if I expressed it I would lose control and would do physical harm to people around me. In fact, there were times in my life when I became so angry that I couldn't control myself and was physically abusive

to someone I loved. I knew that my anger was not related to that person or the circumstances in which I expressed it; it was displaced from something else, and I tried to address that through counseling and control. Yet the anger remained beneath the surface of my life, affecting most of my relationships in ways I could not always see. One day, at a Quaker meeting for business, I got into a disagreement with the person clerking the meeting, said some things I regretted, and later called him to apologize. I expected a similar apology back, for he had spoken out as well. Instead, he criticized me, stating that everything I did seemed to be fueled by anger. This took me aback. It made me see that

this was true and forced me to try to come to grips with it. Most of my friends tell me that anger is a natural human emotion and that it's best to release it, not to keep it bottled up. I don't believe that. I have come to realize that, at least for me, anger is a spiritual problem. If I want to have loving relationships with other people, anger is an obstacle and has no place in my life. That idea alone has shifted my relationship with my anger.

Think about times when someone has been angry with you; think about times when you have been angry with another person. It is very threatening; it feels and often looks violent. Anger feels like an attack, and our usual response is to get angry, to attack back. A person who is angry cannot be at peace. Nor can such a person be in a state of love toward another person, nor can such a person be in harmony with God. Anger prevents us from seeing that of God in others, and in fact prevents us from seeing that of God in ourselves.

If the meaning of "the spirit of Christ" as a key to peace is found in the qualities of love, the presence of anger is a sign of the



SUFFER THE LITTLE CHILDREN TO COME UNTO ME (MARK 10:14)

absence of love and the absence of peace. A commitment to maintain loving relationships with others, friends or enemies, makes a person much less likely to experience anger or to direct anger at another person, and more likely to focus attention on the situation that causes anger, not the person. The degree of anger in your life is a good measure of the degree to which you are at peace.

In the second phrase, Jesus makes a distinction between the peace of God and the peace of men. When I think about the meaning of the peace of men, I think about a worldly peace. That is, a way of life that does not include fighting or killing or violence or anger, but one that is based on love, mutual respect, and support. The communal life of early Christians seems to have had that quality, as does the sense of community that seems to have existed for early Quakers. Today, communities like the Amish and other intentional religious communities represent this to me. They represent the way I would hope the world would be if peace prevailed on Earth.

How then is this different from the

The peace of God is a quality of life one feels when one surrenders completely to God, when one is willing to give up control and personal desire, and to be confidently dependent on God (like a child).

peace of God? My understanding of this has been helped by ideas about peace from Buddhist and Muslim sources.

Nonviolence is a central principle of Buddhism. Right behavior is one part of the Eightfold Path. Right behavior means to not destroy life, to not steal, and to not commit adultery, three acts also linked together in biblical texts. The five Buddhist precepts include the same ideas, beginning with "do not kill." Right thought includes not being angry, greedy, or doing harmful deeds. Buddha's teachings about these issues are not dissimilar to Jesus' or, for that matter, to Fox's, and also emphasize peace as an individual commitment. Here are some words of the Buddha:

All beings tremble before violence. All fear death, all love life. See yourself in others. Then whom can you hurt? What harm can you do? He who seeks happiness by hurting those who seek happiness will never find happiness. For your brother is like you. He wants to be happy. Never harm him. Never speak harsh words for they will rebound on you. Angry words will hurt and the hurt rebounds.

But the achievement of true peace for a Buddhist does not lie in nonviolent action alone. It lies in the idea of a cessation of suffering. Suffering is caused by desire that results in an attachment to the things of the world, which in turn leads to hate, anger, greed, etc. So peace—true peace—

comes from a cessation of suffering, which comes from a cessation of desire, and a cessation of desire comes from living in the present. True peace is a state of being in which one is detached from desire, detached from the past, detached from the future, detached from expectations—detached, as the Vietnamese Buddhist Thich Nhat Hanh says, even from hope, which is a desire for something different from what exists now.

I don't know much about Islam; I'm just learning. But I do know that the word Muslim means one who has surrendered to God and as a consequence has found peace. The concept of surrender as a condition of peace is found in other places as well. Sandra Cronk has written: "Early Friends recognized that this struggle (the Lamb's War) is taking place within each individual as each is called to surrender to God's will." Marianne Williamson, writing about *A Course in Miracles*, says, "When we surrender to God we let go of our attachment to how things happen on the outside and become more concerned with what happens on the inside." *A Course in Miracles* puts the concept of surrender in these words:

Let us be still an instant and forget all things we ever learned, all thoughts we had, and every preconception that we hold of what things mean and what their purpose is. Let us remember not our own ideas of what the world is for. We do not know. Let every image held of everyone be loosened from our minds and swept away. Be innocent of judgment, unaware of any thought of evil or of good that ever crossed your mind of anyone. Hold on to nothing. Do not bring one thought the past has taught, nor one belief you ever learned from anything. Forget this world and come with wholly empty hands to God.

From these thoughts I derive the idea that the peace of God is a quality of life one feels when one surrenders completely to God, when one is willing to give up control and personal desire, and to be confidently dependent on God (like a child), believing that our lives are moving in concert and harmony with God.

Taken together these ideas suggest to me that "the spirit of Christ" that lies behind the Peace Testimony is not only a commitment to love friends and enemies alike, but also a commitment to see the maintenance of those bonds of love as taking primacy over all other feelings,

grounded in a sense of self-confidence and respect for others that comes from a true surrender to God.

Three years ago many of these ideas were floating around in my head as intellectual concepts, but they were not yet absorbed into my daily life and spiritual practice. I've come to understand these ideas better and to begin to make them part of my daily life, as a result of standing on Independence Mall each Sunday, witnessing for peace. I stand there with others, silently, for an hour, holding a sign that says some variant of pray for peace. I'm not there to convince anyone of anything; I'm there, I have discovered, simply to practice being peaceful, to practice personifying peace myself. In many ways this has given me a glimpse of the peace of God. By simply standing there I give up control over what happens during the hour; people may speak to me in a friendly or angry way, or they may just ignore me completely. I am not waiting expectantly as I do in meeting for worship, to see if I am called to speak or if what someone says is meant for me. I am just there being peaceful, or, as Thich Nhat Hanh would say, being peace.

This has led me to a personal understanding that peace does begin with each of us individually. It is consistent with what I have learned from Quakerism, Buddhism, and Islam. I share the view of the Dalai Lama when he says, "Although attempting to bring about world peace through the internal transformation of individuals is difficult, it is the only way to go. Peace must first be developed within the individual."

Most spiritual teachings have this concept in common. And so the place for each of us to start is simply with ourselves—not with speaking out against global warfare, not with peace marches in Washington, D.C., however tempting and important such activism is. The place to start is with the Lamb's War, with our own inward struggle with those parts of ourselves that are not peaceful, those situations in which we lose sight of that of God in others and in ourselves. The Peace Testimony asks us as individuals: do I live in that life and power that takes away the occasion of all wars? For me that is another way of asking: have I surrendered my life to God and do I derive the way I live from that act of surrender? When I stand on the mall I feel I have, though I

know the true answer is not quite. I give out a button that says "Peace Be With You" as an expression of my individual desire that each person I meet will, as an individual, live in peace, and as an indication of my commitment, as an individual, to live my own life in a manner that will make that possible. Peace begins with me.

The aim of nurturing peace in individuals is that one day enough people will have become so committed to peace that some group of men and women in our time will be able to articulate a peace testimony for the whole world and everyone will say, yes, of course. That sounds like an impossible dream. But it's useful to remember that it doesn't take 100 percent of all people on Earth or in the United States to create such a change; a much smaller number can do that. And in spite of what seems to be overwhelming support of the majority of people in the U.S. for a war on terrorism, many people who pass by the vigil on Independence Mall indicate their support for peace. I believe they are out there in large numbers, waiting to be called.

It's easy to think of peace as an individual struggle and an individual accomplishment. But it's hard for me to imagine how that moves from an individual level to the level of society as a whole. Yet the power of the Peace Testimony comes from its corporate witness. It is the power of "We utterly deny..." that has reverberated down through the centuries, inspired individuals, and given Quakerism its distinctive spiritual character. The fact that Quakers withdrew almost as a single body from the Pennsylvania legislature in the 1770s rather than vote taxes for war is an indication of how strong a corporate witness the Peace Testimony was for our predecessors in Philadelphia. It is the act of corporate witness that is still our challenge. Acting corporately often seems difficult for Quakers today. But it is what we are called to do. We are called to say no to violence, military solutions, collective anger, and revenge; we are called to say yes to actions guided by that distinctive law of love that includes both friends and enemies. That is our continuing responsibility to the world. As monthly, quarterly, and yearly meetings, not just as individuals, we must challenge ourselves to send a message to the world that peace is possible for all of us if we are each simply willing to live in peace with one another.

Peace be with you. □

Humility

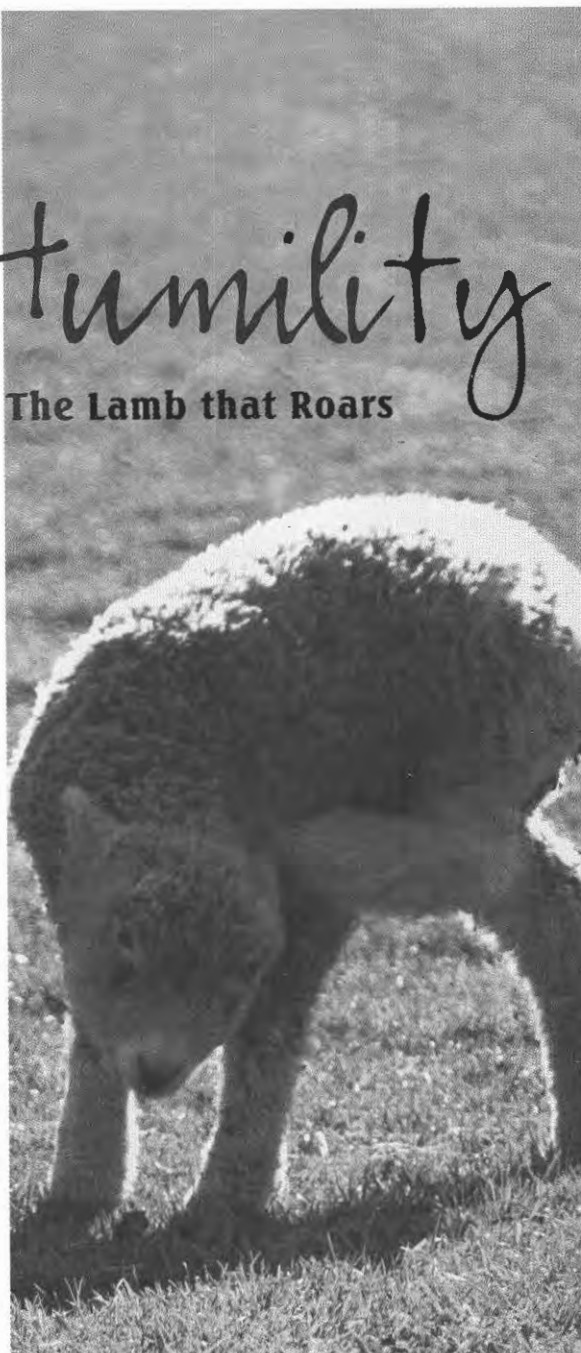
The Lamb that Roars

The only wisdom we
can hope to acquire is
the wisdom of humil-
ity: humility is endless.

—T.S. Eliot, *Four Quartets*

Blessed are the meek,
for they will inherit
the Earth.

—Matthew 5:5



by Keith R. Maddock

Humility may be one of the toughest virtues to comprehend in our present society. In spite of incomparable prosperity and power in the 21st century, we still cling to experiences of personal and collective humiliation—

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perhaps as a way to compensate for excessive pride. I believe we need to recover the essential elements of humility if we are to keep material progress from interfering with moral and spiritual growth.

When I was very young, I liked to imagine that I was a prince. No one could or would want to harm me in my domain. But one day as I was inspecting my boundaries, I encountered three older boys who were bored and looking for an easy target for their superior strength and numbers. They pushed me into a telephone booth and closed the door. They stood back and laughed at my predicament, because in my terror it never occurred to me to push on the inside of the door to escape. I became a prisoner of my humiliation. This memory has remained with me for a very long time.

For many, the mention of humility evokes shame, guilt, and the depression related to low self-esteem. In this age of social Darwinism, in which the strong are regarded as the ones who can cope with the pressures and challenges of living in a fiercely competitive and fast-moving world, meekness (or humility) is taken to be a sign of weakness. The meek may appeal to our sympathies, but they remain helplessly dependent on the benevolence of the more powerful.

Dependency is a stigma in itself, and the dependent are encouraged to pull themselves together, to change their outlook and try to become more like their benefactors. The prophets of Darwinism ignore the debilitating effects of fear, poverty, and an endless cycle of violence throughout the world. Is it any wonder that so many spiritual traditions have a profound reverence for the humble and the lowly as people especially favored by God? Psalm 10 offers the prayer, "O Lord, you will hear the desire of the meek; you will strengthen their heart, you will incline your ear to do justice for the orphan and the oppressed, so that those from the Earth may strike terror no more."

Jesus must have been aware of the shortsightedness of human behavior when he said, "All who exalt themselves will be humbled, and all who humble themselves will be exalted" (Matt. 23: 12). Some of us may be put on the defensive by these words. Others may wonder if our understanding of humility in terms of weakness could be misguided. Feelings like guilt,

shame, and depression have been shown to be more than symptoms of weakness. In fact, these negative emotions may actually be openings, or invitations, to more lasting and superior strength.

In their book *Shadows of the Heart*, James and Evelyn Whitehead describe shame, guilt, and depression as naturally healthy emotions that go awry and result in a negative state of humiliation when their warning signals are not acknowledged.

Shame is found at the very root of human dignity and affirms the necessary boundaries that support a sense of selfhood. Nowhere is this so evident as in the case of addiction. People become addicted to many different mood-altering substances and behaviors, often because they feel helpless to redeem themselves from intolerable situations. Alcoholics Anonymous has found that these attitudes can be faced most effectively through a form of humility that avoids extreme comparisons. Similarly, Dag Hammarskjöld wrote, "To be humble is not to make comparisons. Secure in its reality, the self is neither better nor worse, bigger or smaller, than anything else in the universe. It *is*—is nothing, yet at the same time one with everything."

To be human is to accept our humanness, the fact that we are a mixed bag of good and bad tendencies. The words *human* and *humility* are related to *humus*, decaying plant and vegetable matter that fertilizes the Earth, the very ground of our being and survival. Earth is our home, and this home, according to the Whiteheads, "is the place where we are most ourselves, where we are accepted . . . because of our imperfection." Home is where we are accepted for, and not simply in spite of, our "defects." They continue, "Humility is a realistic and flexible sense of self which bends before adversity and even failure, but does not shatter. A healthy sense of shame allows us to be humbled, without being humiliated."

Feelings of guilt alert us to discrepancies between our ideals and behavior that falls short of those ideals. Guilt defends commitments and value changes that give meaning to life, and supports our sense of personal integrity. This is definitely a step beyond both shame and morbid introspection. It also leads to a suspension in judging others according to our own frag-

ile standards. A maxim of Alcoholics Anonymous asserts, "Seeing first one's own defects and shortcomings is humility; the fruit of that vision is tolerance."

The advocates of restorative justice have realized that guilt may be a force for healing relationships if it focuses on the offending behavior and motivates change. "Inauthentic guilt," on the other hand, is the assumption underlying the prevailing system of retributive justice. It distracts us from concrete details of what people have done by focusing on how bad they are. When we stigmatize an offender as being beyond hope of redemption, we have failed to comprehend the harmful effects of public humiliation.

There is a Sufi tale that challenges us to reexamine our presumptions about guilt and innocence. A king who was visiting the city jail asked the prisoners about their crimes. Most of them said they were innocent and unjustly accused. However, when one confessed that he was guilty as charged, the king commanded, "Throw this one out before he corrupts the innocent."

The story speaks to prisoners in our own jails—the humiliated ones who have found themselves isolated from the broader community. Protestations of innocence are quite common among them, for their only hope is to be believed and released. Those who most emphatically deny responsibility for their condition, however, are often the most dangerous offenders—while those who have come to terms with their guilt, and acknowledge their shame, may be ready for healing.

Psalms 37, which repeatedly exhorts us "not to fret," addresses one of the key problems of our time—when impatience for justice opens the gate to depression. Depression, in the non-clinical sense, may also be an invitation to humility. It alerts us that something has become intolerable and calls for reexamination of life and facing up to the challenge or loss we have been avoiding. Depression is often so deeply rooted in our lives that we do not recognize it for what it is. In the early stages it may appear as an indefinite feeling of vulnerability and loneliness. I recall standing in a crowd of chattering people after a Christmas worship service, nursing the thought that everyone but myself had something to be joyful about that day. Then a friend standing nearby gave me a

nudge, saying, "Someone is trying to get your attention." Looking down, I saw a young child pulling on my trouser leg. When she knew she had my attention, she said "Merry Christmas," and went on her way. It was a small incident, yet it lingers in my mind years later. Though I may be imagining it now, I think I recall a hint of rebuke in her voice. She has come to represent a voice of conscience, reminding me that even though I may *feel* isolated at times, I am never really alone.

Children represent humility as a spiritual reality because they remind us that those possessed by this quality are unaware of it. Humility is instinctive. It becomes manifest in spontaneous gestures of warmth, generosity, and self-sacrifice. When the disciples asked Jesus who among them was greatest in the kingdom of heaven, Jesus pointed to a child and said, "Truly I tell you, unless you change and become like children, you will not enter the kingdom of heaven. Whoever becomes humble like this child is the greatest in the kingdom of heaven. Whoever welcomes one such child in my name welcomes me" (Matt. 18:1–5).

In one of the essays included in *A Testament of Devotion*, Thomas Kelly encouraged his listeners to explore the depths of humility with their lives rather than their intellects. "Humility rests," he wrote, "upon a holy blindness, like the blindness of him who looks steadily into the sun, for wherever he turns his eyes on Earth, there he sees only the sun." He concludes, "The God-blinded soul sees naught of self, naught of personal degradation or of personal eminence, but only the Holy Will working impersonally through him, through others, as one objective Life and Power."

What happened to me after I was locked in the telephone booth? It took a long time to recover the full memory of this event—but now I dimly recall seeing my mother coming down the street to rescue me, as though in a vision of grace. I didn't try to conceal my shame as the tears flowed and I cried out for help. The authentic guilt of being the cause of my mother's distress was soon dispelled when I saw the expression of relief on her face. The joy of being rescued and restored to my natural dignity was more powerful than any subsequent experience in my life. □

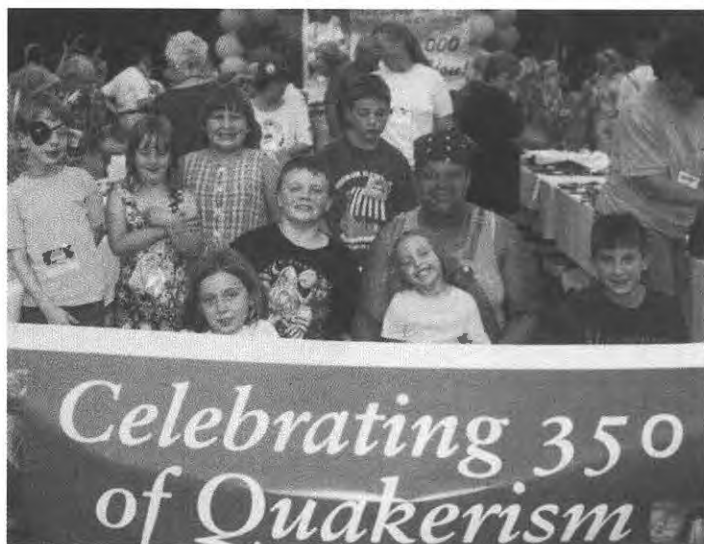
The clatter in Vrooman Dining Hall was intense when out of the corner of my field of vision I noticed a few hands rising. I raised mine, as did others around me. The noise dissipated, first around us and then gradually all the way to the most distant corner of the huge dining building. A calm prevailed for an eternal moment, and then a murmur rose in another distant corner and spread toward us until we were back to normal again. This moment of

centering together in the middle of mealtime, an innovation at this year's Gathering, was the nearest thing I have experienced to what happens when a total solar eclipse passes by, when even the birds fall silent.

This Gathering appeared to attract a high percentage of first-time attenders, which gave the whole event a fresh feeling. Additional special qualities of this year's Gathering are reflected in the writings and photos on these pages that participants have sent to us.

—Robert Dockhorn

Richard Regen



TO BE GATHERED STILL

The 2002 FGC Gathering in Normal, Illinois

Random Glimpses from a Gathering First-Timer

- Arrived exhausted after preparations—not a good way to begin. Not difficult, though, to regain a sense of direction. Good to have arrived early to explore and become familiar with the territory.
- Funny, funky introduction by “flight attendant” Allissa Rowan (from Northside Meeting in Chicago, Ill.) before we take off on our Gathering “flight”—e.g., “Please stow any religious baggage under your seat.” But she talked fast and I missed some of what she said.
- Little four-year-old Vivian coming with a smile to sit in opening worship, quietly swinging her legs as her gift to God, or sitting enfolded in her mother’s arms while she carefully listened to the whisper in her ear explaining why people stood to interrupt the silence, and then, after a half hour, happily leaving with her grandmother.
- Blessed are those who provided a silent dining room away from the deafening roar of Friends enjoying that of God in each other while overeating the abundant, good food.
- Don’t get between a Friend and food—or the elevator door.
- Two boys’ happy laughs as they played outside with a rushing radio-controlled toy.
- The wide spectrum of young and old Friends’ awareness—some springing to aid the wheelchair-bound while others pushed through to their own food or doorways. Kind “helper” volunteers for those in wheelchairs.
- Wonderful openings in Donald Dyer’s “Light, with Fox and Jung” workshop.
- Organizers’ assistance beyond compare, both beforehand and at Gathering. Notices every day—no excuse to be uninformed.
- So good to be in a place where one does not need to explain Friendly ways to anyone.
- Marvelous to see so many eager Young Friends and little ones—a good sign of hope for Friends’ future.
- Too big, too many, too hot, too good to miss.

—James Arnold Baker

The High School Gathering

It was a gathering of Friends, and of young Friends, from throughout the nation. This was my third gathering, all as a high school Friend. The feeling of connection in the group is phenomenal given the fact that it only meets once a year for one week, with a greatly different group each time. This year our gathering numbered close to 120 high schoolers, 40 percent of whom were new to the High School Program. I feel closer to some of the people I met at the Gathering than people I've known for my whole life. I think that this is mainly because of the chance to spend so much time together with the freedom to do whatever you want, and to choose the amount of structure you want. Every day there are only two things that you are required to do, both of which can be great fun: a workshop in the morning and a support group in the afternoon.

In the course of the week we held two business meetings, each clerked by high school Friends, to discuss the policies, activities, and immediate concerns of the High School Program. Two of the main topics this year were smoking and accommodating disability. Smoking has been an ongoing issue for the business meeting for as long as I've been part of the program, and as I've heard, for years before that. The reason that it keeps coming up is that every year we have a different group of people with different concerns. Last year smoking came up at both of our business meetings. Initially nobody brought forth opinions because everyone



wanted the meeting to run quickly. Then, in the second business meeting, we spent three and a half hours discussing the smoking policy. This year we had what looked as though it would be the same issue of people not speaking their minds about smoking. One of our clerks was able to remind Friends of what had happened the previous year and asked them to share anything they were thinking, inviting them to use the process instead of trying to rush things along. It worked. Because she asked, people got a chance to speak their minds and be heard, and to feel that the issue was resolved. Not all business will be enjoyable to do, but all business is necessary to the community. People know this. They aren't always excited about business meeting but participants understand that it's a necessary process for the community.

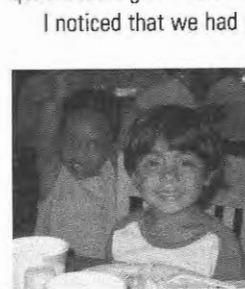
On accommodating disability, we decided this year to encourage support groups to try out a blindness awareness exercise. Each group blindfolded one of its members for an entire day, and others had to take care of that person and help them get to the places where they needed to be. It was a valuable exercise to have people have a chance to depend on each other and to use each other to the fullest extent of their capability. This exercise showed the strength of the community.

During most afternoons we held separate groups for men and women

for an hour. These groups were optional, but very well attended. They seemed to provide good support for people to share experiences, to think about new possibilities, and to think about challenging themselves. In the middle of the week, after having separate groups, we met as one whole group, both men and women, to share information that we thought was necessary for the other group to know. It was a very good environment for sharing information and asking questions.



The community has a way of allowing you to feel connected to everybody, whether you actually speak to each person in depth or simply say a greeting in passing. For example, there was one person in my support group who I never had much conversation with outside of the support group, but could tell every time I saw her that we had a connection. Knowing that's something that will happen with more than just one person, and that each person in the community has that experience many times, creates quite a feeling of connectedness in the whole group.



I noticed that we had no closing worship scheduled for the last day of the Gathering. For me, worship is symbolic of the way the group could function as a whole and a centered community. I made sure that it was put

into the schedule and got the word

out. In that meeting there were a few people who gave the message that even though they had Quaker parents and were raised in the Quaker tradition, it wasn't until now, after having experienced the FGC Gathering, that they felt they were truly Quakers themselves.

—Andrew Esser-Haines



A View from the Junior Gathering

Everyone is here, people who we know and treasure. I have to remind myself: this is FGC, the thing we wait for. We wait for the feeling of being gathered, at home in a place most of us have never been. This is as much a part of me as my meeting at home. The memories made here stand out in the pages of my mind: the laughing, singing, and doing things we'd never thought we'd be led to do, if it were not for the people surrounding us.

—Melaura Homan-Smith,
in Gahbunga Bean Junior High Newsletter, July 5, 2002

The Black Cats Taught Me Mindfulness

All-Gathering decentralized worship designed by younger Friends was scheduled for 7 to 8 P.M. Thursday. I hadn't resisted a single offering that day and had risen at 6 A.M. to take in everything: worship, Bible study, workshop, the peacemakers' presentation and break outs, tea with John Punshon, plus all the conversations at meals and in hallways. The weather had been in the 90s.

Directions to the Black Cats' (grades 4–7) version of a worshipful experience led me behind a building. Bounded by parking lots, there turned out to be a large, open grassy area with a maple tree in one corner. A gentle, blond Black Cat directress greeted me as I stepped into a grassy world in the cool of the day. She assured me I didn't have to do anything if I chose not to, and each station had options, but I was invited into a sequence. Imagine the number five on a die: four dots on each corner and a dot in the middle. That's how the experience was arranged.

First came feet washing. I anticipated it by taking off my sandals, but first I needed to cross to the shade of the maple tree where I could see other weary pilgrims seated on folding chairs or lying on painted white sheets on the grass. I felt the stiff grass on the soles of my bare feet. We were instructed to rest in silence. I lay down on half of the sheet. It turned out I was head to head, hair mingling, with a dear friend. I stared beyond the maple leaves to the sky and noted the paths of birds. My fingers became acquainted with the grass. I had arrived. There was no further thing to do, no worry, only resting.

Much lightened, I felt the grass again on my feet as I crossed to the next station: an arrangement of chairs, containers of water, and strips of white sheet. I sat and watched a brown-haired Black Cat wash the feet of a fellow mortal. Then she cast her smile at me, and it gleamed with more than her braces. The cleansing began with the thrill of cold water poured on my feet. I felt I couldn't accept such loving service unless I washed her feet in turn, and she assured me it wasn't necessary. In the end, I persuaded her I really wanted to, and she sat down so I could practice what she had taught me and commune with her feet, the skinned places chafed by sandal straps and by her having played a rough game. I was careful with those places.

I was touched when she thanked me and said I was the only one who had offered to wash *her* feet.

Now, lightened and cleansed, I walked on my refreshed feet to the station of fire and bubbles. We could write painful thoughts on slips of

paper and then consign them to flames, or think of those thoughts as attached to ephemeral bubbles. I chose fire. As a mother of three sons, I could imagine the pleasure of the two boys fitting the paper between the tongs of kitchen forks and seeing it consumed by tea lights. Dark thoughts about someone else and about myself shriveled to white ashes. For good measure, I whipped off some bubbles and a girl Black Cat stomped those that endured at all, reassuring me, "You see, they're popped. Gone!"

Then to the last corner station for relaxation exercises and stretching in preparation for soaring with incipient wings. I was given guidance for two different sets of exercises.

Finally, at the station in the center, I could take in water or lemonade.

The Black Cats had included a complete menu for the restoration of a soul embodied in the flesh: rest, mindfulness of the moment, cleansing, unburdening, loosening, and the quenching of thirst. Now, I carry in the soles of my feet the memory of mindfulness, with water and fire as additional reminders.

Thank you, Black Cats, wherever you may be, now dispersed far from the Gathering, for the timeless time you gave to me.

—JoAnn Seaver



The Healing Center

The Healing Center is a place to be just as we are—with our talents and strengths, our ills and wounds—on holy ground. This sacred space is created with silence, music, intention (held not only during Gathering, but also throughout the year), confidentiality, and respect for emotional and physical boundaries.

The Center is staffed by volunteers (some professional therapists, some talented amateurs), and is a place for us to teach and learn, and to give and receive healing. This year, 14 practitioners (of 8 modalities including Reiki, Healing Touch, Rosen Method, massage, etc.) had sessions with 169 individuals. Recipients expressed gratitude for the sessions and felt release of stress and muscle tension. Sometimes sessions moved

beyond this to help recipients release deeper physical and emotional pains.

To quote three of those served in the Healing Center:

Time spent in the Healing Center was a welcome reprieve from the duties and business of the Gathering. The space transformed into a caring, healing area and the volunteers were skilled and loving.

My daughter, my roommate, and I all signed up for sessions. Our time there was quiet and peaceful, and each of us felt that our individual needs were addressed and helped. The treatment . . . went beyond anything I expected. . . . The Healing Center is a wonderful addition to the Gathering experience . . . and I believe its presence . . . will open more people to the possibilities available through alternative healing modalities.

The opportunity to have healing energy work during the week helped me tremendously. I have chronic hip pain, and the energy alleviated it measurably. I was struck by the spirit of volunteerism and generosity, as evidenced by the people who shared their gifts at the Healing Center.

Under the care of the Healing Center (but in another location), the Meeting for Worship for Healing was held daily, with a total of 91 participants. Also, the Healing Center sponsored four interest groups, with a total of 25 participants.

—Jan Stansel and Jim Palmer

A Glimpse of FLGC in Transition

A hundred people wait in worship while the FLGC co-clerks confer in whispers at a table in the front of the room. It is towards the end of our last full meeting for worship with attention to business, summer 2002, at the Normal, Illinois, FGC Gathering. We have dropped into deep worship. We are sitting on chairs, lying, leaning, settled cross-legged on the floor. A few care for infants or toddlers. There is a small symphony of snuffles and coughs from a week of high heat and powerful air conditioning.

The co-clerks bend over on either side of the recording clerk, who shows them something on his computer screen.

In front of me a young woman who has come to us from a yearly meeting that condemns homosexuality bows her head, her short hair standing up bravely. Eyes closed, a capacious woman who has just completed three years on FLGC's Ministry and Counsel settles her skirts about her in a matronly fashion; it is her first summer Gathering since the sex reassignment surgery that freed her body to unite with her spirit. Stretched out in his full gorgeous length on the carpeted floor is a lanky bisexual whom I've known in this community since he was barely 20; this summer he beamed as he announced, "I am engaged!" I had to ask: To a woman? To a man? Next to me, my partner of 22 years folds and unfolds the hands that have touched me in love. Like many of the same-sex couples in this faith community, Polly and I were married a few years ago under the care of our meeting; the signatures of some of the FLGCers around us now grace the marriage certificate that hangs above our bed. In this meeting for business we are surrounded by the singles, couples, triples, long-time heterosexual allies, and brand-new seekers who have, with us, found solace and strength in the shared understanding that sex and spirit are divinely intertwined. For many of us, this is a spiritual home.

Wonderful things are going on elsewhere this afternoon at the Gathering. Naps exert a powerful call. But we're here. The clerks have discerned a particular question to be before us this year: What are we led to call our community?

Changing our name over the years has never been easy. From the

Committee of Concern (when the word "gay" felt too dangerous), to Friends for Gay Concerns, to Friends for Lesbian and Gay Concerns, to simply the initials "FLGC" attached to a paragraph about our community: each change has required threshing and struggle—wrestling with the Spirit and ourselves. Each change has reflected an expanded sense of who God calls us to be. Are we on the brink of another?

About a decade ago, in response to the beloved presence, witness, and service of bisexual members of our community, we began to explore whether it was time to change our name again. Soon transgendered and transsexual Friends opened their Light in our midst as well. For ten years we have threshed, prayed, brainstormed, and labored with each other. We have sought unity on a name change and haven't reached it. Some have pulled away. I feel their empty chairs in this meeting for business. While

in Normal (what a great town for queer Quakers to gather in!), our clerks and Ministry and Counsel have invited us into worshipful discussion about many aspects of this decision. We have asked each other: What about younger Friends? How to reflect their energy and perspective? How to keep open to change in the "we" who are

us? Is there one gloriously, elegantly simple name that we could use as an umbrella, and avoid all these tongue-tangling initials? Are we awkward about the name itself, or more truly about the changes it may represent? Names have come forward, and we have done our best to listen, to be faithful.

There is movement at the clerks' table. Co-clerk Charlie Layman sits back down in his chair and closes his eyes. Co-clerk Carolyn Lejuste stands before us, clears her throat. Rex Sprouse, the recording clerk, looks up at her. An intake of breath travels through the room. Some bow our heads. Some straighten our backs. Polly's and my hands find each other. Why is change so deeply searching? Is this the moment? What is Spirit asking of us?

Minute #20 from FLGC Summer Gathering 2002: "Gathering the sense of the meeting, co-clerk Carolyn Lejuste asked whether Friends were ready to consider the name 'Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns' for a first reading at this point, to be considered for a second reading at Midwinter Gathering 2003. Friends approved."

At the rise of meeting for worship with attention to business, Friends of many genders and sexual orientations cry, laugh, hug, sigh, and wonder. We head downstairs to join the many non-FLGC Friends who attend our daily 4:30 P.M. worship. That evening in our variety show three of our toddlers and their parents will lead us in a song to the tune of "Twinkle, Twinkle Little Star." The initials of our provisional new name, approved for a first reading, fit perfectly.

—Wendy Sanford



The Friends Committee on Unity with Nature Center

The FCUN Center at this year's Gathering drew many Friends for reading, video viewing, meetings, and informal discussions of current ecological issues. A new display this year was on the Earth Charter's 16 principles for a sustainable future, which FCUN endorsed last year at its annual meeting. Other displays included FCUN's witness on population concerns, FCUN's sustainable agriculture project in Costa Rica, and guidelines for starting a local Unity with Nature group.

The center also became a focal point of discussion during the controversy over the university's initial use of paper plates and plastic utensils in the dining room. (The food service explained that it was short-handed during the summer.) That so many Gathering participants were aroused to resist this needless waste of nonrenewable resources was very heartening—something that might have gone unnoticed in years past. With FCUN support, Friends were able to persuade university food service management to switch quickly to reusables for the rest of the Gathering.

Because of the center's limited space this year, most of the FCUN-sponsored special interest groups were held in other university facilities. There were lessons on how to be effective in contacting government and corporate decision-makers on ecological issues. There were lively discussions on the ecological implications of the New Cosmology and of current population trends. There was a large entourage for the annual FCUN-sponsored tree-identification walk through the university's arboretum. Others filled classrooms to hear inspiring lectures about technological breakthroughs in the efficient use of energy and how to transform our ecological concerns into action. The large attendance at most of these presentations showed that FCUN's Earthcare witness continues to broaden and deepen as a concern among Friends.

—Louis Cox

Racial Wounding at the 2002 Gathering

I arrived in Bloomington/Normal, Illinois, excited to be attending Friends General Conference's Gathering and looking forward to a week filled with spiritual nurturing. I received and gave nurturing, but what I remember most is the pain from the institutional racism and the racial wound I received later in the week.

This was the eighth year of operation for the Center for People of Color at the Friends General Conference Gathering, and my seventh year facilitating it. This year I co-facilitated the center with LaVerne Shelton. Each year we have offered programs for Gathering attendees to help educate Friends about some of the challenges people of color face in the United States and in the Religious Society of Friends. We also have provided a place for people of color to come, talk, meet other people of color, see images of ourselves, and feel supported. I am also a member of FGC's Committee for Ministry on Racism, which planned to sponsor a meeting for worship with attention to acknowledging racial wounding at the Gathering on Wednesday evening, July 3. It was clear to me early on that there was institutional racism at the Gathering as well as racism built into this year's program. People of color were not on the stage during the evening programs. Field trips did not feature the history of people of

color in Bloomington/Normal, Illinois. The one African American-owned store in downtown Normal, Moore Cultural Expressions, was not on the list of stores within walking distance distributed by local arrangers.

On Sunday afternoon, we held an organizational meeting. This year's was different because our group was integrated. Normally, this first meeting was for people of

color only. Somehow that did not get communicated to the *Daily Bulletin* editor, and some Friends who were not people of color had come to join us. At first I was not sure how to handle this, but after a few minutes I decided God had designed it this way for a reason. We spent the beginning of our time together going around the group with each person saying how they were feeling. It was only the second day and already one Friend of color who was a first-time attendee of the Gathering was ready to go home. I knew how this Friend felt and was glad I had the space and time to support him.

We spent the rest of our time discussing what programs we would offer during the week. A meeting for worship for racial healing would be held on Monday afternoon. We decided to schedule the rest of our programs for Tuesday and Thursday afternoons and evenings. We agreed to offer four separate programs: reading books to children on Tuesday and Thursday afternoons; a talk on slavery and the chocolate industry on Tuesday evening; a presentation called "Transcending the Fear: A Spirit-



tual Practice about the Loss of Privilege" on Tuesday afternoon and Thursday evening; and a worship sharing on Thursday afternoon focusing on the query "What form can Quaker action take regarding relations between the industrial-prison complex, corporations, materialism, and drug trafficking or abuse?" These programs came out of the personal ministries of several of the Friends who participated in the organizational meeting. The Center also was providing a third role: a place for Friends of color to share their personal ministries.

On Monday, a Friend of color approached me and shared her distress that none of the field trips offered at the Gathering featured any local sites related to the contributions of people of color in the history of the area. We knew there were people of color in Bloomington/Normal and that they had a history in the town. Through some research this Friend found out that the McLean County Museum of History on Main Street in Bloomington had an interactive exhibit, "Encounter on the Prairie," that told the story of what happened when people of different cultures came to the area. The director of the Museum offered to have a member of Bloomington/Normal's city council make a presentation on the town's anti-racism program. We quickly set up a field trip for Wednesday and spread the news about it through word of mouth. A member of my workshop created and posted signs for it.

At this point in the week, I still felt things had been going well. True, I, as a Friend of color, felt invisible in some parts of this Gathering. However, the activities offered by the center were well attended, which indicated Friends were interested in learning about issues related to racism. Many Friends participated in Monday's programs: a meeting for worship for racial healing, and the Committee for Ministry on Racism's listening session, during which Friends were asked to respond to the query: "How are you personally with racism in your life; where is God working in you?" Both had gone well.

On Tuesday evening, the room was full with Friends of different ages and races for Larry Thomasson's presentation and discussion, "The Bitter and the Sweet: Contemporary Slavery and the Chocolate Industry." He told us that 80 percent of chocolate is produced from slave labor and how distressed he was that chocolate was being offered at every meal during the Gathering. He challenged us to support the fair trade of chocolate or, as he has done, stop eating chocolate completely.

Wednesday began as a wonderful day. I had been one of 30 people who participated in the field trip sponsored by the Center for People of Color. We divided into cars and drove to the McLean County Museum for

the presentation and exhibit.

That evening, from 9:15 to 11:00, the Committee on Ministry and Racism sponsored its Meeting for Worship with Attention to Acknowledging Racial Wounding at the Gathering, held in the Bone Student Center's Circus Room. I was a member of FGC's Committee for Ministry on Racism sponsoring this meeting for worship and was present to help hold this session and its clerk in the Light. During this meeting, a Friend of color

shared the pain she was experiencing at the Gathering. Her message was followed by a Friend of European descent who was holding herself accountable for not being present to a Friend of color's concern for the lack of racial diversity in their meeting. Then unexpectedly, a woman stood up and asked the Friend of color to stand up with her and then to give her her hands. I was scared; it seemed inappropriate to do something like this in a meeting for worship. What was she going to do, and why did she need this Friend's participation? In this worship we were supposed to be sharing our personal experiences with racial wounding at this Gathering. Then she began to sing "You

are so beautiful and whole" to the Friend of color. I wanted her to stop; I could see from the expression on the face of the woman who was being sung to that she was uncomfortable. However, I sat across the room feeling helpless as my friend and others in the room were receiving a racial wound—in a worship that precisely was meant to provide a time and place for Friends to begin to heal wounds from racial incidents during the Gathering. I wanted to get up, walk over to the person singing, and tell her to stop. Instead of making my friend feel valued, her song had just invalidated

my friend's sharing of experiences of institutional racism at the Gathering. When the Friend finally finished her song, let go of the hands of the Friend of color, and sat down, I felt an impulse to run out of the room. I was hurt, angry, surprised, and helpless. This room no longer felt safe for me or any other person of color. Yes, I agreed that my friend was a beautiful person, but that was not related to the racism that was built into this year's Gathering program. Her beauty would not put people of color on the stage during the evening programs. Her beauty would not create field trips that feature the history of people of color. Her beauty would not get the one African American-owned store in downtown Normal added to the list of local sites of interest within walking distance.

Why had this happened? Why was this happening again? It took most



of my energy to remain in the room and not cry. Soon I felt warm, salty tears forming in my eyes and falling down my cheeks. The pain was so intense; it felt as if someone had cut me deeply with a knife. My body began to shake, and I could feel myself sighing uncontrollably and shifting continuously in my seat. I wanted all of this to stop. God couldn't be asking me to give a message, not now while I was in such pain. What would I say in my current state? How could I say anything that would make sense? The safety of this space had been taken away—and God expected me to give a message! (It is difficult for me to give a message in the safety of my home meeting; after worshiping at Central Philadelphia (Pa.) Meeting for nine years, I had given my first message only a month before.)

While I struggled, a Friend of European descent stood up and gave a message sharing her anger with the Friend who sang the song. She acknowledged the song was meant to be a blessing by that Friend. However, she said, this well-meaning action had hurt her deeply instead. I felt this message would release me from God's calling, but it didn't; my sighing and movement only increased. After denying this calling during many more messages I finally stood up and spoke. I remember crying while I told Friends that the room was no longer safe for me as a person of color, that I didn't want to speak but felt I wasn't given a choice. I honestly don't remember the rest of what I said, but my husband told me later that I shared the struggle I was having with remaining in the room, fearing that someone might impose an action on me without my permission. I also shared my pain that the Friend of color was asked to stand without knowing why, and the struggle I experienced about remaining in my seat and not walking over to that Friend to stop the action that was causing the pain we both were experiencing. I concluded my message with asking Friends to stop and think before performing an action upon someone else.

When I sat down, the sighing and moving stopped, but the pain was still there. Later, when the meeting for worship broke, I stood up to walk over to my husband, but suddenly I got very dizzy and couldn't remain standing. As I sat back down, I felt God was telling me that our worship was not finished. Several Friends walked over to our committee and joined us as we continued our worship. Eventually God released me, our worship ended, and I was able to stand, walk over to my friend, and put my arms around her.

Later that evening I was not able to settle down. I walked around our dorm room like a caged animal. I felt anxious, restless, and tired. I was

trying to figure out what had gone wrong with our process that had permitted a wound to be inflicted upon people of color instead of giving us an opportunity to be healed. Many of us actively involved with the Center for People of Color participated in the worship on Wednesday night and were among the group of wounded people.

It took all of my energy to get up the next morning and co-facilitate my workshop, "Healing the Hurts of Racism," with Chuck Esser. Several members of our workshop had gone to the special meeting for worship the previous night and shared that they also had difficulty sleeping. Chuck Esser provided most of the leadership in our workshop that morning. After lunch I was so physically and emotionally drained that I returned to my room and slept until dinner. LaVerne Shelton facilitated the programs in the center that afternoon and evening. It was clear that another meeting for worship for racial healing was needed, so the center was asked to sponsor a second worship for the Gathering. We did, on Friday afternoon; it was the last event that we sponsored there.

Later, as I was taking the posters off the walls, picking the books and other materials off the tables, and packing them in boxes to bring back home, I was relieved that the Gathering was over. It had been a long, eventful, and turbulent week. I was still feeling the wound sustained on Wednesday, as I knew others were too. The hardest part of that evening for

me was yet again finding this Gathering an unsafe place for people of color. I have been actively working over the past eight years within FGC to help the organization and its programs be welcoming for us. This year it felt like we took one step forward and a giant leap backwards.

I will continue my work supporting Friends of color and helping meetings become more welcoming for us. One thing that the 2002 Gathering taught me was that my ministry, helping the Religious Society of Friends to be more welcoming to people of color, and the ministry of the center, are clearly still very needed.

—Vanessa Jubye
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Divine Noises at the Gathering

The Gathering is an exercise in listening for God. Not being a particularly strong candidate for sainthood, I'm always delighted to be reminded that I'm always listening, wherever my feet are, wherever my mind is. Synchronicities—ways I notice that God is speaking—permeate the Gathering, and are more concentrated than those that I experience outside the Gathering (or maybe I just notice them more). Sally Campbell told a group of us, "It's because we're all stroking the cat the same way."

I noticed the cat purring (or its fur crackling) in Normal in too many ways to tell. Here's a small sample, a bit of evidence that, because my intent the whole week was to hear God, I actually did, and because I was at the Gathering with so many others with the same intent, I noticed that I did.



My morning routine entailed rising early and drinking coffee in the soft, hot breezes while I waited for psycho-calisthenics to start. One morning toward the end of the week, I paused on my way out of the cafeteria, realized I could go out the other door and have a shorter walk to exercise class, and turned around. As I walked out the new-to-me door, in walked Maurine Pyle, delighted to meet me; in fact, she had been praying for it. It turns out I had presented her with a delicate problem: I had asked via a note on the message board for a ride up to a suburb of Chicago, and she had a small car, three passengers, and lots of luggage. She couldn't respond to my request until she had laid eyes on me, to make sure my girth was no greater than her car's capacity. I was glad I'd been doing my psycho-calisthenics (I highly recommend it, girth considerations aside), because, squished though we were, it was a great ride. My meeting had been facing a potentially racially charged decision, and two of my traveling companions had just come from workshops on race and racism—they joked at the end that they were a traveling clear-ness committee.

That cat's purr is useful, sometimes silly; it can be healing, too.

Healing noises can occur in surprising settings. Last November I went to a wedding in Tribeca, down near where the World Trade Center towers had been. It was a Quaker wedding, in a large, fancy, loft-like space in a big building. In the silence into which we settled, I remember most clearly the messages from the building. I was glad to be in a building with many building noises. September 11 really hurt.

My Gathering workshop this year was "Grounding Spiritual Ministry." Our workshop leader encouraged us to share from personal experience as we explored ways to ground our own ministry or the ministry of our meetings, and specifically, as we explored what we wished to have shift for us when we returned to our homes. We all, but especially our leader, Lynn Fitz-Hugh, listened deeply, asked clarifying questions, and then offered solid, to-the-point advice to the sharer—*eldering*, in the best sense of the word. (I learned a lot.) Several people had shared, and it was the turn of the oldest person in our group. As she talked about the good things, and also the very sad things, in her recent past, the room filled with a deep, resonant, repeating hum. Lynn was very focused on the person sharing, holding her hand as she had held the hands of each of us, listening deeply. But I had some leisure and caught the eye of Brayton Gray, across the circle from me; we knew we were both listening to the deep Oms coming in from next door, swirling through our room, carrying the sorrow of the woman who was sharing, carrying us all. Afterwards Brayton mentioned how much he appreciated

the contribution of the Buddhists next door. Lynn said, "Oh, I thought that was the building, a hum from the building."

I was very glad to have a building saying such a wonderful thing.

Lynn arranged for us all to have secret angels, and from them we received little notes of encouragement, little gifts—like grace. At the end, we decided not to learn the identity of our secret angels but to hear from each person what having and being a secret angel had meant. Among many wonderful things in the workshop, this stood out for some. And the

Buddhists next door had one other contribution: while the youngest man in our group was sharing, a brief and powerful drum beat dissolved the wall behind us. I wish I had noted the actual name of the drumming, humming workshop; I'm sure it wasn't "the Buddhists next door"! But I suppose it's fitting that I don't know the name of that grace-bringer either.

My last noise story is of the field trip to the Illinois Yearly Meetinghouse. I had patched together my trip out to Normal, and after a train ride from New York had gotten a ride down from Chicago with two delightful

Illinois Yearly Meeting folk, who advised me to visit the meetinghouse. It is so quiet out there; it is literally in the middle of corn fields, they said. Suddenly missing the silence of the corn fields of my youth, I signed right up. We traveled on an air-conditioned bus, the kind with cushy seats, a smooth ride, and a bathroom; the kind that idles while it waits. Because of the dull diesel roar, we

never heard the whisper of the corn, or the silence of the high-ceilinged meetinghouse. After an informative talk about the history of the meetinghouse, over pink lemonade and soft, sugar-sparkled ginger cookies, I got to talking with one of our hostesses. She had grown up in a programmed meeting, then had married and moved to the unprogrammed meeting that shares the Illinois Yearly Meetinghouse. She

had white hair, and I remember her face as clear and unwrinkled, and her dress as flower-sprigged and fresh. I began to feel as though I was too different, very Eastern and unprogrammed. Then my hostess said, "I had friends who moved from here to Indiana. There is no unprogrammed meeting near them, only a programmed meeting. They don't go to meeting at all. They stay home. I just don't understand that. It's all Quakerism."

There was plenty of silence around the diesel's roar in which to hear that. It rang like a bell through me. Kind of like the unexpected Om. Right through me and on; I don't know where.

—Lucinda Antrim



Missing Link Found

Blue shapes swim on the cover of the book on my desk: Walter Wink's newest one, *The Human Being: Jesus and the Enigma of the Son of Man*. My eyes unfocus as I remember him reading from it in the humid air of the Gathering Store and responding to our politely phrased questions. Those gathered around him choose to ignore the beads of sweat on his brow. "Ezekiel's amazing vision of God is believable because to his description of God he adds such qualifiers as 'Something that seemed like a human form.' Why does God choose to appear in the form of a human? Is God turning a human face to us to teach us we might someday have God's power?" Walter Wink flips this amazing postulation over and over until he is satisfied we have had a tantalizing peek at its mystery.

"Perhaps," Walter Wink muses, "We are a missing link between what we were and what we will be or could be: fully human. Grow through your sins," he urges us, "redeemed over and over until you are real, rather than good. When we believe Jesus is the sole incarnation of God, we put him on a pedestal and that takes us off the hook. The Book of Mark shows how Jesus' disciples project onto him their *own* power to incarnate God's power. When Jesus calms a storm on the sea of Galilee, walks on its waters, and feeds 5,000 of his followers, his disciples misidentify the source of Jesus' miraculous power."

My mind shifts. I see the poised figures of several young women standing on the auditorium stage at the start of Walter Wink's plenary. They do three impromptu skits, directed by him, from the New Testament: "Turn the Other Cheek," "Give Your Undergarment, Too," and "Go the Second Mile." As their performance demonstrates his words, Walter Wink turns what I thought of as Jesus' social justice on its head and teaches me interaction techniques that remind me of Aikido, the nonviolent martial art. Jesus seems to me to be saying, "If someone strikes you on the right cheek, offer up the other side of your face to allow the momentum of their rage to sweep them into its whirlwind. Distract your enemy in this way in order to better direct them while keeping them safe from further violence. Give your undergarment, as well as your coat to your enemy, to demonstrate how their avarice threatens to consume both of you. Go an extra mile with your oppressor, in order to see life through their eyes. With their attention, reveal to them your interdependence on each other. In all circumstances, courageously and lovingly embrace opportunities to lead your enemy into a more just relationship with yourself. Create an alternative society based on justice within the shell of the old order of dominance." Jesus is an expert at guerrilla theater.

My attention returns to Walter Wink's voice. "The nonviolence of pacifism is not passivity. By driving the money-changers out of the temple and freeing the animals sold for sacrifice there, Jesus teaches us that nonviolent direct action *does* involve coercion. Gandhi teaches us to use our rage as a source of nonviolent power: 'You must be willing to be violent to renounce it.' Use your greatest weakness, a power the world does not expect: be creative!" To be successful, Walter Wink cautions, "we must be willing to accept our own death, but in doing so," he exults, "we choose our death in an *active* way. What do you choose to die—but not kill—for?"

Walter Wink stands at the podium, a spotlight illuminating his white hair. "It is not enough to utilize Jesus' recommended style of interaction with my enemies. My first step must be to engage my shadow, on its own terms, in the arena of my self, as opposed to its projection on to another human. After vanquishing my own shadow, I will be familiar with its moves in others. I must take responsibility for the damage I do to others by my quest for perfection. I am a missing link between ape and angel, beast and saint. When I dismantle the domination of perfection inside myself, I uncover my Inner Light." The meaning of Walter Wink's words cause a twinge of regret to

pass over me,
and suddenly I
feel the hard-

ness of the chair I sit on. "We fail to recognize the true purpose of Jesus' teachings. We give our attention to distractions provided by our shadow, empowering it." Amazement sweeps over me. Aware I am intently listening, I feel as though I am glimpsing myself as



Walter Wink's eyes search the auditorium.

As I browse my notes, my mind travels again to Walter Wink's words in the discussion following his plenary: "God's redemption is available to institutions if we don't limit God. The spirituality of an institution makes it accessible to God. Institutions are creatures of God—even economies. If our imagination focuses on evil, we become it. We underestimate the practice of the Quaker ethos." Walter Wink's white linen shirt catches the slight breeze from a ceiling vent, and he leans toward us. I sit, transfixed by his evidence. He continues, "Our perception of our enemy contains the power of our projected shadow self, a reflection of our own misguided striving for perfection."

A loud voice interrupts us. "Why can't we see we are tiring out Walter Wink?" a woman, sitting near me during the question session demands indignantly. The spell is broken. I walk back to my room exhausted by excursions to realms I had never imagined. My night is filled with dreams. I wake in a haze and, dazed, I eat my breakfast, come back to my room, and take out and behold Walter Wink's new book. As blue shapes swim on it, the thought bubbles up: "I am the missing link."

—Amy Gomez

Annual Review of Books

Sitting in the soft fall sunlight as it drifts across the scuffed oak floor and wooden benches of my meetinghouse this First Day morning, I know, experientially, that the "peace that passeth all understanding" is here. It is within me, and it is within the 10 or 12 people who sit with me around the cranky old woodstove that warms our heads, if not our feet.

Not that our peace has come easily, either individually or corporately. Across from me sits a liberal Friend who visibly recoils if Jesus is mentioned. Next to him is a Christ-centered Friend who is horrified when the goddess is discussed in First-day school. Across from her is a Universalist Friend who sees all religions as a straight shot to the Light. Next to him is a Catholic Buddhist Quaker. Across from her is a Conservative Universalist Contemplative Quaker. And scattered in and amongst all these Quakers are a passel of attenders who aren't quite sure what they believe, but are earnestly trying to figure it out. We've even got a couple of agnostics and a bona fide atheist.

The old organ that sits in one corner testifies to the fact that this meeting was originally established as a Friends Church, complete with music, hymnals, and a minister. Today it is an unprogrammed meeting, and our silence is rich, testifying to our faith, our commitment to honoring that of God in each other—and our willingness to take risks to make that happen.

The people who have given of their minds and hearts and souls to write the reviews that follow are just as diverse as those who surround me here in my Vermont meetinghouse. And the issues raised in their reviews help us examine who we are, what we do, and where we're going. In quick succession, Quaker scholar Paul Anderson prods us with the observation that evangelical meetings have a tendency to "drink from the pools of trendy church-growth schemes rather than the fountains of the Holy Spirit's leadings"; Quaker biographer Margaret Hope Bacon questions our willingness to forgive and move on with our work; and 2002 FGC Gathering co-clerk Paul Buckley pithily describes the unprogrammed approach to the Bible.

This year's reviewers and the books they review reflect three great truths about those of us who have followed George Fox into the 21st century: We are diverse. We are provocative. We are Quakers.

—Ellen Michaud

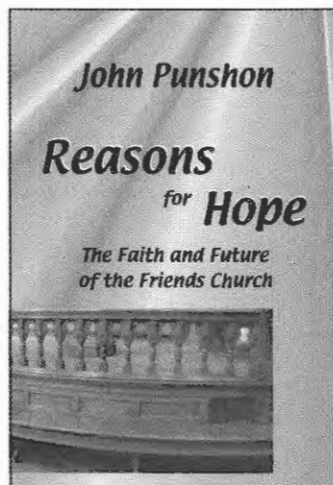
Reasons for Hope: The Faith and Future of the Friends Church

By John Punshon. Friends United Press, 2001. 375 pages. \$24/paperback.

In what may be one of the most important Quaker books written in the last decade, John Punshon begins his most provocative work yet with this autobiographical paragraph: "When I first came to the United States, I had no intention of writing a book about Evangelical Quakerism. I knew about worship services that had hymns and sermons, because I had visited Friends churches in Kenya, Honduras, and the United States. But I still preferred silent worship, and there was no sense in which I would have described myself as an evangelical. With the passage of time, however, that has changed. When the yearly meeting I came from relinquished its evangelical credentials 100 years ago, it thereby gave up far more of the Quaker and Christian traditions than I now find myself willing to part with. I have discovered that in the Friends Church I do not have to make that sacrifice, and this book explains why."

As well as helping the reader understand evangelical Friends, John Punshon helps the reader reconsider the basics of what it has means to be a part of the Friends movement—historically and theologically—thereby shedding light on that common venture for all of those who call themselves Friends today.

The thrust of the book, however, is neither the retrospective gaze nor the lateral glance. In 10 topical chapters broken down into 122 manageable units, John Punshon seeks to illumine a vision for the future of what dynamic Quaker faith and practice ought to be and therefore might become. For these reasons



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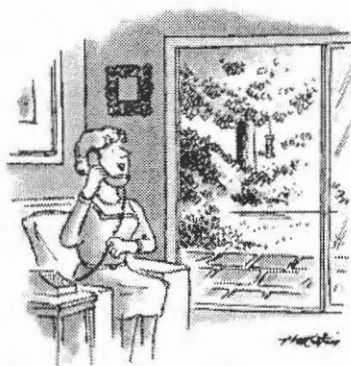
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and others, *Reasons for Hope* is a must for adding to meeting libraries and for reading by thoughtful Friends.

When surveying the table of contents, this book looks very much like a systematic theology of Friends. Like Robert Barclay's *Apology*, *Reasons for Hope* indeed engages the reader apologetically, but instead of seeking to convince the intelligentsia of Europe as to the essence of Christian faith and practice as Friends had understood it, John Punshon challenges Christ-centered Friends and others to be faithful to an understanding of the gospel as formed by a common Quaker heritage, biblical foundations, and personal experience.

Throughout the book, John Punshon provokes all sides of the Quaker movement. He challenges evangelical Friends to steer a path that is unabashedly clear about their beliefs, asserting that this will do more for their numerical and spiritual growth than muting Friends testimonies in favor of a generic message. This prophetic call is sorely needed for evangelical and pastoral Friends, who in their desire to foster healthy and growing communities of faith find it too easy to drink from the pools of trendy church-growth schemes rather than the fountains of the Holy Spirit's leadings and the wellsprings of a vibrant heritage. Ironically, many features of these trends tend to espouse the sorts of convictions and practices that Friends have long embraced to begin with, and John Punshon rightly propounds the view that if evangelical Friends wish to grow—spiritually and otherwise—the best way forward is to be more faithful to their Friendly heritage, not less. This path begins with re-considering what Friends have believed and sharpening a sense of what Friends have to offer the world today, attaining a clear sense of mission, and honing the ability to carry it out effectively.

John Punshon's book will also create a stir among unprogrammed Friends who take its message seriously. They will find it a striking contrast to most Quaker books they have read because it is explicitly theological. Some may be shocked to read a modern treatment of Quaker faith and practice couched in explicitly Christian and biblical terms, but John Punshon roots these discussions squarely in the heritage of Fox, Barclay, Penn, and Gurney—and rightly so. The Quaker founders really did believe in salvation through Christ and sanctification through the Holy Spirit, and Punshon's developments of "Light" will be a striking exploration for some.

Other unprogrammed readers will find this book a breath of fresh air. It is unapologetically straightforward and direct in its biblical and Christ-centered explorations of the heart of Quakerism. Rather than viewing Christianity as the contextual package out of

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which Friends emerged, John Punshon views the covenant of Light as having a biblical and Christocentric core, and on historical and theological grounds, he is right. To sever Quaker faith and practice from Christian roots departs from basic Quakerism, and John Punshon offers today's unprogrammed Friends a way to stay rooted in the best of Quaker heritage while appreciating the essentials of Christianity in nondogmatic and inclusive ways.

A helpful feature of the book is John Punshon's discussion of the relation between conversion and conviction. In his chapter on "Coming to Christ," after citing several examples from Quaker history, John Punshon writes: "Conviction was wholly the gift of God, not something procured by spiritual discipline. Rather, the state of lostness, emptiness, and abandonment was brought to an end by an overpowering sense of presence."


True conversion, then, is marked by several features: the inwardness of experience; having origin in the conscience rather than the intellect; having resulted from the workings of God; and recognition of the inward cross.

Especially strong in this chapter is the way John Punshon performs a thoughtful critique of inadequate views of conversion without forfeiting the historic Quaker understanding of how God's saving agency transforms our human existence in our response of faith to the Divine initiative.

Related to this theme is John Punshon's treatment of the Light of the world, which connects with his later chapter on righteousness and holiness. Between these two chapters, valuable clarifications are offered the reader on two of the most misunderstood of Quaker doctrines: continuing revelation and sanctification. On the first, John Punshon discusses both the universal accessibility of the Light and its Christocentric character and manifestation: "The great merit of the doctrine of the Light is that it is true to the scriptures and to experience simultaneously. In this way it serves as an antidote to excessive literalism and excessive individualism together." His treatment of the transforming work of the Holy Spirit in this chapter connects revivalism with Barclay's treatment of Christian perfection and the Quaker conviction that the Gospel empowers one to be triumphant over sin and its grip. He also develops the processive character of transformation in ways that are both biblically sound and experientially adequate. These two chapters will be a great help to all Friends in coming to appreciate more fully a Quaker understanding of how God reaches and changes our lives.

An excellent feature of his chapter on the Bible is the way he is able to embrace an

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authoritative view of Scripture while at the same time holding to a clear appreciation for the revelatory work of the Holy Spirit. John Punshon connects these two convictions in complementary ways and helps also to clarify the difference between such doctrines as inspiration, infallibility, and inerrancy. He helps the reader appreciate the strengths of the first two without linking evangelicalism with fundamentalism and inerrancy. This is an important distinction because most evangelical Friends would also distance themselves from fundamentalism, opting for a more dynamic understanding of their faith. They would also favor the unfailing character of the Bible's authority rather than binding themselves to overly narrow views of composition and interpretation, so it is fair to say that for most evangelical Friends discussions of inerrancy have been left behind several decades ago.

John Punshon sees the future for evangelical Friends to be bright if they stay true to their calling and faithful in their mission. The remarkable growth of evangelical Friends during the 20th century is a demonstration that he may indeed be right. The greatest change within Quakerism over the last century has been the dramatic explosion of African and South American Friends—now about 200,000 and 90,000 respectively, and mostly evangelical. Over two thirds of the 100,000 Friends in North America would also consider themselves evangelical, so John Punshon really is writing a book of encouragement to the majority of Friends around the world.

That being the case, this book deserves to be read widely among programmed and unprogrammed Friends alike. For the former, the invitation is to embrace their message with zeal and clarity, offering it to the world as the good news that it is. For the latter, the invitation is to gain a fresh understanding of what those "other" Friends are like, and perhaps to recover a sense of the original Quaker vision. This is essential for all Friends, as important parts of our common heritage tend to be lost. I like that John Punshon does not limit evangelical Friends to those employing programmed approaches to worship, nor does he confuse them with modernism-rejecting fundamentalists. After all, the root of the word is evangel—the good news—that can be embraced in many ways.

As we enter the postmodern era, perhaps John Punshon's new book will give us reasons for hope across our divisions and groupings as Friends; it certainly is a piece worth engaging by all branches of the Quaker family tree.

—Paul Anderson

Paul Anderson is a professor of Biblical and Quaker studies at George Fox University.

Red Thread: A Spiritual Journal of Accompaniment, Trauma, and Healing

By Jennifer Atlee-Loudon. EPICA, 2001. 159 pages. \$13.95/paperback.

Every generation has its wars and its sorrows. For mine, it was World War II, with memories of the concentration camps and the extermination of Jews, Roma people, and homosexuals, coupled with the horrors of Hiroshima and Nagasaki. For my children, it was the never-ending war in Vietnam with its atrocities and its body bags.

For Jennifer Atlee-Loudon, born in 1962, and for many of her agetates, the war that mattered was the Sandinista-Contra struggle that consumed Nicaragua from 1981 to 1990, which was fomented by the United States government's determination to end the newly established socialist regime of the Sandinista government, part of a shameful history of U.S. meddling in the affairs of this poor Central American country.

As she recounts in *Red Thread*, Jennifer Atlee-Loudon went to Nicaragua first in 1984, at the age of 22, to work with Witness for Peace. In her own words a naive young woman, she was deeply shocked by the killings and devastation she witnessed, and determined to keep a record of the assault on the poor she observed. She kept a journal in which she recorded not only what she saw but what she felt, sometimes in the form of poetry. She has written a deeply moving account of her response to death and cruelty, and a telling indictment of the effect of the war on a poor but valiant people, from these notes.

After months of moving about among villages in the north and south of Nicaragua, Jennifer Atlee-Loudon spent a period in Washington, D.C., lobbying against the war under the auspices of Witness for Peace. Here she met Vietnam war protestors and began to make connections. Returning to Nicaragua, now married to a fellow volunteer, she worked with the Christ the King project, with headquarters in Rio Blanco, helping to build homes, schools, and health centers in neighboring communities. She continued to keep her journal and to write poetry. She suffered a deepening crisis of faith as she questioned a God who could permit the death of so many innocent ones.

Pregnant, she returned to the United States in late 1988 and gave birth in Canada to a daughter in early 1989. She then enrolled in the Colgate Rochester Divinity School, hoping to find her way out of her spiritual dilemma. It was not in Rochester, but back in Nicaragua, that she began to recover her mental and spiritual health. The seminary permitted her to spend her last semester and write

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 - fit artificial limbs and braces to children and adults
 - provide equipment and supplies for this effort
 - support ongoing reconciliation between American and Vietnamese people.
-

A Quaker Returns to Vietnam

By Roger Marshall

Roger Marshall is a consultant in the field of prosthetics and orthotics. Now partially retired, he spends his free time teaching in Vietnam and fund-raising for the proposed Quang Ngai Rehabilitation Clinic project, which he hopes will carry on the work of the original Quaker center, which closed at the end of the war.

From 1968-1972, I had the privilege of working with the American Friends Service Committee Quaker medical team in Quang Ngai Provincial hospital, Vietnam, as the senior prosthetist-orthotist and instructor to 20 young Vietnamese students. My wartime experiences have never left my memory.

There were times when we had to go to the bunker while rockets, mortars, shells, and machine-gun fire were close by. One time, when the National Liberation Front had captured two-thirds of Quang Ngai, U.S. Marines came to evacuate us along with other foreign groups and medical personnel. Not one of the Quaker team elected to be evacuated. We stayed on, working in the emergency room of the hospital. Casualties, mostly children, women, and old people, were being brought in. We ran out of all medications and had to treat wounded and dying people without even an aspirin.

Many hundreds of civilian amputees and patients with spinal cord injury came to the Clinic. 90% of them were direct casualties of the war. They were fitted with prosthetic arms, legs and braces. A high percentage of our patients were children, who often in their youthful exuberance, had wandered into heavily mined areas.



One such child was Le Trinh, a four-year-old girl whose right leg had been blown off at the hip. Unlike others who did not survive the war, Le Trinh lived to marry and have a child of her own. Somehow she found me in Maine and wrote asking if I could help provide her with a new prosthesis, as she had to get around with a crutch, having outgrown her childhood prosthesis.

On one of my recent return trips to Vietnam, I managed to arrange for Le Trinh to travel south to Qui Nhon, where I would be teaching a course with another certified prosthetist-orthotist. This was not only a chance to help Le Trinh again, but also to teach our students how to make and fit one of the most difficult prostheses. When Le Trinh donned her new limb, she set off walking with a beautiful smile.

Since the end of the Vietnam War in 1975, 40,000 people have been killed by unexploded ordnance. More than 60,000 have been dreadfully injured. Undiscovered ordnance remains in the land, estimated at 300,000 tons, and capable of injuring thousands more.

In Quang Ngai province alone, there are more than 26,000 people disabled in some way. Many are in need of prosthetic or orthotic devices. Since 1975 there has been no prosthetic/orthotic rehabilitation center in Quang Ngai to serve these people.

We are deeply committed to raising \$400,000 to construct a center, purchase equipment and supplies, and provide training for the staff.





Where is Quang Ngai?

Quang Ngai is a provincial town located near the coast of central Vietnam. It is the capital of the province of Quang Ngai. The town is just six miles from where the My Lai massacre took place. The economy is based on subsistence farming and fishing. Frequent flooding and bad weather take their toll on food production.



Need for a Rehabilitation Clinic

Quang Ngai province has a population of 1.3 million, 26,000 of whom are disabled. The disabilities result from the effects of war, congenital deformities caused by Agent Orange, and illnesses such as post polio syndrome and leprosy. Quang Ngai does not have one adequate rehabilitation center.

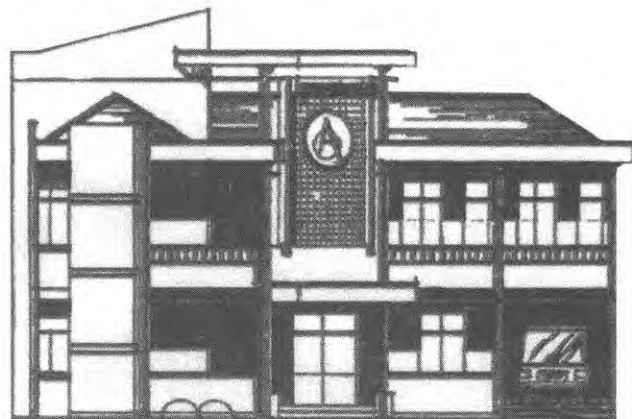
In comparison, the State of Maine, with a population of just over 1 million people, has seven fully staffed orthotic-prosthetic centers which are all busy.

Since 1975, patients requiring artificial limbs and braces have to travel north to Da Nang or south to Qui Nhon for treatment. The population is very poor, and most patients do not have the resources to travel.



Quang Ngai Rehabilitation Center Campaign

Vietnam's government has agreed to provide the land for the center and to support the technicians and therapists who work there.



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her thesis in Achuapa. There her husband, Tom, worked for the Bloque, an organization sponsored by the World Council of Churches to work on irrigation and reforestation. Through dreams, and through work with a wise woman, she began to rediscover God the creator and giver of life, known in all cultures. She writes: "I miss the comfort of my all-powerful God who could part seas, strike people dead and fix everything if I only asked fervently enough. But that God changed too. The process of healing required God to grow. I was led to other cultures, other spiritual traditions, medicine ways, and the beauty of nature in order to find the God that I needed. I have learned that my connection to the Creator must be kept strong and alive—like an umbilical cord pulsing with lifeblood. . . . She is my power, she is a source of the red thread that I have been trying to reach. Color of blood, color of life. I am spinning out red thread."

Jennifer Atlee-Loudon's moving account is augmented with photographs by Jim Colando and etchings by Judith Anderson. There is an excellent foreword by Rosemary Radford Ruether.

There is another generation, younger than Jennifer Atlee-Loudon's, now on the scene. Two of my grandchildren are at work in Nicaragua: Chris working with individual campesino coffee growers and their cooperatives, and teaching environmental studies at University of Managua; Annie bringing church groups and school groups to build rural schools. In their projects, sometimes local Contras and local Sandinistas work together, binding, on the village level, the wounds of war.

Do we need to dig up the bones of war in order to heal, as Jennifer Atlee-Loudon believes? Perhaps. But to do the job correctly we would have to dig up every inch of our Earth. Perhaps we also need to learn more about forgiveness. A recent trip to Central Europe has reminded me that war, injustice, and oppression have been with us since the beginning of history. How do we dare to believe in a world of peace and justice despite this body of evidence to the contrary?—Because here and there throughout the ages there have been individual men and women who have felt impelled to stand for a better way.

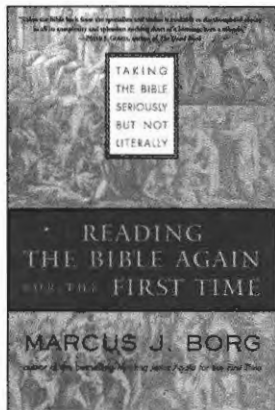
I find renewal of my faith in this thread—to me it is a golden thread—that links such individuals, generation by generation.

—Margaret Hope Bacon

Margaret Hope Bacon is a member of Central Philadelphia (Pa.) Meeting and the author of several histories including The Quiet Rebels: The Story of the Quakers in America and Valiant Friend: The Life of Lucretia Mott.

Reading the Bible Again for the First Time

By Marcus J. Borg. HarperSanFrancisco, 2002. 321 pages. Paperback/\$14.95.



For 350 years, Quakers have had a unique method for reading the Scriptures. Three elements were central to this method. First, early Friends held that only Christ was the Word of God—as proclaimed in the Gospel of John—and that the Bible was merely some of the words of God. Second, they rejected the claim that people needed an educated person to interpret and explain the meaning of Scripture. Education and training might be valuable, but only the Spirit that inspired the Scripture's writers could guide people in reading them. Third, Friends were unwilling to say that the writings found in the Bible constituted all of Scripture. In Proposition III of his *Apology*, Robert Barclay states that, all by itself, the Bible is not an adequate rule or guide for life, nor is it complete.

Because of this, early Friends were often accused of denying the value of the Scriptures. They were persecuted, sometimes severely, despite their protests that they valued the Scriptures more than their opponents. They firmly believed that these writings were inspired by God. Consequently, they deserved to be read and studied. But more than just reading and studying them, early Friends saw them as a living text—and one that spoke directly to them. When read in the same Spirit that inspired the original writers, the Scriptures, Quakers believed, could be a source of new revelation to them in their times and in their conditions.

This new revelation could supplement the old revelation in the Bible, but it did not supplant it. It produced a balance between what God had revealed to other people in the past and what is revealed now. Careful study of past revelation was seen as necessary if people were going to understand what God might be calling them to do in the present.

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This method for Bible reading was one of the pillars of George Fox's message.

Among the tragedies of the contemporary Religious Society of Friends is that this careful balance seems to have been lost. This is true for many Quakers in each of the branches of our Society. Some seem to dismiss the possibility that God had anything to say before they were born. Others are equally willing to reject the idea that God might have any interest in speaking directly to us today.

In too many meetings, any attempt to discuss the role of Scripture in the community's life almost immediately threatens to split them into three groups. The first are those who value the Bible and cannot understand how anyone could disagree. The second are those who believe that Bible has done more harm than good and cannot understand how anyone could disagree. The last group is everyone else—often ambivalent and running for cover. Sometimes, the fear of hurt feelings and estrangement between members is so great that it prevents even the open consideration of such a discussion. Silence seems preferable. This silent avoidance leaves the underlying fissures in the meeting community intact.

Marcus Borg has written a book that may provide meetings with a way of approaching this topic. Marcus Borg is well known as one of the founders of the Jesus Seminar and author of the bestselling book, *Meeting Jesus Again for the First Time*. His new book, *Reading the Bible Again for the First Time*, may be useful to Friends as a tool for opening discussion of the Bible and considering its place in contemporary Quaker meetings. Marcus Borg is a man who loves the Bible, warts and all—which is to say that he sees the problems that a modern person may have in reading it, but also sees the great value that a thoughtful study of it can have.

The book is divided into three sections. In the first, Marcus Borg describes a number of lenses through which the Bible can be viewed. Although we may prefer one view or another, he asks us to consider how each lens offers a unique bit of insight. In particular, he invites the reader to hear the voices of the original authors. To Marcus Borg, these voices repeatedly make three crucial points. First, God is not only real, but knowable. Second, human life can be made "whole" and "right" by living in a conscious relationship with God. Third, God is a God of justice and compassion. In the second and third sections, he helps the reader to hear these messages in the Old and New Testaments. Each chapter in these sections considers one or a small group of books with a common point of view.

This is not simply a tour of the Bible as we may have heard it in Sunday school. Rather, it is a challenge to listen to individual voices,

hear the words as they were meant when they were written, and see how they can speak to us today. In some ways, Marcus Borg's approach can be seen as the rediscovery of the early Friends' emphasis on reading "in the Spirit that inspired the original."

No book of 300 pages can adequately cover the whole of the Bible. Marcus Borg was forced to choose which books to treat. For me, his decision to spend ten pages exploring the Book of Job was particularly worthwhile. To Borg, Job is subversive poetry—a full-frontal attack on conventional wisdom and conventional religion. By these, he means religion that treats belief as part of a bargain with God: "I'll believe in God if God gives me the goodies" (i.e. health and prosperity in this life followed by a rapturous life eternal).

In the text, Job's three "friends" represent this attitude. Repeatedly, they tell Job that he must have sinned and, if he will only repent, he will get back all that he has lost. Job's reply is that he is blameless and cannot confess to sins that he hasn't committed—but also, that he will not renounce God. Job accepted God's bounry in the good times and accepts God's right to take it all back. Job has elevated love of God from an expression of thanks for what he has been given to love of God just because God is God and Job is not. This is the kind of radical integrity and radical faithfulness that early Friends preached and sought to achieve in themselves.

In addition to modeling how to approach the Bible as an individual, *Reading the Bible Again for the First Time* provides a model for approaching others in discussing it. Throughout, Marcus Borg presents his own beliefs and those of others in a straightforward manner. He leaves it to the reader to judge whether to agree or disagree. Early on, Marcus Borg presents a description of a simple, literal interpretation of Scripture—a description that is respectful and appreciative even as that approach is being set aside. This evenhanded invitation to think, explore, and struggle with the text may be what makes it most valuable to Friends.

As a starting point for discussion, this book can provide Friends on all sides much to like, much to dislike, and much to agree on. The discussions it might stimulate may even lead Friends to better appreciate each other, understand without agreeing, and strengthen our spiritual community. I highly recommend it for either individual reading or adult religious education.

—Paul Buckley

Paul Buckley is a member of 57th Street Meeting in Chicago, currently living in Richmond, Ind., and attending Clear Creek Meeting. He and his wife, Peggy Spohr, were coordinators of the 2002 FGC Gathering.

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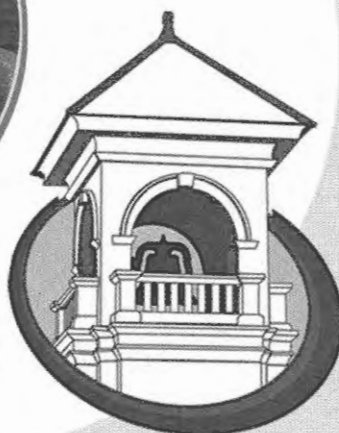
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What Are We to Do? Living the Sermon on the Mount

By David Yount. Sheed & Ward, 2002. 137 pages. \$17.95/hardcover.

With the ubiquitous presence of WWJD (What Would Jesus Do?) wristbands and the continuing popularity of books on imitating Jesus—with little evidence that the radical witness of the Gospel is taking hold—some Friends might blanch at the appearance of another book in this genre. Not to worry. This book, by popular author and Friend David Yount, examines the Sermon on the Mount (Matthew 5–7) from a perspective most Quakers will recognize.

David Yount brings an academic background and his skills as a syndicated religion columnist and award-winning author of numerous books to the task of examining how Jesus' ethical and spiritual teachings might be applied today. Rejecting the theological notions that the difficult ethics of the Sermon were intended only for a select few or only as an "interim ethic" until God's reign was established on Earth, David Yount writes, "Rest assured this is not a pie-in-the-sky promise, but an immediate one, because Jesus has already inaugurated God's kingdom."

If Jesus has already inaugurated the reign of God, it ought to be possible to live "as if." This has been the confidence of the Religious Society of Friends, albeit with mixed results. David Yount acknowledges the difficulty and the failures, but displays the importance of applying kingdom ethics to the pressing concerns of the world and offers suggestions of how to sustain faith along the way. An encyclopedic knowledge of Christian history and helpful personal anecdotes enliven David Yount's narrative.

What Are We to Do? is divided into three parts. In "The Call," the text of Matthew's account is examined and applied to contemporary issues. "The Commitment" outlines the challenges and opportunities of a faith defined by living the Sermon on the Mount, with helpful guidance for living confidently and reacting to the inevitability of one's faith faltering. The final section, "Four Who Followed," offers the examples of Mitch Snyder, homeless advocate; Dorothy Day, co-founder of the Catholic Worker movement; Quaker reformer Elizabeth Fry; and Renaissance man Albert Schweitzer.

What Are We to Do? will serve ideally for First-day school classes, small group discussions, spiritual formation groups, and private devotional reading. After years of writing for the popular Christian market, David Yount's commitment to Friends becomes most appar-

ent in this volume; Quakers will benefit from discovering one of their own.

—Max L. Carter

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

In Beauty: A Quaker Approach to End-of-Life Care

By Kirsten Backstrom. Pendle Hill Pamphlet # 355, 2001. 32 pages. \$4/paperback.

Sitting beside the hospital bed of an elderly aunt as she recovered from cancer surgery, I centered myself in the silence, opened a potentially inspirational book I had brought along, and began to search for a passage that seemed ripe for contemplation.

My action at my aunt's bedside was not driven by the intent to meet God in the quiet spaces between each breath. Instead, it was my desperate way of trying to deal with the stupefying boredom of hospital nothingness day-after-day-after-day that threatened to send me screaming from my aunt's room. It was God or the TV, and God was by far the more interesting choice.

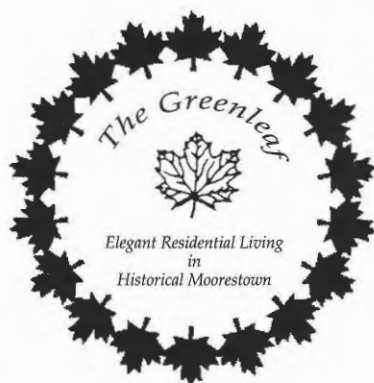
If my aunt sensed that I was there but not really there as I paged through my book, she gracefully made no comment. She healed and went home, having to deal on her own with the knowledge that she had cancer.

I, on the other hand, went home with the unsettled sense that I had failed her; that there was something more that I should have done. There was, of course. But I didn't know what it was until, months later, I read Kirsten Backstrom's exquisitely sensitive essay *In Beauty: A Quaker Approach to End-of-Life Care*.

In this Pendle Hill Pamphlet, Kirsten Backstrom shares her experience as a hospice volunteer in Portland, then helps us understand what the dying need from the living. She also shows us how, in learning how to give it, we take a giant step forward on the path toward spiritual maturity, and we are given the gift of a deeper, richer, more meaningful life.

Focusing on eight forms of what she calls Quaker "faithfulness"—listening, humility, direct experience, simplicity, community, harmony, perfection (an early Quaker term for wholeness), and integrity—Kirsten Backstrom reveals how each is essential to the process of caring for others at the end of life, and how each is equally essential to exploring what death has to teach those of us who do the caring.

As Kirsten Backstrom writes: "In [most] of my life the testimony of Integrity is something that I work toward, think about, wrestle with. I try hard, but my success is limited by my own unconsidered impulses and unac-



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"In work with the dying, however, the questions of Integrity take on a deeper significance. Instead of asking them with my thoughts, I ask them with my heart. Are my actions consistent with my ideas? Am I attentive to that of God in others and in myself? Am I open to new Light, even in unlikely places? Am I honest with myself? Do I know what is truly meaningful in my life, and do I give my time and emotional resources to that which is truly meaningful?"

Kirsten Backstrom's questions cut through my heart as I read them, and then again recently as I sat, once more, by my elderly aunt's hospital bed and attended to the small details of her life: the bills that needed to be paid so she could know the wolf was far from her door; the handful of appointment cards that needed to be organized so she could be assured that a dozen doctors were on call for every ache, pain, or sleepless night that might plague her.

But this time, slowly, and with Kirsten Backstrom's words moving through my heart, I was able to enter my aunt's world and be present with her through the long, drawn-out moments of her days. I was able to acknowledge her pain, rouse her fear, cherish her spirit, and walk with her, step by step.

What's more, I was able to be present without the self-conscious awkwardness so many of us feel at the bedside of those who are seriously ill and dying. As Kirsten Backstrom writes, "You do what you need to do, as respectfully and gently as possible; you figure it out as you go along."

And you do. But with Kirsten Backstrom's insight breathing a new depth of thought and caring into my soul, I was also able to sit quietly in the silence at my aunt's bedside and know her as I never had before. There were few words. Only the sound of a compressor, the scent of lavender, and the rich connectedness of love between one generation and another.

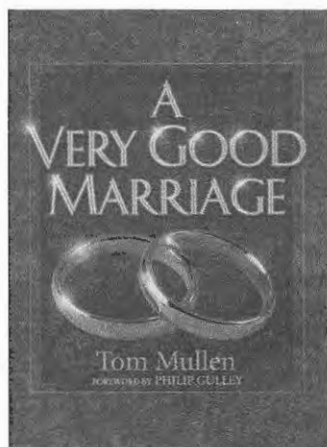
Since Kirsten Backstrom's essay is, despite its Quakerly title, helpful to anyone who will be in the presence of those who are seriously ill or dying, it will be useful to caregivers and hospices everywhere. And any church, temple, mosque, or meetinghouse might keep a supply on hand to share with those of their members who are called to hospice work, or, like me, simply called to love an old woman into the Light.

—Ellen Michaud

A Very Good Marriage

By Tom Mullen. Friends United Press, 2002.
157 pages. \$17/hardcover.

Tom Mullen has written a touching, often humorous, easy-to-read volume that speaks to



the heart about the core characteristics of a "very good marriage." He liberally illustrates these characteristics with intimate and inspiring stories drawn primarily from his own 41-year "journey of love and commitment" with his wife, Nancy Mullen, which enable us to grasp the essence of their shared life together.

Tom Mullen gives us the privilege of observing their love grow and deepen over the years "for better or worse, for richer or poorer, in sickness and health" until they are parted physically by death. He asserts that "marriage does not end when one partner dies." The continuing story of his life after Nancy's death opened a window for me into the pain, aloneness, and grief of a surviving spouse even as I also witnessed the ultimate triumph of Tom Mullen's faith and love over death.

This story is not a sugar-coated look at a fairy-tale marriage, but one that acknowledges the reality of living together as a work in progress and fully recognizes and embraces the challenges of life. Throughout it all, with love, commitment, and faith, they find ways to cherish and nurture each other, take joy in each other, and celebrate their life together. While there are no easy formulas for successful long-term marriages, their example gently and unpretentiously shows us the way to strengthen and enjoy fully our own marriages. In our youth-oriented society, their example also provides encouragement and hope about growing old together. Marital love can be transformed into something deeper, richer, and more beautiful with the passing of each year, and this book serves as a reminder that our time together is a gift.

Tom Mullen's retelling of his journey is a gift to all who are married, all who will be getting married, and all who have already had their own very good marriage. His book is a tribute to Nancy Mullen, to his own marriage, to the importance of family and community and, most of all, to the power of faith and love.

—Lisa Curran Mayer

Lisa Curran Mayer is clerk of South Starksboro (Vt.) Meeting.

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A Young Friend's Bookshelf

Stargirl

By Jerry Spinelli. Knopf, 2000. 186 pages.
\$8.95/paperback.

Stargirl comes to high school as a teenager who has been homeschooled. Her approach to life is unique, and, like many Quaker youth, she does not fit the mold of the usual teen. She walks through the cafeteria playing her ukulele and singing "Happy Birthday" to different students at lunchtime. Her clothes (long prairie dresses with ruffles) are not those of the others; her behavior is unusual—dancing and twirling, decorating her school desk.

Jerry Spinelli is known for his unique teenager tales, and this surely is one of the best. It is both refreshing and thought-provoking. Stargirl, originally named Susan, is both an amazing free spirit and a rather sad misfit. Her nonconformity is both energizing and difficult. Fortunately, her friend Leo remains by her through the ups and downs of the story and attempts to help Stargirl find her place in the crowd.

Chosen as one of this year's Top Ten Best Books for Young Adults by the American Library Association, this is a book that will encourage teens to think about how friends are made and kept. The theme of friendship is strong; the notions of conforming and nonconforming are well played out.

—Joan Overman

Joan Overman, the book review assistant for FRIENDS JOURNAL, is a retired school library media specialist and a member of Elmira (N.Y.) Meeting.

In Brief

Grounded in God: Care and Nurture in Friends Meeting

Edited by Patricia McBee.
Quaker Press, 2002. 318
pages. \$17.50/paperback. Sitting
down with *Grounded in God* is like
sitting down with 100 Quaker elders
who, having already gained the
spiritual maturity you hope to reach
before you die, gently and compassionately
nudge you in the right

direction for both your own spiritual development and that of the larger Quaker community. Based on articles that initially appeared in Philadelphia Yearly Meeting's *Pastoral Care Newsletter*, the book is extraordinarily well organized around eight topics: the role of

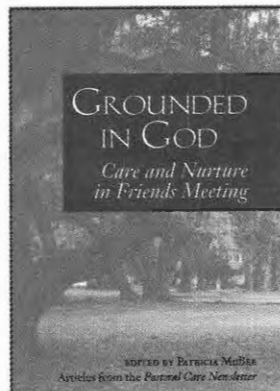
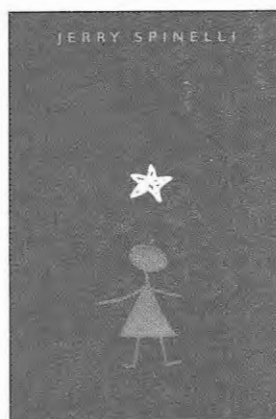
pastoral caregivers in a meeting; membership issues; meeting involvement in marriage and divorce; nurturing the meeting community; care for the terminally ill and their survivors; conflict in the meeting; meeting care of those with mental illness; and care of each member across the lifespan whether they be man, woman, or child. Each topic provides a general overview of the issues involved, practical pointers for meeting nurturers, questions for reflection by caregiving

committees, and "one meeting's experience"—a wonderfully straightforward recounting of the experiences a wide variety of meetings have had when they dealt with the topic under discussion. *Grounded in God* will be useful in the grounding of new members to committees on oversight, pastoral care and counseling, for small group discussion at committee retreats, and as a handy reference volume for those thorny issues that pop up with regularity in any meeting worth its benches.

A Place for God: A Guide to Spiritual Retreats and Retreat Centers

By Timothy Jones.
Doubleday, 2000.
464 pages. \$14.95/
paperback. One re-

viewer calls this book a "Fodor's for the faithful"—and she's not far wrong. Whether you're looking for a mountaintop retreat overlooking the Pacific, a lakeside log cabin in Wisconsin, or an oasis of quiet in the midst of New York's Upper West Side, *A Place for God* lists a variety of options. Included for each of the 257 listings throughout the United States and Canada is a brief description of the retreat center and its facilities, cost, contact information including e-mail address and phone number, and driving directions from major thoroughfares. A 79-page essay on why spiritual re-



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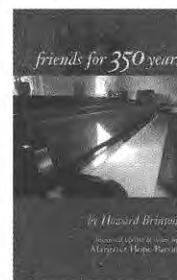
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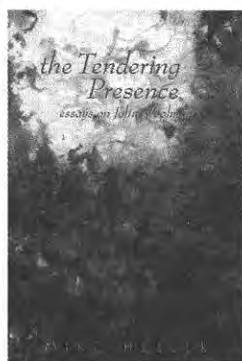
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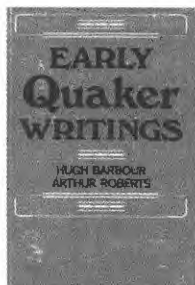
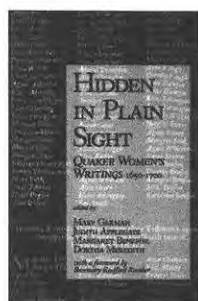
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The Inward Teacher: Essays to Honor Paul A. Lacey

Edited by Michael L. Birkel. Earlham College Press, 2002. 172 pages. \$19.95/paperback. When Quaker teacher and spiritual nurturer Paul A. Lacey retired from Earlham College after 40 years of teaching, 16 colleagues and former students joined together to pen a celebration of the man and his spirit. Along the way, they illuminate what makes a great teacher, an inspiring mentor, and a Quaker educator. Included are essays from Frances Moore Lappe, Hugh Barbour, Mary Rose O'Reilly, and Parker Palmer, among others.

Hebron Journal: Stories of Nonviolent Peacemaking

By Arthur G. Gish. Herald Press, 2001. 301 pages. \$17.99/hardcover. Reading Mennonite Art Gish's journal from several short-term peacemaking assignments in Hebron between 1995 and 2001 makes it easier to comprehend the e-mails I read from the Christian Peacemaker Teams in Hebron today. It also helps me understand the overwhelmingly important role that these teams and their brethren serve: To listen attentively to all sides in a conflict; to impartially observe and report what they see; to confront the evil and injustice they find by making themselves vulnerable to that evil; to engage in direct nonviolent action; and to act out of a spiritual center that demands that we truly love our enemies. *Hebron Journal* is a straightforward recounting of one peacemaker's experience—and the faith that fires him forward.

Faithful Deeds: A Rough Guide to the Quaker Peace Testimony

By David Gee. Quaker Books, 2002. 57 pages. £3/paperback. Quaker Peace and Social Witness in Britain has produced a well-organized paperback that delivers a clear overview of the origins of Quaker peace witness, how peace is built today, and how Quakers live in the peaceable kingdom now because of a right relationship with God. An appendix includes a step-by-step curriculum guide that allows a study group or First-day school facilitator to present the material in four hour-long sessions.

—Ellen Michaud

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

Reports and Epistles

Slavery in Mauritania

On November 26, 2001, Assata Satagui Sy, Boubacar Ould Massaoud, and AFSC's Jerry Herman spoke at Haverford College on the topic of slavery in Mauritania. Boubacar Ould Massaoud helped found SOS Esclave, which assists escaped slaves. Assata Satagui Sy helped found the Mauritanian Association for Human Rights (MAHR), which since 1991 has been working against ethnic discrimination. In Mauritania, Boubacar Ould Massaoud is considered a slave and noncitizen. Recently incarcerated in Mauritania for producing a movie about slavery, he escaped and is in exile.

AFSC writes, "In 1994, Amnesty International estimated 90,000 black Africans still live in slavery, and that 300,000 freed slaves continue to serve their former masters because of psychological and economic dependence." Boubacar Ould Massaoud extrapolated, "Nearly half the population continues to be either enslaved or in slave-like relationships."

Mauritania's population is made up of several ethnic groups, both white and black. There are Arabo-Berbers, whose Arab cultural identity is combined with their Berber ancestry (a white African ethnic group); there are black Moors; and there is the group that Boubacar Ould Massaoud and Assata Satagui Sy called "African Negroes," or "Free Africans." Black Moors and black Africans make up at least 70 percent of the population. Within each of these groups, tribal and ethnic differences apply. Arabic is the official language, but many speak French or tribal languages. Ethnic discrimination exists on the basis of skin color, language, religion, culture, region, and tribe. AFSC writes, "In 2001, only 11 of the 79 Parliament members are black, and only three cabinet posts out of 20 are allotted to blacks."

Racial conflict is exacerbated by the 1988-1989 border clashes between Arabs and Senegalese over agricultural rights, tensions that are likely to increase as this agriculturally dependent nation struggles with encroaching desertification. The most deeply entrenched form of discrimination is slavery. Mauritanian society is not simply a black-and-white case, but those in power tend to be white Arabs, and those in slavery tend to be black Africans.

MAHR fights the impunity with which black Africans are abused and enslaved. MAHR was founded in reaction to the atrocities of 1984 to 1991, a period marked by arbitrary arrests, lynching, punitive layoffs, and deportations. During that period, the army was purged of all black servicemen, and black men and boys were killed to "celebrate" November 29, Independence Day. From November to December 1980, 503 black Africans were murdered "in celebration," yet

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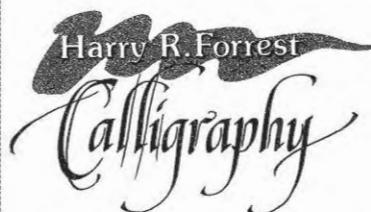
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these murders have gone unpunished.

Enslaved Mauritians are considered property to be given, exchanged, or sold. When a slave master dies, his slaves are shared among his children; if the master has more children than slaves, children inherit joint custody of slaves, via a time-sharing system. Masters can split up families and sexually abuse enslaved women. Women are most likely to stay in slavery, since escaping with children is so difficult. Women must tend goats, sheep, and cattle even while pregnant, sometimes having babies while working in fields. When an escaped woman sues for her children, a master may legally keep any he claims to have sired.

Boubacar Ould Massaoud said, "Mauritanian society rests on systems of exclusion. The Arab government's plan is one of assimilation of all of Mauritania's diverse ethnicities. The most completely assimilated are the slaves." Black African society enforces slavery as well; black African tribes have slaves, too. Although the Koran preaches human dignity and brotherhood, the Koranic guidelines originally set out to improve the condition of enslaved people are used today to justify the continuation of slavery. (In much the same way, in the antebellum United States biblical references to slavery were used to justify its perpetuation.) Mauritanian society tends to condemn abolitionists as transgressors of Islamic law. Some enslaved Mauritians are taught that praying is useless; all they need is for their masters to pray for them. Even when emancipated, formerly enslaved Mauritians are taught that they must compensate their masters for their freedom.

Slavery had existed in Mauritania for many centuries before French colonization. In 1905, slavery became punishable under French law, but Arab ethnic groups protested and, Assata Satagui Sy said, "The French closed their eyes to slavery." In 1960, governing power devolved to Arabs. The ruling class claims that Arabs constitute the majority of the population, but official counts include the black Moors as well as the Arabo-Berbers that do not speak Arabic as their native language. Censuses also divide black African populations by tribe. When counted as a single group, black Africans outnumber ruling-class Arabs.

Mauritania's struggle for abolition began with independence in 1960. Escaped slaves created the first antislavery organization, El Hor; in 1978, they presented themselves before the senate to denounce slavery. In 1979, they were arrested at an antislavery demonstration in the city of Attrar. Their case became a landmark ruling on the legal legitimacy of slavery, giving rise to the executive military committee's official abolition of slavery in 1981. However, this abolition lacks enforcement measures and awards compensation to

all slave masters whose slaves were freed by this abolition; as no one pays this compensation, slaves are not freed. Despite the government's denial, slavery still permeates society. Boubacar Ould Massaoud commented, "The silence, ignorance, and complicity of the Western world reinforce racism, and no questions are posed."

Born of an enslaved family, Boubacar Ould Massaoud has never received emancipation, but as the first of his family to attend school, he quickly realized slavery's hypocrisy. Mauritania's constitution reflects the democratic values inherited from France, as well as Islam's inherent respect for human rights. However, inequality is so entrenched that hardly anyone fights it. He explained, "There is no need for whips or chains; they have become perfect, unresisting slaves, morally bound to the families of their masters. A slave's master is his patrimony; his tribe, with its families and griots (storytellers), and his knowledge of his history and his place of origin are lost, divided up among masters."

SOS Esclave helps escaped slaves find their families and attain education, employment, and stability. Boubacar Ould Massaoud elaborated, "The slave needs help to become a conscious member of society, because everything he has ever known . . . is part of the system of slavery. There must be official sanction against slavery, rather than blind permission. Since 1981, not a single slave master has been imprisoned for the crime of holding slaves." Boubacar Ould Massaoud says that legal emancipation is not enough; there must be a program of education to help former slaves relinquish the slave mentality.

Since Boubacar Ould Massaoud cannot agitate from within his own country, he hopes to raise awareness and funds so that concerned people can lobby their governments to pressure the Mauritanian government against slavery. Jerry Herman placed the fight for abolition in Mauritania within the context of AFSC's struggle to end slavery worldwide, including child slavery, sex slavery, and debt slavery. Assata Satagui Sy emphasized that the world is waking up to human rights conditions in northern Africa, and that there is great hope for a democratic future for Mauritania.

For more information, see AFSC's Africa Peacebuilding website on Mauritania: <www.afsc.org/africa/maurinfo.htm>.

—Susanna Thomas,
Summit (N.J.) Meeting

Imagination and Spirit: A Contemporary Quaker Reader

Edited and Introduced by J. Brent Bill, Foreword by C. Michael Curtis

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From essays about the Quaker Christian experience and the "mystery at the core of all being" to a murder mystery by Irene Allen, *Imagination and Spirit* offers some of the "best of the best" of contemporary Quaker nonfiction and fiction, with a brief biography of each author. Also includes works by Daisy Newman, Jessamyn West, Richard J. Foster, Douglas V. Steere, Thomas J. Mullen, D. Elton Trueblood, Elizabeth Gray Vining, Scott Russell Sanders, Irene Allen, Phil Gulley, James A. Michener, Thomas Kelly, Jan de Hartog, and David Yount.

Notes from Ramallah, 1939

By Nancy Parker McDowell, Foreword by Tony Bing

Don't be surprised if you have to remind yourself that Nancy Parker McDowell's adventures are fact, not fiction. Letters, journal entries, and pen and ink sketches capture her year as a teacher at the Friends Girls School in occupied Ramallah (they were British, not Israeli, forces in 1938-39), as well as side trips to Bethlehem, Pyramid-climbing in Egypt, and through Europe under the shadow of an impending World War II.

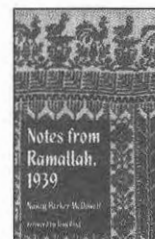
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Quaker Profiles

John Munson

by Kara Newell

John Munson describes himself as “a Quaker, a Pacific Northwesterner, and an internationalist. I’ve been a lawyer for more than 20 years—and my family is an important part of who I am. We have six kids, three of whom are adopted. One was born in Korea; one is part Native American; one joined us from northern Vietnam. Now we’re talking about bringing in another kid. It’s been a family decision—we know it’s going to be tough, but they’re willing. That makes me really proud.”

“I’ve been becoming a Quaker for about 26 years. My wife, Carol, and I first attended Quaker meeting in 1975, in Harrisburg, Pennsylvania.” John was first attracted to Friends by the ideas of seeking after the truth and continuing revelation. He was also “impressed with the idea of putting faith into action in times of severe struggle, in the midst of a war or a crisis, such as the civil rights riots.”

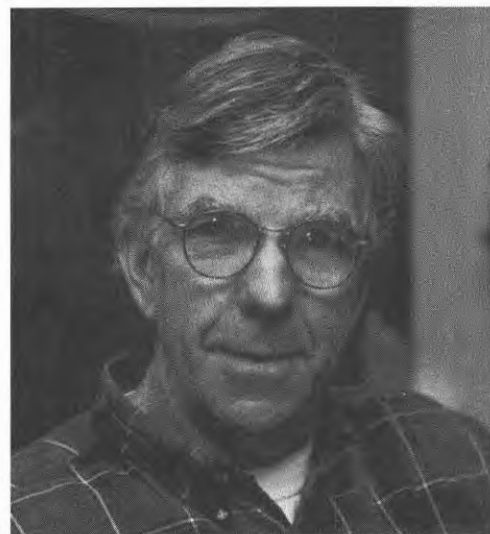
John is drawn to Jesus’ teachings in the Sermon on the Mount. The Quaker “emphasis on applying those teachings helps me know that I’m not alone in struggling for peace and justice, in opposing situations like the Afghanistan war. In the aftermath of the terrible tragedy of September 11, I am appalled at the willingness of so many people to accept the death and destruction of a whole nation. The correct response just cannot be killing people and ruining an entire country. It’s vengeance, not justice.”

“When I first started going to meeting, I had been turned off by the Christian churches because, institutionally, they had tended to support the status quo rather than what was right, regarding civil rights and Vietnam. Yet I have continued to be drawn to Christ’s teachings; for me, increasingly, Christ is the best answer.”

Following law school graduation, John went into private practice and found his work “increasingly difficult. I was expected to do things I didn’t feel comfortable doing. One day, Carol came home and proposed we take in a foster child, which we did. We had already completed our first adoption, and it was soon clear to me that I couldn’t work the hours expected of me and be a good father to several children. We wanted to move back to the West Coast, so I took a job with the U.S. Department of Agriculture, eventually transferring to Portland, Oregon.”

Kara Newell, a member of Reedwood Friends Church in Portland, Oregon, lives in Lansdowne, Pennsylvania.

©Kara Newell



John works with programs for low-income farmers and rural residents. “I also work on some environmental issues. I’ve been able to protect taxpayers’ money and protect the people the programs are designed to help. It has been a good career. Nonetheless, I’m seriously considering making a change in my work. I’d like to teach high school history, and I’m beginning to take some steps toward that change.”

In his spiritual life, what helps him most is “traditional Quaker worship. Waiting in silence together with others, focusing on God, brings the Spirit’s presence out more strongly in me. Reading also feeds my spirit. I try to enter into a conversation with the author. It causes me to question myself. Am I living up to the best that I can be and can do?”

“John Woolman influenced me in his seeking to do what was right in the face of enormous opposition. After I went into the Peace Corps when I was 21, a Panamanian farmer named Ambrosio Rodriguez influenced me profoundly. He had so little materially, yet he is probably one of the most dignified people I ever met, with a quiet sense of self-respect and love for the world. It made me see that I really didn’t need all this stuff.”

John is a bridge-builder. “The thing that frustrates me about Quakers is that while we’re such a diverse crew, many have individualistic views of what it means to be ‘a real Quaker,’ which can be a barrier to Quaker community. It would be wonderful if we could speak with one voice—clearly and often. I continue to be hopeful.” John spends significant time with AFSC, regionally and nationally, and he is “excited about that work. I see great value in both AFSC and my evangelical yearly meeting. There seems more willingness now for evangelical, middle-of-the-road, and liberal Quakers to work together—a good sign if we can continue to come together and put our faith into practice.” □

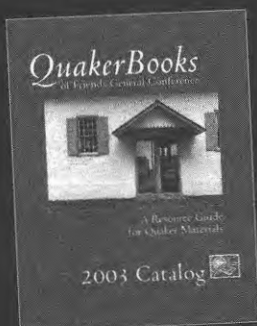
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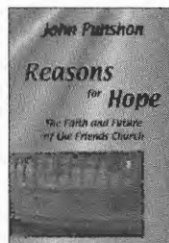
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confused or unstated and hoping to promote an informed discussion. An important book.

Friends United Press, 2001, 375 pp., paperback \$24.00



Year of Grace: A Novel
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Quaker author Margaret Hope Bacon brings us a poignant and courageous tale of an elderly, but active, Quaker woman coming to terms with her own mortality in the final year of her life. The author has created a truly inspirational character, Faith Snedley, whose spiritual life, based on a strong Quaker foundation, is reflected at the culmination of her earthly life in a remarkable "year of grace." Margaret Hope Bacon is the author of many Quaker related books. "Beautifully written, this story of a spirit- and action-filled last adventure will speak to many conditions, from that of us "oldies" nearing the end of our own journey, to that of the "youngies" just finding the trail. Bacon reminds us all how adventurous old age can be!" —Elise Boulding

QP of FGC, 2002, 198 pp., paperback \$12.95

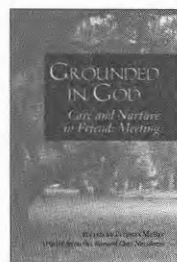


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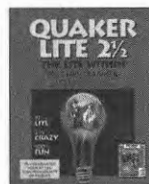
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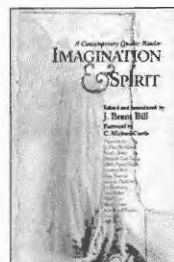
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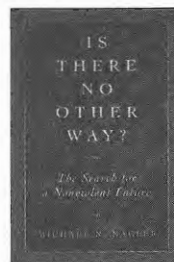
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it has been correctly understood and applied.

Berkeley Hills, 2001, 336 pp., paperback \$15.00



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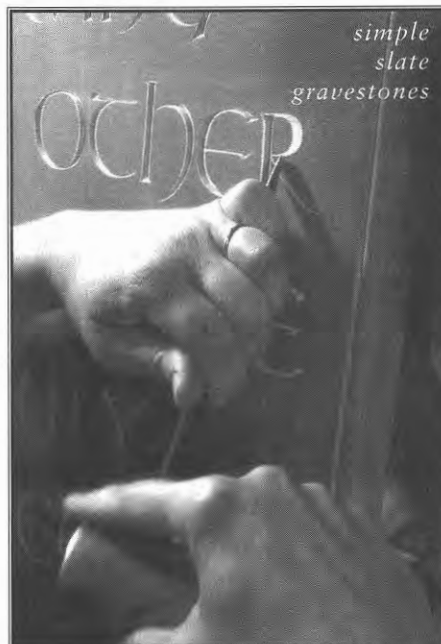


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**FRIENDS
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News

**Response to Threat of War
with Iraq**

From the General and Executive Secretaries of Five Quaker Organizations

Ninth Month 24, 2002

*"I told them that I lived in the virtue of that life
and power that took away the occasion of all
wars. . . . I told them I was come into the
covenant of peace which was before wars and
strife were. . . ."*

—George Fox,
founder of the Religious Society of Friends
(Quakers), 1651

The United States government stands on the verge of launching a major war against Iraq. At the same time, U.S. political leaders are promulgating a doctrine that asserts the United States' right to launch unilateral, preemptive military strikes on any nation or group to counter a perceived threat. The peace and security of all peoples are threatened by these developments.

If ever there were a time for Friends to take action based upon our historic Peace Testimony, that time is now. We call upon Friends to witness and work to prevent this war; to reverse this new military doctrine; to call upon our governments to implement multilateral, diplomatic responses to the threats posed by the government of Iraq; and to continue developing positive, nonviolent approaches to resolving international conflicts. We know that there are millions of people of good will with whom we can join in this work.

We find many compelling reasons for all people of faith and reason to oppose this war and this dangerous new military policy. Among them are:

- A war with Iraq is likely to cause tremendous loss of human lives, vast destruction, and terrible human suffering.

- The aftermath of a war with Iraq is likely to include years of chaos and suffering in Iraq, instability and violence in the Middle East and South Asia, hatred of the United States for generations to come, and an increase in acts of terrorism against countries deemed responsible for the war.

- Such a war, and the policy that underlies it, would legitimize preemptive military strikes by nations that feel threatened by others. Such a terrible precedent would undermine international law and the UN Charter and could lead to a tremendous increase in wars and violence in the future.

We know from history that acts of violence only breed further violence.

We also know that the terrifying spiral of

violence and hatred can be interrupted by acts of creative nonviolence, conflict resolution, and courageous love. The real path to global security lies in a stronger global civil society based on increasing trust and respect, the rule of international law, and the removal of the roots of violence and war.

There is no way to peace. Peace is the way.

—Mary Ellen McNish, General Secretary, American Friends Service Committee; Bruce Birchard, General Secretary, Friends General Conference (organization listed for identification purposes only); Steven Baumgartner, Executive Director, Pendle Hill; Thomas Jeavons, General Secretary, Philadelphia Yearly Meeting of the Religious Society of Friends; Joe Volk, Executive Secretary, Friends Committee on National Legislation

Bulletin Board

Upcoming Events

- December—Congo Yearly Meeting, Burundi Yearly Meeting
- December 27–January 5—Aotearoa/New Zealand Summer Gathering

Opportunities/Resources

At press time, the possibility of a U.S. war with Iraq is in the forefront of the news. The following are some resources on the conflict. These sites also contain numerous links to further information:

- AFSC's Iraq Peacebuilding program <www.afsc.org/iraq>
- Voices in the Wilderness <www.nonviolence.org/vitw>
- Quaker United Nations Office <www.quano.org>
- Friends Committee on National Legislation <www.fcnl.org>
- Fellowship of Reconciliation <www.forusa.org>
- Mennonite Central Committee <www.mcc.org/areaserv/middleeast/iraq>
- Campaign Against Sanctions on Iraq (UK) <www.cam.ac.uk/societies/casi/>
- Iraq Action Coalition <iraqaction.org>
- Education for Peace in Iraq Center <www.epic-usa.org>
- American-Arab Anti-Discrimination Committee <www.adc.org>

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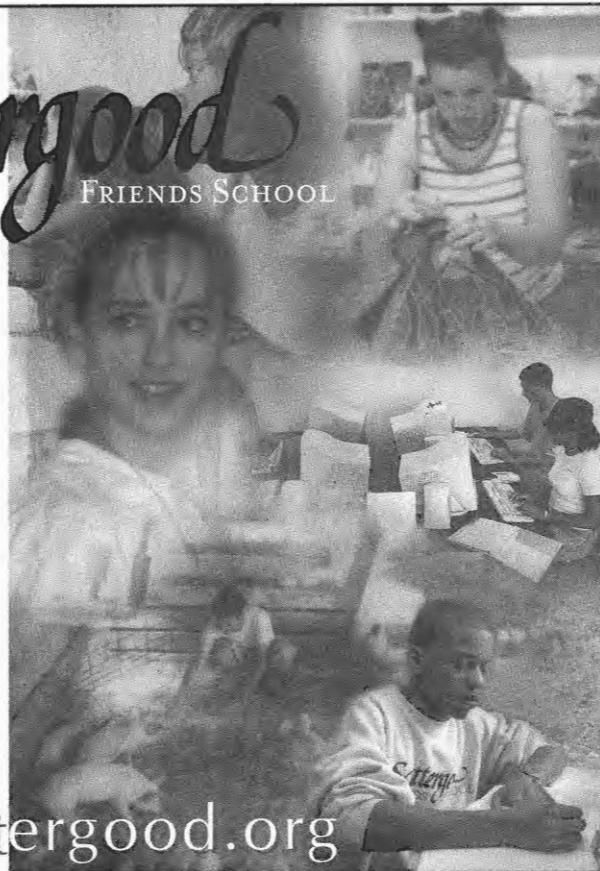
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Winston Churchill*

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Milestones

Births/Adoptions

Blackburn—*Analea Lucille Blackburn*, on June 21, 2002, to Suzanne and Keith Blackburn. Keith and Suzanne are both members of Alfred (N.Y.) Meeting.

Deaths

Berenson—*Mitchell (Mitch) Berenson*, 85, on February 20, 2002, at Hudson Valley Hospital, Cortland Manor, N.Y. Born in Brooklyn, N.Y., in 1916, he fondly remembered following his immigrant father to work as a child, carrying his electrician's tools. Mitch later became involved in labor organizing in the garment district and on the Brooklyn docks, where he was known for his fearlessness in challenging organized crime. In 1951, he moved to Westchester County (N.Y.), where he quickly became an integral part of the community's growth through his community spirit, advocacy for seniors, and support of the arts. In 1959, Mitch and his partners began building the Springvale apartments, an affordable senior housing complex. Today these apartments are home to over 600 seniors. Mitch's advocacy for worthy causes included successfully suing the town of New Castle, N.Y., to rezone property for multifamily housing. Known as the "Berenson Decision," his efforts enabled many people to stay and live in the area. He also played a key role in developing plans for the Bethel Nursing and Rehabilitation Center in Croton-on-Hudson, N.Y. Mitch was the founder of Shakespeare and Company in Lenox, Mass., and a president of the Westchester and Philharmonic Virtuoso. He was a longtime member of Chappaqua (N.Y.) Meeting, where he was known for his provocative messages, his directness, and his wonderful stories. He was predeceased by his first wife, Eleanor Berenson, in 1986. He is survived by his wife, Lotti Tobler Berenson; two sons from his first marriage, Pelle Berenson and Mark Berenson; and a grandson, David Berenson.

Biddle—*Elizabeth A. (Betty) Biddle*, 98, on February 25, 2001, at Medford Leas, Medford, N.J. She was born in Rancocas, N.J., on November 5, 1902, and was a lifelong member of Trenton (N.J.) Meeting. She earned degrees from Trenton State College and Rutgers University, and spent her working years as an elementary school teacher. Betty served as a First-day school teacher at the elementary and high school levels, and on several meeting committees, as recording clerk, and as assistant clerk of Burlington Quarterly Meeting. She wrote beautiful, meticulous minutes. She was also a loving caregiver for her aging parents. In 1978 she retired to Medford Leas, where she led an active life and served on committees, particularly as chairman of the Needlework Committee. She is survived by her cousin, Florence Cook Jones.

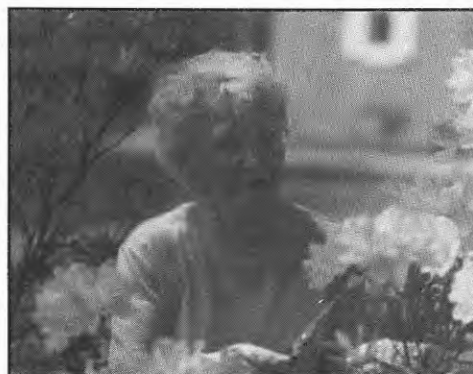
Cantieni—*Margaret Balzer Cantieni*, 87, on February 13, 2002, in Bethlehem, Pa. Margaret Balzer was born on April 30, 1914, in Newton, Kans., the first of three daughters, to Jacob Frank Balzer and Jennie Alida (van der Smitten) Balzer. In 1920 the family moved to Northfield, Minn., where Margaret later attended Carleton College, receiving a B.A. in Art in 1936. She studied for a year at University of Chicago School of Design, and was an art instructor at Berea College from 1937 to 1945. At

Berea she played violin in a string quartet and worked with sculptor Joseph Cantieni. In 1940, she studied with Lazlo Moholy-Nagy at Mills College, and in the summer of 1945 she studied at Black Mountain College with Josef Albers and Lionel Feininger. These studies were a turning point for her as a painter, leading her away from figurative representation to abstract expressionism that incorporated her musical experience. From 1945 to 1946, she studied printmaking with S. W. Hayter in New York. In 1946 Margaret married Joseph Cantieni in Berea, Ky. The couple lived briefly in New York, N.Y., and Allentown, Pa., before making a home near Easton, Pa. In the 1940s Margaret won several art awards, especially for watercolors, and her work was exhibited in museums, universities, and art centers throughout the country. Margaret taught art at the Swain School and the Baum School of Art, both in Allentown, and at Southern Lehigh Public School. When Joe became artist-in-residence at the Bethlehem Steel Corporation, the couple moved to the Limeport (Pa.) area. From 1973 to 1975, Margaret was president of the Lehigh Art Alliance. She was also a member of the League of Women Voters of the Lehigh Valley and the Lehigh Pocono Committee of Concern. In 1976, when Joe retired, the couple moved to Bethlehem (Pa.). In 1970 Margaret became a member of Lehigh Valley (Pa.) Meeting. She worked with children to create beautiful banners for Philadelphia Yearly Meeting gatherings, provided leadership for the religious education of children, and managed the aesthetic aspects of a recent meetinghouse addition. Margaret is survived by her two sons, Piero Cantieni and his wife Marge Taylor, and David Cantieni and his wife Anne Percival; a grandson, Gus Cantieni; and her two sisters, Wilma Balzer and Charlotte (Balzer) McGrath and Charlotte's husband James McGrath.

Conn—*Louise K. Conn*, 79, on March 5, 2002, in Davis, Calif. She was born in Denver, Colo., on January 20, 1923, to Helen and Frank Kachel. The family moved to Downers Grove, Ill., where Louise studied at Avery Coonley School. Louise attended high school in Downers Grove for two years and then attended University of Chicago. After graduation, Louise spent her first summer in Mexico. She became involved with AFSC in 1946, at a summer workcamp in California. During this time she was a graduate student in Social Sciences at University of Chicago. In 1946 she participated in a student exchange program in Mexico City, where she took courses at the Workers' University and traveled throughout Mexico. In 1948 Louise moved to St. Paul, Minn., where she taught social studies at Summit School, and, four years later, to Providence, R.I., where she taught at Lincoln School. In 1953 she spent a year with an AFSC workcamp in Nayarit, Mexico, building a school for the village's children. Following this experience, AFSC asked Louise to organize workcamps in Europe for the next four years. From a base in Paris she arranged for summer workcamps in Germany, Austria, and Italy. In 1958 she moved to Denver, Colo., to work as a fundraiser for AFSC. During this time she attended Mountain View (Colo.) Meeting. In 1959 she married Eric Conn. Soon after, Louise helped organize the Quaker worship group that eventually became Davis (Calif.) Meeting. Louise established the AFSC chapter in Davis; taught English classes to foreign students through the International Friendship Committee; and supported organizations work-

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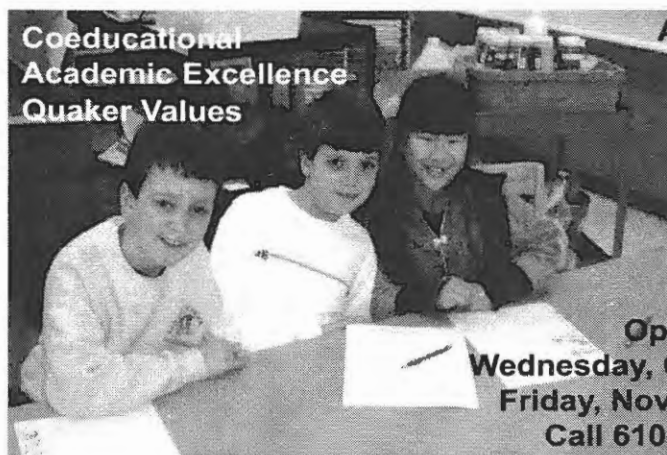
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ing for disarmament and nonviolent resolution of conflicts, for the well-being of children in developing countries, for peace in Central America and the Mideast, and for human rights. She served as the representative from Davis Meeting to the Davis Religious Community for Sanctuary and worked as a docent at the UCD Arboretum and at International House. Louise is survived by her husband, Eric Conn; sons, Michael Conn and Kevin Conn; niece, Kristine Wollrich and her two sons; and cousins, Joan Wallace and Mark McKay.

Kimberland—Kendall (Ken) Kimberland, 93, on April 1, 2001, in Maplewood, N.J. He was born in Charleston, W.Va., on October 15, 1907, to Maynard and Angie Graham Kimberland. In 1936 Ken married Louise Hosford, and in the early 1940s he joined 15th Street Meeting in New York City. During World War II he turned down a commission in the Navy, knowing that it could become a combat position. His alternative service was relief work with AFSC in northern Africa and France. In 1946, when the couple and their three daughters moved to Glen Ridge, N.J., Ken joined Montclair Meeting. His work for Chase Manhattan took him to Cairo and Bombay, where Ken and Louise did relief work and had the opportunity to meet Mahatma Gandhi. While in Cairo, Ken traveled to Jerusalem to help a Philadelphia Friend who had been appointed mayor of Jerusalem under the UN agreement. He was on the last plane out when the war for the establishment of Israel broke out. In retirement Ken set up a development bank in Afghanistan and worked with the Service Core of Retired Executives, in Newark, N.J. Ken truly "walked cheerfully" over the Earth. He is survived by his wife, Louise H. Kimberland; and his children, Virginia Fuller Kimberland, Graham Kimberland, and Margaret Hosford Kimberland.

Nelson—Wallace F. (Wally) Nelson, 93, on May 23, 2002, in Greenfield, Mass., from cancer-related complications. He was born on March 27, 1909, in Altheimer, Ark., into the large sharecropper family of Duncan and Lydia Durand Nelson, and was raised in Little Rock. During his youth, he served as a regional youth director for the United Methodist Church and attended Ohio Wesleyan University. A committed advocate of active nonviolence who was to become a legendary peace activist and pre-1960s Freedom Rider, he refused to bear arms during World War II and served in a Civilian Public Service camp. He was then sent to federal prison for three and a half years, the first of several arrests to result from his nonviolent protests, the most recent of which occurred when he was in his 80s. During that first stay in prison he played a key role in ending racial segregation as the official policy of the federal prison system. In 1947, Wally was one of 16 members of the first interracial Freedom Ride, a group of eight white and eight black men who rode a bus from Washington, D.C., through the southern states to test the landmark Supreme Court decision banning racial segregation in interstate transportation. In 1948, he cofounded Peacemakers, a national organization dedicated to active nonviolence as a way of life. In the same year, he and his wife, Juanita Nelson, began their lifelong practice of refusing to pay taxes used for armaments and killing. During the early 1950s, as the first national field organizer for the Congress of Racial Equality

(CORE), he directed several interracial workshops for nonviolent direct action in Washington, D.C., that led to the complete desegregation of public places in the nation's capital. In 1968, Wally fasted for 21 days in support of the United Farm Workers' campaign for just wages and working conditions for farm laborers. In 1974, he and Juanita moved to Woolman Hill in Deerfield, Mass., where they started an organic vegetable farm on the grounds of the Quaker conference center. During the late 1970s, the couple was among the founders of the Valley Community Land Trust, Pioneer Valley War Tax Resisters, and the Greenfield Farmers Market. He was well known as a regular market vendor in downtown Greenfield and as a participant in the annual war tax protest in front of the Greenfield Post Office on tax day. Throughout his life, Wally demonstrated the values and commitment of a Friend; by his loving manner and unwavering integrity, he shaped an ideal for Friends to aspire to; by his good works, he helped connect Friends with their allies in the peace and social justice movements. Wally is survived by his wife of 54 years, Juanita Nelson; his nieces, Lydia Nelson and Yasmine Suliman; numerous other nieces and nephews; and a large community of friends in New England and elsewhere.

Van Wormer—Marvin Clinton Van Wormer, 89, on December 3, 2001, at the Maples Nursing Facility in Frankfort, Mich. Marvin was born on August 14, 1912, the second of five children, to Clinton Calvin and Mabel Gordon Van Wormer. He grew up in Toledo, Ohio, where he met Ruth Virginia Cranker in elementary school. Both their families enjoyed summer homes on Lake Ontario, and both attended Collingwood United Methodist Church. Marvin and Ruth were married in 1935. Marvin attended University of Toledo and Michigan State College, then received his master's degree in Chemical Engineering from Columbia University. During World War II the army wanted to make Marvin an officer, but he refused, opting for alternative service in Minneapolis, Minn. After Marvin was released from Civilian Public Service, he was hired as a chemist at Landmark, where he was ultimately promoted to director of feed research. He often was literally out in the field, investigating farm animals and plants and researching which feeds produced the best results, work that helped many an Ohio farmer. Marvin discovered Quakerism around the time of World War II and became an active member of North Columbus (Ohio) Meeting, in addition to volunteering for AFSC for many years. He was active in the Columbus community as an early recycler. He loved nature and was an avid hiker, cyclist, and gardener. He loved music and interacting with children, and he and Ruth adopted two children, Joanna and David. After almost 57 years of marriage, Ruth Van Wormer died in 1992. In 1996 he married Marion Penn Stow, the widow of his good friend Richard W. Stowe, with whom Marvin had exchanged haircuts, donating what they would have spent to AFSC for many years. Marvin moved to Michigan. Marvin is survived by his wife, Marion Stow; his son, David Van Wormer; his daughter, Joanne Tamasovich; grandchildren Michele and Jason Tamasovich; son-in-law Gerard Stone; great-grandson Gerard Stone; stepchildren Penny Herd, Mary Thor, Roger Stow, and Barbara Stow; and 15 step-grandchildren.

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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>.

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Opportunities

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November 8–10: **Servant Leadership: A Spiritual Path in the Workplace**, with Rubye Howard Braye and Newcomb Greenleaf

November 10–15: **Sacred Paths: A Journey in Mystical Judaism**, with Marcia Prager

November 17–22: **Exploring Quaker Practice**, with Jan Hoffman and Kenneth Sutton

November 22–24: **Our Place in Life's Web: A Science and Religion Retreat**, with Elisabeth Dearborn and Mac Given

December 1–6: **Restoration**, with John Calvi

December 6–8: **Being Faithful to Ourselves**, with Nancy Frommelt

December 28–January 1: **Celebrate the New Year!**

Silence and the Revolution: When I Become

We, with Barbarajene Williams

Painting the Canvas of Our Lives, with Jennifer Elam

Music of Power and Vision: Late Great Romantic Composers, with Karl Middleman

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

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, Monte-verde, Costa Rica, email: <jstuckey@racsa.co.cr>, or <www.crstudytours.com>, or call in the USA (937) 584-2900.

Support Quaker House, Fayetteville/ Ft. Bragg, N.C.

A frontline Friends peace witness since 1969. GI Counseling. Draft/CO Information. Peace Research. Education and Action. 223 Hillside Avenue, Fayetteville, NC 28301. (910) 323-3912. <www.quakerhouse.org>. **New Quaker House T-Shirts —\$13 each, postpaid.**

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>

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: <fqqa@quaker.org>. Web: <www.quaker.org/fqa>.

Personals

Concerned Singles

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

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

Positions Vacant

Moses Brown School, Providence, RI
Cross-Divisional Academic Dean

Moses Brown School, an N–12, college preparatory, coeducational Friends School with 770 students, seeks an experienced administrator for the position of Cross-Divisional Academic Dean beginning July 1, 2003. Reporting to the Head of School, the Cross-Divisional Academic Dean will work with the senior Administrative Team to facilitate cross-divisional curriculum and co-curriculum development, diversity initiatives, and the integration of the school's Quaker philosophy in all aspects of the program.

Résumés should be sent with a letter of interest and three references by **November 15, 2002** to: Joanne P. Hoffman, Head of School, Moses Brown School, 250 Lloyd Avenue, Providence, RI 02906. Fax: (401) 455-0084, e-mail: <koleary@mosesbrown.org>.

Haverford College seeks candidates for the following full-time positions, at the rank of assistant professor, to begin Fall 2003:

Mathematics

Tenure-track position. Candidates should have a strong commitment to teaching and research, and should demonstrate significant experience and potential for growth in both. Those specializing in analysis or geometry, with applied interests, are especially sought but all candidates in mathematics, applied mathematics and statistics are invited to apply. Candidates should be prepared to teach a broad spectrum of courses at the undergraduate level, as well as courses in their research areas. Send cover letter, CV, statement on teaching and research interests and activities, and three letters of recommendation by **December 1** to Kay Warner, search secretary <kwarn@haverford.edu>; (610) 896-1212.

Psychology

Tenure-track position in the area of social psychology. Successful applicant will contribute social psychology courses to our curriculum at the introductory and advanced levels, including a course involving research methodologies and supervision of senior thesis research. She/he will maintain an active research program that can involve undergraduates. Preferred area of specialization is social relationships, but all subfields of social psychology will be considered. Send CV, 1–2 page description of teaching philosophy, research plans, and three current letters of reference by **December 2** to Sharon Nangle, search secretary <snangle@haverford.edu>; (610) 896-1076.

AA/EOE, to diversify its faculty and enrich its curriculum and the life of the College, Haverford encourages women and minority candidates to apply. For information concerning Haverford College, please visit our web site <http://www.haverford.edu>.

Exciting International Teaching Opportunities! For information on obtaining salaried teaching and administrative positions in outstanding International Schools, contact Sally Gordon or Robert Harwell at Search Associates. (610) 581-4111 or <sallyjogordon@aol.com>.

Head of School—Lansdowne Friends School. Small, diverse, progressive Quaker elementary school seeks experienced educator as Head of School beginning 7/03. Send cover letter, resume and statement of educational philosophy to Lansdowne Friends School Search Committee, 110 N. Lansdowne Avenue, Lansdowne, PA 19050.

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.

Real Estate

Property wanted—for year-round living. First time home buyer looking for land to build a log cabin, (if the cabin is already there—great!) in Vermont. Buyer's work requires access to cable/satellite internet connection. Would love to have something sweet and simple in place by this spring or sooner. Please call Bobbie and leave your message. All calls will be returned. Thank you. (215) 242-3659.

Small family/Quaker teacher looking for cottage or carriage house to rent on Main Line. (215) 843-2061.

Rentals & Retreats

Plainfield, Central Vermont—StoneHead Farm B&B. Historic farmhouse, 80 acres of rolling hills. Dramatic mountain views. Quiet country refuge. Offering: pond, hot tub, year-round outdoor recreation. Near Plainfield Friends Meeting. Call (802) 476-4273. Website: <www.StoneHeadFarm.com>.

Sabbatical in Edinburgh? A small private apartment beside the Quaker Meetinghouse in the heart of Edinburgh's historic Old Town will be available from January. Third floor (walkup). Sitting room, double bedroom, fully-fitted kitchen, bathroom. Newly refurbished and furnished to a high standard. Suit single person or couple. Non-smokers. £600/month, utilities extra. Six months minimum stay preferred. Telephone +44(0) 131 447 3268 or e-mail <anniemiller@freeuk.com>.

Cuernavaca, Mexico: Families, friends, study groups enjoy this beautiful Mexican house. Mexican family staff provide excellent food and care. Six twin bedrooms, with bath and own entrance. Large living and dining room, long terrace with dining area and mountain and volcano views. Large garden and heated pool. Close to historic center and transportation. Call Edith Nicholson (110) 52-777-3180383 Central Daylight time 8 a.m.–10 a.m.

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

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.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, April through October. Contact Jonathan Snipes: (215) 880-1231.

Retirement Living

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.

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

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

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

Communities under development:
Kendal on Hudson • Sleepy Hollow, N.Y.
Kendal at Granville • Granville, Ohio

Independent living with residential services:
Coniston and Carmel • Kennett Square, Pa.
Nursing care, residential and assisted living:
Barclay Friends • West Chester, Pa.

Advocacy/education programs:
Untie the Elderly • Pa. Restraint Reduction Initiative
Kendal Corporation Internships

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



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

Schools

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.

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

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.

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

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

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 Llandillo 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.

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

Services Offered

Custom Marriage Certificates, and other traditional or decorated documents. Various calligraphic styles and watercolor designs available. Over ten years experience. Pam Bennett, P. O. Box 136, Uwchlan, PA 19480. (610) 458-4255. <prb@stonehedgefunding.com>.



- Marriage Certificates
- Calligraphy
- Graphic Design
- Note Cards
- Illustration

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

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

Visit <www.QuakerWedding.com> on the Web

Over 30 color photos of illustrated and calligraphed wedding certificates realistically hand-drawn in colored inks. Ketubahs, gay celebrations of commitment, and non-Quaker examples. Browse information, ideas, and easy, online form for fast estimates. E-mail <snowwolf@att.net> Jennifer Snow Wolf, a birthright Friend, for no-obligation, sample vows. We don't spam. Allow one month for certificates.

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.

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



Fine Line Studios

Marriage certificates, invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. Check <www.flsdesign.com>, or phone toll-free (800) 763-0053.

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

HENRY FREEMAN ASSOCIATES

501 East Main Street
Centerville, IN 47330
Phone: 765-855-5405
E-mail: HFreeAssoc@aol.com

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

Summer Camps

Make friends, make music at Friends Music Camp. Summer program emphasizing music, community, Quaker values; ages 10–18. For information, brochure, video: FMC, P.O. Box 427, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1818. <musicfmc@yahoo.com>.

Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7–12 years. Welcome all races. Apply early. Carl and Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.

Summer Rentals

Provence, France. Beautiful secluded stone house, village near Avignon, 3 BR (sleeps 5–6), kitchen/dining room, spacious living room, modern bathroom. Terrace, courtyard, view of medieval castle. Separate second house sleeps 4. Both available year-round \$1,200–2,900/mo. <www.rent-in-provence.com>. Marc Simon, rue Oume, 30290 Saint Victor, France, <msimon@wanadoo.fr>; or J. Simon, 124 Bondcroft, Buffalo, NY 14226, (716) 836-8698.

The Westtown School

Community Seeks

Quaker Students



Support for young
Friends who want to be
part of this picture.

The Sally Barton Leadership Scholar Grants

Sally Barton grants (\$2,000 each) are available to Young Friends who are applying as boarding students and who have been active in the life of their Monthly meeting.

Founded in 1799, Westtown is a Quaker coed day (Pre-K-10TH) and boarding (9-12TH) school serving 750 students on a 600-acre campus near West Chester Pennsylvania:

- 21% of our students are Quaker
- 18% are students of color
- 14% are children of alumni
- 13% are international students
- Our students come from 20 states and 20 countries
- 33% receive financial aid

For information or an application, contact the Westtown School Admissions Office.



WESTTOWN

For Two Hundred Years

Phone 610-399-7900

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

PENDLE HILL

A Campaign for a New Century



A QUAKER CENTER FOR
STUDY AND CONTEMPLATION

*We extend a heartfelt thank you
from Pendle Hill!*

Our Campaign for a New Century came to a successful conclusion August 31, 2002. We reached the \$7 million campaign goal because of the generosity of the many people who are committed to the mission of Pendle Hill. Gifts during the campaign supported several special programs and funds:

Religion and Social Issues Forum:

The Forum Program serves to renew and strengthen the link between religious life and social witness, so that inward guidance might powerfully inspire outward work to create a more peaceful and just world. The 2002-2003 Monday Night Forum is focused on Racial Justice. The Dexter B. Pattison Fund was established to take a closer look at materialism and economic inequality, money and spirituality.

Social Witness Programs:

The Social Action and Social Witness Internships bring together young adults and seasoned activists to live, worship, and study at Pendle Hill while they engage in peace and social justice work off campus. A new Fellowship supports an Activist/Scholar in Residence who will guide the continuing development of Pendle Hill's Social Witness programs. The summer Young Adult Leadership Development program provides young adults with an opportunity to explore service and social justice in a spiritual context.

Janet Mustin Spirituality and the Arts Teaching Fellowship:

This gift funds Pendle Hill's ongoing programs that nurture spirituality through the arts.

Scholarships for Resident Students and Participants:

People of all faiths come to Pendle Hill to worship, study, and work together in a cooperative environment that nurtures spiritual and intellectual life. Scholarship funds make it possible to provide this experience for all, regardless of their ability to pay the full fee. New scholarships for resident students were established during the campaign to honor Anna and Howard Brinton, Nancy and Scott Crom, Mildred Douglass, Minnie Jane, and Dorothy and Douglas Steere. Generous gifts were also added to existing scholarship funds including the Kenneth Carroll and Margery Walker Funds. A new scholarship fund was established to match grants made by a Friends Meeting or other faith community to help people attend our short term conferences and retreats.

Conlon Meeting Room at Brinton House:

A new addition to the Brinton House Conference Center provides beautiful new meeting space for our weekend conferences and workshops.

Many other gifts were made for unrestricted purposes and to strengthen our Annual Fund.

Thank you!

For more information about giving opportunities at Pendle Hill, contact:

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