The Ministry of the Comfort Quilt

History as Usual?

Why Quakers Should Learn to Apologize
Among Friends

Let Love Be Our Guide

At my house, we’re coming to the end of a long season of college application essays and other tasks related to my younger son’s approaching departure from home this fall. For one of these essays, Matthew, an artist, wrote, “I find myself as an artist wanting to make political and social statements. I want people to look at my artwork and think about it... As I am Quaker, I am strongly opposed to violence and war. Consequently, the main focus of my most recent artwork has been America’s role in terrorism and warfare... I have chosen, as a protest, to create pieces that will point out the flaws, hypocrisy, and evils of the American war machine.” I’m pleased that Matt is prepared to put his Quaker values right up front in presenting himself, and I’m intrigued by his protest through his art. During the past 18 months I’ve been moved by the vivid concern expressed by many young people as they rise to the challenges before us with creativity and fresh insight.

In “Visit to Vietnam” (p. 8), Brynne Howard, a freshman at St. Olaf College in Northfield, Minnesota, and member of Des Moines Valley (Iowa) Meeting, writes beautifully about her insights into the havoc and destruction that war wreaks upon all who participate in it—and about the power of love to overcome its bitter vestiges. Elizabeth Markham, a senior at Haverford College and recent Friends Journal intern, explores “A Different Kind of Force” (p. 23) in her analysis of a presentation on a global nonviolent peace force. “This type of work intrigues me because it is filled with hope,” she writes, “It does not leave people defenseless, but instead gives them something to satisfy the need to feel protected that was formerly fulfilled through violence.” We are very glad that several recent issues have carried articles by other young writers and we look forward to publishing more material from and about young Friends in the months ahead.

Glancing at the lineup of articles on the facing page, I’m struck by the recurring theme of love and grace that runs through most of them. Whether the subject is about a difficult relationship or providing support and nurture to elderly or infirm members of our meetings, graciousness, compassion, and a spirit of loving care for others is a cornerstone of each. “Forgiveness has released me to be a conduit of love,” writes Kat Griffith in “Forgiveness” (p. 13). “I feel it flow through me from a source beyond me,” she continues, “bigger and deeper than any love that could originate in me.” As we live forward into these uncertain times, there is perhaps nothing more we can do than to strive to make our lives instruments of love towards others. Brynne Howard (p. 9) observes, “Standing in a small village called Nam Ding, the hatred and history of our two countries didn’t matter. We were experiencing something more important, a method for overcoming conflict: love.” As we Friends struggle with our nation’s rush to war, it’s worth reflecting at every turn in the road on what love would have us do and letting that be our guide.

Note: For our upcoming special issue on “Orienting New Friends,” Friends Journal welcomes the submission of brief (50-500 words) descriptions or vignettes of the experience of meetings and/or newly committed Friends on the process of accommodating oneself to life within our Religious Society. Please send them to Robert Dockhorn, Senior Editor, or e-mail them at <senioreditor@friendsjournal.org> by March 15.
Features

6 History as Usual?
George H. Watson
The reaction to 9/11 leads the author to articulate his faith.

8 Visit to Vietnam
Brynne Howard
Traveling with her adopted brother and sister from Hanoi, the author saw Vietnam from a unique perspective.

10 Prayers and Protests
Mary Ann Downey
Her understanding of prayer has evolved over many years.

12 Forgiveness: A Personal Journey
Kat Griffith
A long journey toward reconciliation with her father has taught her rich lessons.

14 Why Quakers Should Learn to Apologize
Dee Birch Cameron
Apologizing is akin to peacemaking.

16 Sally’s Care Committee
Kate Hunter and Nina Sullivan
Meant to offer support to a couple, this committee enriched an entire community.

18 The Ministry of the Comfort Quilt
Ruthanne L. Hackman
This quilt embodied a powerful ministry of healing.

20 Threads in the Quaker Fabric
Rurhanna Hadley
Like different threads, people have different qualities.

Departments

2 Among Friends
4 Forum
5 Viewpoint
9/11/02: a day of remembrance?
21 Reports and Epistles
Women’s gathering group of Philadelphia Yearly Meeting
German Yearly Meeting
23 Analysis
A different kind of force
25 Reflection
Eldering and listening
26 Life in the Meeting
The origins of Lehigh Valley Meeting
27 Books
31 News
33 Bulletin Board
35 Milestones
43 Classified
46 Meetings

Poetry

11 Jesus and the Woman Taken in Adultery
Phyllis Hoge Thompson
15 Third Confession
Frederick Zydek
19 Scatter Rug
Janel Turnbull Ravndal

Cover art © 1990 Cathy Weber
Some thoughts on a life of peace protest

Cameron McWhirter's article "Easy on War" (FJ Sept. 2002) reminded me of Albert Einstein's quote: "The pioneers of a warless world are those who refuse military service."

And Major General Maurice: "I went into the British Army believing that if you want peace you must prepare for war. I believe now that if you prepare for war you will get war."

And William Penn: "A good end cannot sanctify evil means, nor must we do evil that good may come of it."

And what I wrote about freedom in answer to a young man whom I was trying to persuade not to go to war when he said, "But we're going over there for you!" I wrote, "If the only way I can be free is by killing—let me be a slave. If the only way I can live is by destroying another life—let me die. Please do not murder or urge others to murder for my sake. Let me keep and gain my freedom by Jesus', Gandhi's, and Dr. Martin Luther King Jr.'s nonviolent resistance, for the world is my country and we are all one."

I used to follow a recruiter around and say to the one he was trying to enlist, "Don’t go. Don’t go." Even went into a recruiter's office where a young man was trying to sign up and said, "Don’t sign it! Don’t go!" It was during the Persian Gulf War when we killed so many people over oil—and we’re still killing people over oil.

I’m surprised that he didn’t arrest me but he didn’t. I’ve been arrested over protesting the militarization of space but not that—five or six times—just overnight in a holding cell, but the last time I spent a month in jail. I was supposed to stay a year but as I was in my 80s, I guess they were afraid I’d die on them. They kept making me see the nurse all the time, and I’d say, "I didn’t ask to see the nurse." I was supposed to be in the most violent ward of all, but the prisoners were all so sweet to me. I’d get a mop to wash my cell floor and they’d come running shouting, "No, no, no," take it from me, and do it themselves. One girl stood precariously on the edge of the bed and covered a vent with paper because I was always so cold. I told the warden they were all so sweet he should set them all free.

I do most of my peace work by mail now because if I just walk a block I become exhausted. I’ll be 94 in June. Peace, love, and joy to all.

Dorothy Scott Smith
Indian Harbor Beach, Fla.

Remembering her dad’s prison work

I read with interest the October 2002 issue on prisons. My father, Mark Robinson, who died recently, was active in prison reform and visitation all his life. When Dad was young, his father, Louis Robinson, was on the board at Eastern State Penitentiary and used to take Dad to the prison with him. At age 12, my father sat in on board meetings and talked with guards and prisoners.

His interest continued when he moved to northeastern Pennsylvania. He served as president of the board of Fairview State Prison for the Criminally Insane, and advocated for prisoners whom he believed to be innocent. Later he founded a worship group under the care of North Branch (Pa.) Meeting in Dallas State Prison, working mostly with lifers. He, too, changed people's lives. One prisoner was led to earn several college degrees, including a master’s. After Dad retired to Kendall at Longwood, he continued to write to “his prisoners.” After his death, we received a letter from a prisoner whom Dad believed to be wrongly accused and for whose release he had been working.

Dad enlightened and encouraged many men at the Dallas Prison. One prisoner wrote that at least 200 men had attended the worship group there over the years.

Marthajane Robinson

Prison issue was wonderful

Your October 2002 issue about prisons is wonderful. There’s a lot to read and digest. It’s a good reference magazine. Thanks for sending it to us.

Donald and Marion Lathrop
New Canaan, N.Y.

Thank you

Thank you for your November 2002 issue and its teaching of peace.

Gordon McClure
Toronto, Ont.

Let’s get over our reticence

I am a Friend from Montclair (N.J.) Meeting, New York Yearly Meeting, sojourning, while working with Friends Peace Teams/African Great Lakes Initiative, with Burundi Yearly Meeting (Eglise Evangélique des Amis du Burundi) for the past two years. With delight, as when I lived in Montclair and at last found a meeting to join, I joyfully read FRIENDS JOURNAL whenever one reaches my hands. These days, David Zarembka, our AGLI coordinator, brings the latest issues whenever he comes our way (two times this year). I read them from cover to cover, even the ads and obituaries. I get such inspiration from them.

I’m writing today to say “amen” to the article by Peter Blood-Patterson (FJ Aug. 2002) on “Firdbank Fell’s Challenge for 21stCentury Quakers.” I’ve worked and worshiped here in Burundi (and three months in South Africa when we studied at the Quaker Peace Center in Capetown) with evangelical Friends, and met many people from Mid-America Yearly Meeting who continue to live out their truth of spreading the Word (the Light!) and sharing such things as money for 42 bicycles so that every Friends party would have one. They all have inspired me with their dedication to their Truth. I’ve always asked myself why we liberal Friends “hide our Light under a bushel” instead of raising it on the mountaintops and actually sharing openly and with others our own witness of lives changed, insights gained in our own journeys, and how the Spirit Within leads us. It’s one of the best-kept secrets in the U.S. The questions raised in Peter Blood-Patterson’s article are those I’ve asked myself many times here in Burundi. I’ve seen here the living example of his last statement, “With God’s help, anything is possible.” But it’s with the Inner Guide.

We need to reclaim the use of those powerful words of our early leaders, to get over our American shame and disillusionment about our own terrible history of violence, ethnocentrism, misuse of Christianity, and learn from those who’ve been able to accept George Fox’s message—Christ’s message—so freely.

Carolyn Keys
Burundi, Africa

Do we really speak truth to power?

We Quakers often secretly pride ourselves on bravely speaking “Truth to Power,” a reminder of the days when Quakers challenged kings and Cromwell. But now we only speak truth to civilized governments and institutions. For example, we protest to the U.S. and Israeli governments to shut down bureaucratic corporations, but we never picket the
9/11/02: A day of remembrance?

The commemorative events on the first anniversary of 9/11 make it seem likely that that date will evolve into another annual day of remembrance for the fallen. But the victims commemorated on 9/11/02 were a minority of those who lost their lives on 9/11/01. In addition to the 3,000 who died from terrorism in the rich world, more than 72,500 died from poverty-related preventable diseases in the poor world. (UNFPA’s “The State of the World Population 2001” report says that annually dirty water and poor sanitation kill approximately 12.6 million people, with air pollution accounting for a further 5.2 million, and tuberculosis another 3 million. UNAIDS notes 3 million deaths from AIDS each year. According to the Malaria Vaccine Initiative in Maryland, malaria causes 2.7 million fatalities per annum—75 percent of whom are African children under the age of five. These figures total 26,500,000 and convert to an average of 72,500 per day. This figure does not include deaths from other widespread poverty-related preventable diseases such as hepatitis, respiratory infection, and bilharzia.)

Those who were actually remembered on 9/11/02 had names—as the roll call of the dead so vividly demonstrated—and photographs and videos show us their faces; they were individuals we can identify. The tens of thousands of others who died on 9/11 did not appear on our TV’s or in our newspapers; they died invisibly and remain nameless and faceless to us, each one a mere statistic, but they were parents, siblings, friends, etc. to those who shared their struggle for survival. What all the victims of 9/11 have in common is that their deaths were the result of choices: the former by the suicide attackers, the latter by the economic policies pushed by the multinationals and adopted by the G8 through their bankers—the World Bank and International Monetary Fund—and their trading cartels via the World Trade Organization.

By insisting on the removal of food subsidies and the replacement of dietary staples for cash crops for export (to generate currency to service loan repayments), and by the introduction of prohibitive hospital “user” fees, the use of expensive patented medicines instead of cheaper generic ones, the privatization of water supplies (which invariably cause consumer costs to spiral, often beyond the means of the poor), and diminishing aid budgets, these bodies decide that we should not share our food with the hungry, our medicines with the sick, or try to ensure clean water for the thirsty. (See Matt. 25:31-46)

Kwesi Owusu monitors the G8 and other global institutions on behalf of Jubilee Plus. In the months preceding the Genoa summit, he “watched the world’s richest men and their hired merchants of spin talk themselves out of any vestige of real concern for the plight of the poor.” In 1975 the UN set the target for rich countries—to donate 0.7 percent of their Gross National Product (GDP) to aid. By the early 1990s, the average was 0.33 percent; this has now fallen to 0.22 percent. The world’s richest nation, the U.S., is also its meanest donor—giving just 0.11 percent of GNP. The only nations to reach the UN target are Denmark, Norway, Sweden, Luxembourg, and Holland.

Billions of dollars have been spent in response to the 9/11 attack. By 9/13, the U.S. Congress had appropriated $40 billion for its war on terrorism. In February 2002, President Bush increased the U.S. military spending budget by $48 billion, to $380 billion. The prospect is that billions more will be spent on a war against weapons of mass destruction. But what about combating poverty-related preventable diseases of mass destruction? Diseases that are preventable do not have to be tolerated but can be eradicated. According to the UNFPA report: “An estimated 60 percent of the global burden of disease from acute respiratory infection, 90 percent from diarrheal disease, 50 percent from chronic respira-

cory conditions, and 90 percent from mal
malaria could be avoided by simple environmental interventions.” The Economist reports that “16 million people die each year from easily preventable diseases.” These evaluations support the claim of the South African AIDS campaigner Zackie Achmat that “poor people die only because they are poor.” James Wolfensohn, president of the World Bank, seems to agree: “People in poor countries . . . live on the edge. When you are living on a dollar a day [as 1.2 billion people do] it’s a question of life and death.”

The 2001 Commission on Macroeconomics and Health report for the World Health Organizations calculates that an investment of $27 billion per annum on the war against poverty-related preventable diseases—0.1 percent of the collective Gross Domestic Product of the G8 (or $25 per citizen—the cost of a Harry Potter video)—would save 8 million lives each year; yet little is done. At their last meeting in Canada last year, the super-rich G8 could find just $1 billion of new money to aid Africa (the same amount they spend each day subsidizing their farmers). While 9/11 may have been a kairos day for the rich world—the day that changed the world—for the world’s poorest people, it was just another day of death. Tragically, it did not change their world. Action to alleviate the causes of their deaths has been minimal; over 72,500 have died every day since.

The multibillion-dollar response to the attacks of 9/11 and the failure to respond adequately to poverty-related preventable diseases highlights a double standard in the value of life. Do we really need to be reminded that there is that of God in everybody, that all human beings are equal, that all life is equally precious, and that the pain of death does not vary with context?

Cliff Marrs
London, England

baracks of Yasser Arafat, or Hamas, or Saddam Hussein, or Fidel Castro, or Charles Taylor (Liberia), or Mohammad Qadafi (Libya), or Hezbollah, or North Korea, or the IRA. This is for good reason—we would be shot or decapitated.

We protest against war in countries that protect our right to protest, but we do not do so in countries that actually are killing their own people. We protest against hunger while standing in countries where most people, rich or poor, are fat—but we do not protest against hunger within terribly oppressive countries that are deliberately starving their own people (North Korea, Zimbabwe, Cambodia in the past). We protest against support by the U.S. of military thugs in Central America, but we do not protest to Libya against their support of the criminal thugs that decimated Liberia and Sierra Leone. We protest against large corporations but not against the large drug cartels in Colombia.

Is this our amended Quaker motto: “Speak truth to well-behaved power”? If God is not leading us Quakers to speak the truth, then who is getting the leading? If our days of really speaking truth to power

Continued on p. 36
The world will never be the same again.” Since September 11, 2001, we have heard and read this dozens of times, from Friends as well as others of many different orientations. I have been slow to make my own statement, but now I feel clear to say, Nonsense! Unfortunately, the world is still as it has always been, since the earliest of human records. We will do well to recognize a lesson of history when it strikes close to home, especially when that lesson is an illustration of George Santayana’s comment: “Those who cannot remember the past are condemned to repeat it.”

Of course, in each moment, the world will not be the same again; we cannot step twice into the same river. But as meant by George H. Watson is a member of Minneapolis (Minn.) Meeting and president emeritus of Friends World College.

Why do they hate us?

Aside from the laughable charge that this question is unpatriotic, its weakness is that it is naive.

Why should the dispossessed and their ideological supporters not blame the rich and powerful for their poverty and deprivation, if the rich are to blame? When peaceful and nonviolent actions did not cure problems, even as great a soul as Nelson Mandela came to support violence, though not hatred. But hate for strangers, especially invading strangers, is easy and natural. In the middle of the 20th century, Henry Luce, founder and guiding spirit of Time magazine, announced that this was the “American Century,” and our national political leaders have mostly acted accordingly. It is hard to look at the record and doubt that the result has invited hatred.

Surely, we all should know what our government has done. In pursuit of our “national interest,” we overthrew or helped to overthrow democratically elected governments, not only in Guatemala and Chile in the western hemisphere, but also in Iran in the Middle East. In the interests of U.S. business, we have bullied other governments with pressures up to and including threats of military attack. Ronald Reagan’s violation of his oath of office in the Iran-Contra affair had many anteced-
of the Saudi dictatorship has enlarged their bitterness to include the government of the United States.

It is not hard to imagine that our hegemony will eventually go the way of those of Rome, Spain, Napoleon’s France, the British empire, the Soviet Union, Nazi Germany, and Japan. Some observers predict that the 21st century will be the Chinese century, not ours. The internal and external consequences of following narrow self-interest lead predictably to loss of dominance, and in most cases, to disaster. The history of human abuse of power and its consequences is sobering. For some, it has provided solid ground for cynicism; for others, it has encouraged a belief in heaven for the faithful, after we leave this “vale of tears.”

- A hopeful faith

Where can I stand, then, as a Friend who believes neither in infant damnation nor in a day of judgment followed by eternal life? Must I agree with the very persuasive arguments of Stephen Jay Gould that all life and evolution are the result of simple chance, and that there is no role for God? I know experimentally that the truth is otherwise. It was my good fortune to find Quakerism early in life—a faith that can include both intellectual acceptance of scientific findings and experiential knowledge of the mystery of divine involvement in the life of the universe, including my own life. I experience the divine creative process not, as some do, as a personality, but rather as an inspiring thrust toward love, coherence, and clarity of vision; not as omnipotent, but possibly as omnipresent. We are born neither originally sinful nor wholly good, but with a mixture of tendencies derived from our evolutionary past and our mysterious self-consciousness and spiritual aspirations.

To the extent we follow the selfish drive from our evolutionary past, we shall use guile and force to gain our ends; the welfare of others will be secondary. Violence, oppression, and exploitation will continue to be the principal modes of human relations, from the familial to the global. Except for limited times and places, this has been the dominant mode of hu-
On December 11, 1964, Martin Luther King Jr. spoke these words: “Nonviolence is the answer to the crucial political and moral questions of our time. Man must evolve for all human conflict a method which rejects revenge, aggression, and retaliation. The foundation of such a method is love.” These words were spoken almost 40 years ago. So what do they mean to us today? They mean stopping the cycle of violence at its core.

I experienced the truth of these words this summer when I had the opportunity to see what war really does to a people. Our family traveled to Vietnam. In 1994, 20 years after the Vietnam War ended, we adopted a brother and a sister, Hien and Tien (now my siblings Noelle and Peter) from Hanoi. This trip was a visit to their homeland.

The first week of the trip was an incredible lesson in history. We saw the Vietnam War from an entirely different perspective. In Vietnam the war is called the American War. On our second day in Saigon we toured a museum previously called the American War Crimes Museum. The name has been strategically changed to the War Remnants Museum to attract tourists. Inside the museum were displays and photos of mutilated and dead Vietnamese men, women, and children. It described various methods of aggression the United States had used, from bombs to poison to massacres. The pictures were horrifying.

A few days later we traveled to the Cu Chi Tunnels. They were extremely elaborate underground tunnels used by the Vietcong for surprise attacks on American soldiers. At Cu Chi there was an exhibit of at least 10 horrifyingly painful booby traps used by the Vietnamese. As you can imagine, the effects of the traps on American soldiers were devastating.

We thought we were fighting in the name of democracy: to keep the world itself communist, but what that means is difficult to tell, judging from a walk through a crowded street where vendors tried to sell us their own goods. Regardless of ideology, the Vietnamese, like everyone else, are humans first.

On the second week of the trip we had the privilege of meeting Noelle and Peter’s biological family. Arriving in their village was an amazing experience. We stepped out of the van and were immediately engulfed by family and villagers. They hugged all of us. Relatives grabbed our arms and led us in a long procession to their house. The community stopped all other activities as they all came out to greet us. Almost everyone was crying. In their home they had prepared for us a traditional meal with all its delicacies. We sat for hours there, sharing the joy of the family.

They live several miles outside of Hanoi,
Years ago, my family encountered firsthand the deep division felt among the Vietnamese. We were at a restaurant here in Des Moines, and a waitress, a refugee from South Vietnam, recognized Noelle and Peter's northern accent. She was unfriendly during the entire meal and finally turned to my parents and said, "Weren't there any South Vietnamese children to adopt?" She said she hated all North Vietnamese people, directing this comment to Noelle and Peter, who weren't even alive during the war. For many, the hatred is still there.

So it was extraordinary that after a week of seeing how Vietnam had suffered (almost 2 million dead), and years of seeing how the United States had suffered (58,000 dead)—to us, standing in a small village called Nam Ding, the hatred and history of our two countries didn't matter. We were experiencing something more important, a method for overcoming conflict: love.

So here we are today and it is happening again. This time it is different. We have been attacked, and danger still exists. We know what it's like to suffer the devastating loss of thousands of innocent lives. We can still feel the pain. So it has been easy for us to react with aggression. But before things escalate, could we stop for one moment just to ask if there isn't a better way, one that doesn't trade pain for pain? If we kill the terrorists in Afghanistan, then maybe elsewhere, will we spend billions of dollars chasing an elusive enemy, one that will keep rising out of the ashes of our bombs? Will there be more widows, more orphans, and more innocent blood spilled? Does this have to happen? Is war our only option? Isn't there another way?

We can start with ourselves. In these times we cannot just care about our own lives and our own country. We are, after all, citizens of this world. Dr. King said, "We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly."

We must educate ourselves. We should be knowledgeable of what our own country is doing inside other nations. Too often we are sending ammunition to warring countries. Instead, let's spread education. That's one tool for peace; listening is another. Perhaps we should stop every now and again as we rush through our own busy lives and try to understand why much of the rest of the world is suffering. Are all terrorists insane killers or are some simply people driven by poverty to extreme measures? If we do not listen now, the entire world may someday be silent.

We must also see the world on a personal level and ask questions. When you read of mothers in Afghanistan with their starved children, think of your own children. Do you have different aspirations than these mothers do? When you see young men turned to terror, ask what drives them to this decision. They cannot all be insane. And then ask when. When does it stop in Palestine and Israel, in Northern Ireland, parts of Africa, and Afghanistan? Can we make it stop, if we begin on a person-to-person basis?

Can the United States become a model for peace? Can we show the Hatfields and McCoys of this world that people can live together without killing one another? Has the United States recovered from its own bloody Civil War? We can teach love to our enemies, provided we teach ourselves first. But we must start now, for peace can only be so patient. We can only fight each other so long before there's nothing left to rebuild.

I fear that most will stay resolute behind the war cause, just like the majority of people in the United States at the beginning of the Vietnam War. We may persuade ourselves that it's all right because we believe we are fighting for democracy. But from my visit, I can assure you that both sides lost in Vietnam, and we will all keep losing until war is no longer considered an option.

Instead, in this new crisis and future ones, let's start by sending food, books, and medicine, and let's listen. It's certainly better than sending bombs.
Prayers & Protests

by Mary Ann Downey

Talking to God was an everyday affair when I was growing up. We said a blessing before meals, had Bible reading and prayer before bed at night, and lived as though God was always on call. In our southern Baptist tradition, we believed as many do that we had direct access to God, a hotline, and that we should stay in touch, using our own words to ask for what we wanted and to express gratitude for what we had. Memorized, Church-approved prayer was a suspect ritual, even dishonest, I remember being disdainful when I had dinner with a friend and heard her father pray, "Lord, make us truly grateful for what we are about to receive." He mumbled the words quickly, through clenched teeth and sounded anything but grateful, like he certainly wouldn't be grateful unless God forced him to be. I gave him a silent grade of F on his prayer.

At our meals, my sisters and I took turns saying the blessing, and only once did I try to get out of this. We were having green beans and some other foods I didn't like. When my mother called on me, I said, "I can't say the blessing because if God knows everything, he already knows I don't like green beans. I can't lie and thank him for food I don't want to eat." Thinking I had a solid defense, I smiled smugly. But the silent stare from my mother that followed told me the argument was not good enough. She simply said, "Then you can thank God for the fact that you have food and are not starving." I had sense enough to do as I was told and to eat what was set before me.

In 1963, my father died of a heart attack at the age of 47, after four years of struggling to recover from his first coronary. I was a senior in high school and had prayed constantly with my family and others in our church community for his recovery. I began to question prayer and to wonder if there was a God or any Supreme Being who cared or heard our prayers. For a while, prayers would bubble to the surface of my thoughts as they always had, but I refused to consciously pray. I adopted the college student's disdain for such superstitious behavior, thinking even if there were a God, I wanted to make it clear that I was angry. Still, the prayers were always there, like little notes to God that I could not send.

During my sophomore year in college, I heard Father Malcolm Boyd read prayers from a book he had written, Are You Running With Me, Jesus? Charlie Byrd, playing classical guitar music, accompanied his reading, and the prayers were like many of my own most desperate petitions to God. It was a moving and memorable experience. Here was a priest who prayed like I did, not only in his own words, but also often on the run and usually needing help. I now label these prayers my "foxhole pleas," from the saying that there are no atheists in foxholes. Most of us, I've concluded, pray out of sheer desperation when we need a miracle, even if we generally claim God doesn't exist. Is it possible that airports, and even traffic jams, prompt more people to pray than all the religions and ministers ever did? Dietrich Bonhoeffer uses the term "cheap grace" to describe this kind of desire we have for a quick fix by God as a miracle worker. I gradually realized that I had counted on my prayers to bring the miracle that would save my father; my faith had been shaken, but it was not destroyed.

The image of God as miracle worker is similar to another that prompted prayers in the past and still does. In this image God is a waiter and I am the favorite customer ordering from an unlimited menu. I order, sincerely believing that the order will be promptly and properly filled. When it's not, I express outrage with a message like, "Waiter, there's a fly in my soup," or, "This is not what I ordered; take it back!" Unfortunately, the rejoinder from God often seems to be like what my father said about flies at picnics: "Think of the fly as extra protein." The answer that is hardest to accept is "It may not be what you ordered, but I've decided it is what you need"—my mother's usual answer to any menu objections. I learned early in life and keep relearning that with prayer there will be a response, but to expect the unexpected. In her book, Traveling Mercies, Anne Lamott describes a woman who begins her day with the one-word prayer, "Whatever," and in the evening says, "Oh well." When I was a social worker for clients on welfare, I was given another lesson in prayer by a grandmother whose life read like the Book of Job. Disaster struck frequently and every kind of illness and tragedy had affected her life, yet her faith was strong. She radiated a joy that made me want to see her more for my own benefit than for any help I could give her. One day I asked her how she could be so strong and at peace. She replied that her grandmother told her, "Now honey, when you pray don't ask God to take away your troubles. Just ask him to make your shoulders strong enough to carry them." I'm learning to pray as she did for the strength and faith to accept all that I can't understand and don't want to carry.

Gradually I've realized that my conversations with God come from a lifelong recognition of a source of light and life that is both within me and beyond me, transcendent and omnipresent. Daily prayer has been and will continue to be a part of my life. In the movie, Shadowlands, the words of C. S. Lewis express well what I've learned from all my protests and prayers: "I pray because I'm helpless. The need flows out of me all the time, waking and sleeping. It doesn't change God. It changes me."
Jesus and the Woman Taken in Adultery

by Phyllis Hoge Thompson

I confess that though I’ve faithfully gone
To meeting for years, Jesus never convinced me.
My parlay was with God. No need for a son
To translate praise or prayer. And he seemed to be
Unreal, mythic, until I read again
In John of the woman taken in adultery.

They haled her to the temple, struck and thrust
The woman down before him. “What is thy word
For one seized in the very act of lust,
Rabbi? What say you?” As if he had not heard
He knelt and wrote with his finger in the dust
Beside her. A little sputter of crosswind stirred

The dust and erased the marks. He rose again.
“Stoning by Law,” they insisted. “What say you?”
Deeply he gazed in the eyes of each of the men
As if to discover their inmost virtue. “Who
Without sin is among you cast the first stone.” And then
He knelt once more and wrote in the dust. They knew

Themselves, and one after one let fall a stone
From their hands, hurtless. Abashed, they hurried away
Silently, leaving him silent. And alone,
Except for the frightened woman. They dared not stay
To be blamed. Then Jesus stood up, smiling. “Have done
With sin,” he told her. “Go thou.” And she went her way.

So real, I can think of him now as a friend. Still I crave
To know what he thought of, puttering in dust like a child,
As if not heeding the woman, her life to save.
Dreamy. Yet that’s just how solutions would come to a mild
Good man who trusted himself in the upshot. And gave
The right answer. It came to him fooling in dust. And he smiled.

Phyllis Hoge Thompson is a member of Albuquerque (N. Mex.) Meeting.
1983: Searing hurt and anger. As demanded by my new steppmother, my father has just kicked me out. The new rules of engagement: No coming to the house unless invited (an unlikely prospect). Address all letters to both of us. Don't call us; we'll call you (maybe). Don't live in Boston.

1984: After a year of living our relationship on these terms, I have saved up enough money to fly to Central America and enough bitterness to keep me there for years.

1986: Realizing that my energy is being consumed by anger towards my father rather than being used for important decisions about my life, I resolve to return to the U.S. to try to make things right with him. I set a date, buy a ticket, and feel myself getting wound up tighter and tighter as the day approaches. One afternoon, exhausted after a fitful night, I fall asleep and dream.

I am at a conference. The moderator of the session asks each of us to say a few things about ourselves and our work. I immediately begin rehearsing my credentials. When the first man stands up to introduce himself, I peg him as a lightweight and prepare to be unimpressed.

"I am a man of God," he says, "and I come in love."

Silence. Embarrassed little coughs. Eyes looking downward. I mentally rehearse my list of accomplishments again, waiting impatiently for this embarrassing fellow to sit down so I can show my stuff.

Kat Griffith joined Monteverde Meeting in Costa Rica in the mid-1980s. She subsequently transferred her membership to Madison (Wis.) Meeting. She now lives in Ripon, Wisconsin, and participates in Winnebago Worship Group.

1987: I am sitting in meeting for worship, and the phrase “the transforming power of love” goes through my mind over and over again. Suddenly I almost laugh aloud. I realize that my whole life I have thought of the phrase as meaning, “I love, you transform.” Suddenly, I realize that loving transforms the lover, not necessarily the loved! I realize that I have unconsciously thought of love as a tool to get people to do or be what I want. But in fact, love is not a tool for me to use; rather, I am to be a tool of love. Not only that, but that in the process, love will tool, reshape, and transform me.

It has never before occurred to me that my transformation is the necessary one—and the only one I have any power to accomplish.

Soon afterwards I have an additional epiphany: if my father had responded right away to my New! Improved! attitude in Boston, I would never have learned this lesson about love. I would never have realized the shallowness of my own self-serving love, nor experienced the depth of a more mature love. It even occurs to me that perhaps I should be grateful for his bullheadedness!

OVER THE NEXT ten years, during which time I move back to the States, go to graduate school, and get married and start a family, there is a very slow, reasonably steady improvement in my relationship with my father. Yet our short annual visits, while more or less successful, remind me of what we don't have. I hate measuring the success of every interaction

February 2003 FRIENDS JOURNAL
During the last few years of this time, I experience meeting for worship as sterile, uninspiring, and even boring for an unprecedented length of time. Accustomed to feeling called to spoken ministry at least every few months, I feel a real loss at what seems like a withdrawal of God’s messages for me. I wonder why God doesn’t seem to want to use me any more. I feel empty of the Divine Presence.

One day, I am sitting in meeting, near tears over the block I feel between me and my God. I beg for some sign of God’s presence, some message. Suddenly, I get the old, familiar feeling that I am to speak. My heart is pounding, my legs feel weak, I am breathless, and I feel utterly compelled to stand. But I have no idea what I am supposed to say. I stand, confused and scared, and suddenly blurt out that I have been blocked from the Divine for a long time, and stuck in my relationship with my father, and that I am sure the answer has something to do with forgiveness, but I don’t know how to forgive, and I don’t know how to want to forgive. I want to want to, but I don’t want to, and I just didn’t know how to get there. Abruptly, I sit down again.

My words elicit an extraordinary outpouring of prayers, wisdom, love, resources, and practical offers of help from numerous Friends. That day I commit to learning about and starting down the path of forgiveness.

Then, a milestone: at a workshop on forgiveness I sit at a table with a woman who has come for the sole purpose of challenging the idea of forgiveness. She is filled to the brim with bitterness and anger. I listen and think, “There but for the grace of God go I.” Those at the table who have forgiven someone, in some cases for heinous offenses, are at peace in a way I deeply envy.

And another milestone: I read in a book on forgiveness—Robert D. Enright and Joanna North (eds.), Exploring Forgiveness—in which P.W. Coleman writes, “When you can’t let go of the pain, when an act of betrayal or brutality still burns in your memory, there is some unfinished business. That business is typically guilt or resentment... Perhaps you realize a truth about your part of the relationship—a truth that is not very flattering. If so, you may need to own up to that and admit your mistakes.” As I read it, my heart

Forgiveness has taught me a whole new category of things to be thankful for. I came to forgiveness mainly by way of failure to achieve “success” through other means. Through the process of forgiveness I gradually came to define “success” not as getting what I thought I wanted, but as learning (however painfully) something I needed to know. Now when I confront some painful circumstance, I aspire to have my first response be gratitude for the lesson, whatever it is, that this difficulty will bring.

Most of all, forgiveness has brought me back into a rich relationship with the Divine. Forgiveness has released me to be a conduit of love. I feel it flow through me from a source beyond me, bigger and deeper than any love that could originate in me. What greater gift could I receive?
Forgiveness is popular. Like mercy, “It blesseth him that gives and him that takes” (Portia, in William Shakespeare’s The Merchant of Venice).

Whenever I read praise for forgiveness, I wonder why apology gets such scant coverage. As an aspiring peacemaker, I am curious about the nuts-and-bolts practicalities of conflict resolution. I imagine that in a how-to manual on the subject, apology would rate a big chapter.

In fact, though parents teach us to say “I’m sorry” in the sandbox, most instruction ends there. And models are few. Fortunate children are sheltered from adult reconciliation as from adult quarrels, and the men and women who would make the best examples probably have the least frequent need to beg pardon.

Literature offers few illustrations. Apology would blight fiction, which gets its momentum from robust conflict. Religion encourages repentance but gives little practical guidance. Even politics, a fertile field for apology, isn’t much help.

I have taken late night classes in the field—Remorse 101, Advanced Regret, and Lexicology of Snits and Grudges.

All were independent studies.

In my time, fashions in contrition have ranged from the impertinent, “Sorry about that,” to the condescending, “I’m sorry you feel that way.” Consider such banalities as, “Life’s not fair” and, “Shit happens,” and taking the blame looks like an activity best accomplished quickly and with clenched teeth.

As seekers of peace, Quakers may get into fewer fights than many other people. Still, we make the most of those we have. We dissect and anatomize conflict. We ought to have turned into the world’s greatest apology artists by now. But like many others, we have avoided the topic, and with reason.

Apology can be scarier than conflict. The apologizer is exposed, without the armor of anger, and admits to imperfection and to needing the restored goodwill of somebody who has good reason to withhold it.

Molly Layton points out in an Utne Reader article, “Apology Not Accepted,” that even being offended is potentially humiliating. Hurt feelings betray softness or dependence. Apologies may be cut short since the receiver “wants to keep the small dignity of acting as if she’s OK.”

Here are a few suggestions for making the best of the process. Apologize soon. The vow not to go to bed angry that some couples make comes from the knowledge that rifts widen with time. Season your decision too long and you may find that the person you hurt has adjusted well to life without you.

Apply empathy sparsely. Pressing kinship with someone you have injured may backfire. Should she entertain the idea that a proven cad may share her emotions? Better to express remorse about one’s own behavior than to try to voice the injured party’s feelings.

Bargaining dilutes apology. Never tell somebody you only did “y” because he did “x” first, or that you will meet him halfway. Blame is one thing for which
Give excuses. The bad name excuses get is undeserved. The injured person's confidence has been shaken, both in you and in himself as a good judge of character and a person worthy of good treatment. By putting offenses in a more reassuring perspective, excuses restore lost confidence. Even a lame excuse may be welcome if it reveals the explainer as one from whom too much was expected in the first place.

Reconcile apology. Try to forget its connection with the fields of law and religion and even sports, where penalties may be intimidating and externally imposed. Instead, associate apology with art, where everyone is his own expert and revision is the norm. In this context, apology becomes the equivalent of the eraser, the white paint, the edit command, or the chance to "take it again from the top" and do better with practice. In art, the same materials that make a mess can make a masterpiece.

Prepare to repeat your apology. Prompt "letting go" of insults to body or mind is valued in a culture that prizes speed and newness, but this is often more easily said than done for the injured party. Forgiveness, unfortunately, may come in stages, and the reward of apologizing may be having to do it again.

Quakers in particular are in a good position to advance the art of the apology across class lines. Historically we have not been great fans of hierarchies and social distinctions. And we like the idea of speaking truth to power. Hardly anybody apologizes to power. It just isn't done.

It's fertile ground for Quakers. A teacher may insist that students apologize to fellow students, but he dispenses rebukes without ever expecting that the children will apologize to him. A slave on his way to the whipping post may beg for mercy, but it is unlikely that he will apologize. A reprimanding officer expects to hear, "Yes, sir," not "I'm sorry." An overbearing spouse may even react to an apology with anger or sarcasm, as if it presumes an inappropriate level of mutual give and take. Power relationships do not lend themselves to patching up, since from the start they are not grounded in common regard. This can work to our advantage, however: imagine the leveling effect of apologizing to someone whose rank leads him or

Third Confession

by Frederick Zydek

I've guilt enough for this whole side of town!
I'm transparent as a window.
Sometimes my only friend is the dead moon rising.

Lately I've tried to become addicted to huge piles of grace, but the wonderful magic of all my real obsessions always shouts louder than any angel sent to corral me. I wish I could pity the little instincts that enclose me. Shame seems a fit garment for a man like me.
But every time I try to feel ashamed, I find some bright thing blooming in the darkness.

Frederick Zydek lives in Omaha, Nebraska.

Prayer may be the most impressive example of love negating the importance of rank. Though fear of divine retribution may motivate some, love is frequently the spark that jumps the power gap in prayers of confession and contrition. If you can apologize to the Almighty, couldn't you apologize to any mere mortal?

An old song asks, "What can I say after I say, 'I'm sorry?'" The world still wants to know the answer to that one. Quakers should learn to apologize better because somebody needs to. It is relatively uncharted territory in the world of peace-making. I say, turn the problem over to some people who are brave, experimental, peaceloving, and unimpressed by custom or status. That's us, Friends.

Friends Journal February 2003
The punch line of a very long joke left us groaning: "transporting young gulls over sedated lions for immortal porpoises." Still, it set a jovial tone to our potluck dinner, already graced by roasted cauliflower soup, potato salad, bread, apple crisp and cookies. The meeting followed the cookies. Karen prepared the agenda, and invited additions or changes. "Sounds good," Sally said. She then began to talk about how hot her house is in the afternoons, and how it's getting to her. Karen agreed to call Jim to remind him to fix her ceiling fan. Her son agreed to put up the bamboo blinds. Agenda item number one of the care committee taken care of.

What is a care committee? What is it for? Who needs to have one? What is it like to be on one?

An experience in our worship group provided some answers. It all began after a particularly cold winter. Sally and Joseph, both in their 80s, live in a rural area many miles from town. They were snowed in and the power lines were down. To keep warm they stayed in bed for three days and nights. "I wasn't worried," Sally said. "I have the background of lumping it." But their son, Michael, wasn't as sanguine. He mentioned his concern for them to some Friends. Not living near them, he couldn't be of much help in emergencies. He wondered if it was time for his parents to consider moving into the city. Instead, Friends suggested establishing a care committee for them. And so the seed was planted.

When Michael tentatively broached the idea to his parents of forming a care committee, they had several reactions. First, "Us need a care committee?!" Followed by, "No!" Then, wavering a bit, "Oh we'd be just a nuisance," and, "Are we entitled?" Later Sally wondered, "I know I'm not a very good housekeeper, but is it that bad?" They let the matter drop. But Michael and the meeting did not.

Several months later members of the meeting proposed the idea to them again. Sensing one of their issues, they told Joseph and Sally not to worry about control. "You'll decide who's to be on the committee and what to talk about. In short, you'll be in charge," they were told. "When we realized we weren't going to lose control of our lives to the committee, we felt better," Sally explained. The seed had germinated.

A care committee helps older Friends feel more in charge of their world and provides support and companionship for all involved.

With a couple of Friends, they held a planning session over lunch after meeting on a Sunday and brainstormed a list of topics for discussion:

- What to do when the power goes out
- Transportation at night, as Joseph's night vision was dimming
- House maintenance projects
- Emergency trips to the city
- Finances when one dies

Next they brainstormed a long list of folks for the committee. This raised new concerns. Would some feel hurt if not invited? Should the committee be composed of only Quakers? Answer: "Just ask people you feel comfortable with. People you'd like to spend time with." They de-
Jo se ph be came ill and was hospitalized. That helped solve the problem of cutting people out. It was left to Joseph and Sally to decide whom to invite and when to proceed. Karen agreed to be the convener and volunteered to invite people. The final list included their son, members of the meeting, and neighbors who were not friends. A great mix.

At the first meeting, the convener stated her understanding of their charge: to respond to Joseph's and Sally's wishes that they be helped to remain in their home as long as possible. This became the guiding principle, though other goals emerged over time as needs arose.

The committee began to work on some of the issues on Joseph's and Sally's list, each member taking responsibility for certain forms of care. Sally once asked the committee, "Why do you want to do this?" "We love you," they responded. "We want to keep you here, with us, as long as possible."

"When it finally sunk in that the intention was to make life a little easier for us, we felt better about the committee. And it got our son involved."

Then, without warning, after only a few months of care committee meetings, Joseph became ill and was hospitalized. The committee suddenly had new responsibilities. While their son was the primary supporter for Sally, the committee scheduled constant hospital presence with the help of the second tier of members and others. Too soon the committee was helping to plan a memorial service for Joseph. Members recalled Joseph saying before he died that he felt great peace of mind in knowing the care committee would be there for Sally. While it has become, since then, Sally's Care Committee, she is clear that in the short time it existed with his presence, it was important for him as well.

For Joseph, who was very sociable, it was a way to stay in touch. According to Sally, "He was a city boy, really." Before the care committee began meeting, she felt he had been lonely.

Sally grew to trust her committee. "It's hard to ask for help," she confessed. But after two years she was finally able to ask for what she needed and found it easier to accept care.

One addition to the committee's responsibilities is regular check-ins with Sally. Each month one person from the committee makes it a point regularly to call or drop by, "just to chat," Sally says. She also finds the potlucks "fun and interesting," a help in focusing as well. The agenda for the meeting one month may have many of the same items on it as the previous month.

The committee keeps checking to see if she has received the IRS check from an overpayment, or if she has received word that Joseph's name has been removed from their lists. "Keeping on top of the to-do list. It clears my head," she says.

At care committee meetings, individual members check in on their own lives as well. All may have health problems or stresses in their lives. If one member can't take on responsibilities, it is important for the rest of the committee to know that. While still Sally's Care Committee, all members benefit from connection to and care for another. Sally has good advice on aging. "Keep your teeth," was a firm command after she had been struggling with the difficulties of dentures. One committee member says he is learning what it is like to grow old and to receive help. "I also just love spending time with Sally. She is funny and smart."

The committee has had several work parties for Sally, involving the second tier committee. These events leave Sally feeling happy and energized. When she sees her big picture windows being washed, or the encroaching salal shrubs cut back, she feels more in control of her world. She was delighted watching Fran limn and then cut down the pear tree. "She was working so hard. We always meant to cut that old tree down. But we never got to it. Now it's gone and out of the way." After Joseph's death, Annie came and planted a rose bush as a memorial to him. Another time the men spent four hours digging a trench under the driveway to divert water that was creating a muddy hazard. When the crew broke for lunch, Sally had a huge spread like at an old western barn-raising.

Sally is now so enthused about the benefits of her care committee that she recommends it to all her friends. She told her water-walking classmates about it one day, and they all said, "I want one." But as Sally says, it helps to have someone else initiate it, "to get over the shyness of asking for help."

Quakers aren't the only ones who might benefit from care committees. Senior centers and other religious organizations might facilitate setting them up. Besides a support for aging friends, committees can be established temporarily during family problems and illnesses. One Friend had a tough time during her divorce. Her committee helped keep her on an even keel during the most difficult time of her life. "But the surprising thing was," she reported, "committee members thanked me for what they got out of our meetings."

Sally says that if you want to encourage someone to have a care committee you should ask them more than once. It takes a while to get used to the idea that others might want to help out without taking control. Also, it's much easier to start one when it isn't a crisis, so act early in setting one up.

Sally and Joseph were often asked to be members of others' care committees. Meetings have the advantage of being small communities in which we each can give care sometimes and receive it at other times. Sally has been able to do both, and, after three years of support from her committee, she has no plans to leave the community!
The Ministry of the Comfort Quilt

by Ruthanne L. Hackman

Growing up in Lancaster County, Pennsylvania, I was surrounded by beautiful quilts mostly made by Amish and Mennonites. My grandmother also quilted, and she made most of my bedspreads and comforters. She taught me the names of the different patterns, but I had never heard of a Comfort Quilt until I attended Lancaster Meeting.

Initially, I only heard about the Comfort Quilt in our sharing time at the close of meeting for worship. So, without seeing the elusive Comfort Quilt, I was somewhat confused as to what it was and what ministry it provided.

First, I thought the Comfort Quilt was some special blessing. A member of the Comfort and Assistance Committee would stand and give an update to the meeting about members, attenders, and their families and friends to hold in the Light. Then, she would add that she “gave the Comfort Quilt” to someone who was homebound, recuperating from surgery or an accident, etc. So it seemed to be something like an anointing.

This misconception was cleared one day when they announced the Comfort Quilt appeared to be “missing in action.” It had been lent out to someone, but no one seemed to remember who the current recipient was. And, a few weeks later, new patches were available for members and attenders to design, as the meeting was to sew and quilt a new Comfort Quilt. So now, I knew, the Comfort Quilt was a single quilt made by the meeting as a whole, to take to people in their time of need.

Then, it happened—the unexpected. My car was totaled and I was in an ambulance en route to the hospital. By the time I was out of x-ray, my parents were there to hear the news. Along with my bruises from head to toe, I had broken my leg.

After a couple of days in the hospital I would be discharged, so we began planning my discharge to their home.

As we made a list of people and organizations to be called, I kept asking my mother to call the meeting to request the Comfort Quilt. Mom just looked at me as if I were delirious and pacified me by assuring me that she would call. Mom must have called because the Comfort Quilt was on the hospital bed waiting for me at my parents’ home. What a relief to be home surrounded with my family! Surrounding myself in the Comfort Quilt just further added to my peace.

Little did I know how long and grueling my recovery would be. Often I was exhausted and too tired for visitors. The few visitors who did come not only heard...
of my accident and recovery, but of the Comfort Quilt from meeting.

Every evening my father would tuck me in bed. Initially, I had him put the Comfort Quilt on the bed upside down so that I could see the designs in each of the patches. As my recovery continued, I would ask him to turn the quilt around so I could feel different patches as I slept. When I grew able to spend more time out of bed, I kept the Comfort Quilt folded nicely at the bottom of the bed, with different patches showing every day. After I reached the point when I was out of bed all day, I threw it over the couch to show half the quilt at a time.

The true ministry of the Comfort Quilt came during the dark hours. In the middle of the night between pain pills, I would cuddle up in the Comfort Quilt and feel surrounded by the love of the meeting. Other times, when I was exhausted from therapy and pain, my hand would gently fall on the textures of a patch and I would imagine who in meeting would most likely have put this patch together—remembering the times of worship and fellowship we had shared together.

The Comfort Quilt was a kaleidoscope of theme, color, and texture with a unifying border. A patch was dedicated to signatures—autographs—written composites of unique individuals. A patch with a depiction of George Fox who could double as William Penn represented Quaker heritage and history. One patch had a button—such a simple invention, used to fasten cloth together—to fasten us together when we are apart. Another patch had lace—formal, decorative, and fanciful. Most of the quilt was cotton and linen, but one patch had swatches of velour or velveteen—comfy, cozy, warm, and fuzzy. What a beautiful piece of art—a quilt made of bits and pieces sewn together with love.

Last year, I returned to Lancaster Meeting for their House Blessing celebration that included an art show. When I walked into the entry, I was greeted by a quilt hanging on the wall. Although it did not remotely look like the Comfort Quilt that ministered to me all those many months, it was so familiar. One patch depicted the tradition of the mitten tree that the meeting donates at Christmas. One patch had lace. Another patch had swatches of different textured fabrics. All the patches were unified with a border. How amazing! Without being a duplicate of my Comfort Quilt, this quilt was just as beautiful, and it touched my heart. I was moved to tears and I cried from deep in my soul—tears that I did not know I still had in me left to cry. Just like my physical recovery, my soul still has wounds that I try to hide with each step I take.

The Comfort Quilt truly gives a special blessing of the meeting in a time of need. When someone is homebound and un-able to tolerate visitors, the Comfort Quilt gives a connection to the meeting with loving support and all its blessings. Thanks to Lancaster Meeting for this special ministry. For those of the meeting who have participated in creating a Comfort Quilt and have not needed to receive it, I hope this article has shed light on what a blessing you have helped to create.

Scatter Rug
by Janeal Turnbull Ravndal

The threads go on to everywhere from here
From each small intersect or loop or knot
Through faith however feeble and unclear

And inexpert the witness. Standing near
The skeptic and all bystanders are taught
The threads go on to everywhere from here

Reaching both past and to some future year,
All lands, all being. Here our truth is sought
Through hope however feeble and unclear.

Theology and business, plow and spear;
Riches and poverty join at this spot.
The threads go on to everywhere from here

And make one cloth, one body to endear.
One universal lesson to be caught
Through love however feeble and unclear.

So let us waiting, joining, here revere
As sacred circumstance what we have brought.
The threads go on to everywhere from here
Through faith however feeble and unclear.

Janeal Turnbull Ravndal, a member of Stillwater Meeting in Barnesville, Ohio, lives and works at Pendle Hill in Wallingford, Pa.
Threads in the Quaker Fabric

by Ruthanna Hadley

Cotton: The everyday Friend on working committees. The lifestyle is earthy, simple, and enduring.

Polyester: This Friend is uncomfortable in heated situations—easily becoming an irritant—and has to be handled with care.

Wool: Soft sometimes, but not always. Durable; never cold when approached. This sturdy Friend works for American Friends Service Committee or is the long-term teacher in a Friends school.

Silk: The Friend who looks delicate but actually has enduring warmth, personality, and stamina. Puts this Friend on everyone’s list for teas and receptions.

Linen: The stalwart Friend who easily absorbs problems. Takes matters in stride even though may present pressing problems of one’s own. This Friend is our school head and clerk of our Meetings—good for salvaging problems.

Velvet: Upon introduction, this smooth Friend is disarming, but with further acquaintance one finds that this Friend can’t be buttonholed.

Gauze: The hidden qualities of this plain Friend bind up society’s wounds.

Prints: This Friend easily sees both sides of a situation, depending on how it is presented. Very desirable as an overseer.

Satin: This Friend’s mannerisms are disarming, offering a smooth touch to any situation—the coveted elder.

Taffeta: Pompous, noisy, rattles to make an impression.

These fabrications are, after all is sewn and done, immaterial. As you see, Quakers are not uniform. You can’t pin any one pattern of living on our Religious Society. They’d needle you if you tried. They simply aren’t cut out that way. This dialogue is wearing as thin as voile, but as I said, these fabrications are immaterial.
Women's Gathering Group of Philadelphia Yearly Meeting

To Friends everywhere,

On Memorial Day weekend 2002, about 70 women came together over three days at the Burlington (N.J.) Meetinghouse conference center for an extended meeting for worship to discern our peace witness. This meeting was called at the April 2002 annual Philadelphia Yearly Meeting women's gathering, entitled "Women, Wisdom, and Witness." Inspired by stories of women's prophetic ministry, past and present, and moved to respond to the violence in our world, we felt called to gather for a time of worship, prayer, and discernment about what peace witness the Spirit might be leading us into. We were joined by women from five additional Yearly Meetings, as well as a few other religious communities. We represented a broad range of ages, from infants to 80-year-olds. With only six weeks to plan for the gathering, and communicating largely via e-mail, preparation was an exercise in trusting in the Spirit.

Over our three days together, our gathered group has met in extended meetings for worship for large portions of time. The experience has been one of being in the flow of the Spirit, as we moved between worship, discussions, kitchen work, meals, childcare, and nurture of one another, with one or more women maintaining ongoing worship, as led, during most hours, day and night.

The called meeting was preceded by a Quaker sweat lodge, held at Snipes Farm and led by Breeze Luette-Stahlman. It was a blessed preparation for this women's gathering. Twelve of us gathered to invoke the Spirit and the power of the Divine Feminine. We entered the womb-shaped lodge and prayed intensely, calling on our Quaker spiritual mothers to guide and lead us in our work. After four rounds of heat and steam, prayer and song, we departed the lodge, wet and clay-covered, and felt as though we were newborn creatures entering the cool night air under a full moon. We were mindful of our sacred connection to Earth, air, fire, and water, and to our spiritual ancestors leading us inward and forward. We carried this energy, love, and spirit to the Burlington Meetinghouse and the body of women gathering to pray for peace.

During our opening meeting for worship, the vocal ministry was filled with images of a river, the river of divine light and love, in which wounds can be healed, injuries forgiven, and wholeness and oneness restored. We prayed to know the rightful place of humanity within the sacredness of all creation. We were called to let our witness come from this River of Life, the place of joy and creation, so that we would communicate a vision of what we are for, rather than merely what we are against.

In threshing sessions we shared a wide range of urgent concerns about our world and culture. We identified a web of violence, including payment for war through taxes; U.S. warmaking in Afghanistan, Iraq, Colombia, and other places; lifestyles that consume large amounts of electricity, gas, and other resources, doing violence to the environment and keeping others in poverty; violence against women; and the raising of children into a violent culture. Some expressed beliefs that we will never have a culture of peace until women have full equality. Aware of these pressing concerns in our world, many felt a strong desire to take effective, concerted action. At times we experienced this desire to be in tension with a call to patient waiting for the leading of the Spirit, and we sought to find the right balance between being and doing, prayer and action.

During our extended worship, and especially strongly during the nighttime hours, we were often aware of the Divine Presence, sitting with us, and among us, particularly the feminine, motherly aspect of God. She seemed to be teaching us about being receptive, about emptying of our own ideas and motivations in order to be filled with divine inspiration, love, and healing power. She taught us about self-love and about finding the peace of God within ourselves in order that we might be agents for spreading that peace in the world. We felt a wonderful spaciousness in our gathering, with unprogrammed worship day after day allowing for ample silence, prayer, and prophetic vocal ministry, even as we considered the urgent crises of our world.

We shared our mingled grief, fear, and anger about the events of September 11. The bombings and further violence done by our country in retaliation, and the prospect of the continuing spread of war. We heard visions, as well as guidance from prayer and dreams, to help us maintain a strong faith even in the face of this darkness. We were cautioned to tend carefully the waters of the Spirit that trickle or pour through our hearts. Some of us felt called to a deeper commitment to an intimate relationship with Spirit and felt more strongly the importance of prayer and of communicating the Quaker message of the Light within, the closeness of the Divine to each person. We felt called to participate in a planetary transformation of consciousness, identified by some as a new awareness of global oneness.

We were urged to find the passion necessary for a powerful witness, and stories were shared of women whose ardent convictions and courageous witness helped to bring public awareness and sometimes greater consciousness to issues of conviction. We were inspired by the earliest written articulation of the Quaker Peace Testimony, by Margaret Fell.

We were particularly moved by a Young Friend who shared the story of her pain on September 11 when she thought she might have lost her father, her subsequent struggle with the desire for revenge, her grief at the bombing of Afghanistan, and her eventual embrace of the Peace Testimony. She honored us by telling of a vision that has been coming to her of a woman in white walking through Afghanistan spreading love and peace. We listened to discern the symbolic and possibly also literal meaning of this vision for us as a community.

As a first step, we felt ready to unite on following the footsteps of a Central Philadelphia Monthly Meeting witness. We will resist the telephone tax that originated as a war tax and which is still used, as so much of our federal taxes, in large part for warmaking. We committed to educate ourselves and others, especially our monthly meetings, on how to refuse to pay this tax. We see this simple act as a way to help raise awareness of how our tax money is used to pay for military weapons, mass destruction, and killing around the world. We intend to further educate ourselves and others about more substantial ways in which we can stop participating in the culture of violence, including nonpayment of income taxes used for the military, supporting war tax resisters, living below the taxable income level, and other options.

Many ideas were shared for other forms of witness, including a traveling quilt, a billboard with the Peace Testimony, civil disobedience in protest of nuclear weapons, a dramatic combination of street theater and prayer vigil witness, a declaration by mothers that they will not raise their children to kill others, and collecting women's stories. Eight women expressed interest in a plan for Quaker women to encircle the Pentagon and hold its occupants in the Light. A vision was shared of half of the building being used as a hospital for women and children injured by the war culture.

Some of these ideas might prove to be leadings for one or a few women who deserve support. Others might be leadings for larger groups. Seasoning and discernment are required: we were given an image of punching down bread dough and then waiting for it to rise again. Through vocal ministry we were cautioned about the need for our witness to rise from the Spirit and urged to learn to remain in steady, unbroken connection with the Divine. We named several clearness com-

Friends Journal February 2003
and ten-year (if she spent in nighttime worship, from 2 to 4 a.m.,) as a time of feeling herself "at the center, at the heart of this." It is a center to which we hope to return again and again, as we learn fully how to participate in birthing a transformation in the world.

We give thanks to the women who organized this gathering in a short time, and for those who supported us, including families, meetings, Philadelphia Yearly Meeting, Friends Institute, and the men in our lives. We are grateful for the grace of God which generously flowed here and for being drawn more deeply into the heart of the Divine and the Divine in our own hearts, where peace is found.

—Marcelle Martin and Michelle Tarter

German Yearly Meeting

To Friends all over the world,

German Yearly Meeting came together at Quickerhaus, Bad Pyrmont, from October 31 to November 3, 2002. Two hundred forty Friends and attenders took part, including 42 children and young people. We were happy to hear that Young Friends had formed a closely knit group over the course of the year. Six Friends were accepted into membership, and this was celebrated.

In her Cary Lecture, Roswitha Jarman shared with us her realization that the self must stand aside if the Divine is to have space to operate. The Driving force must be God’s. It must be our aim to let love break through in our lives in the simplest and most practical tasks. Roswitha Jarman is personally committed to action in the Caucasus, a region torn by hate and violence. She is active in mediating, reconciling, comforting, and healing in the endless suffering there. She told us about her spiritual experience of the love "that I cannot talk myself into, but which I must fetch each day anew from the eternal spring."

During the whole of our yearly meeting it was clear to us just how important reconciliation and forgiveness are in interpersonal relationships. How can we contribute to reconciliation in the world when conflicts in our small Religious Society sometimes seem so difficult to solve? With Roswitha Jarman’s thoughts in our hearts and minds, we attempted in our business meetings to solve an internal conflict. At this gathering we were almost exclusively concerned with the controversial question of formal membership on the part of yearly meeting, or of separate committees of yearly meeting, in organizations whose ideals, aims, and actions we may well support, but in which we might have to make certain compromises. In spite of our differences of opinion, we were aware of our affection and closeness to each other.

We greet you warmly, and wish for all of us that we may find the way to that spring of love whence we draw our strength.

—Herbert Möller and Beate Vogel, co-clerks

We’re sticking to our guns:
No guns.

1. "A Tough Time to Talk of Peace." The New York Times, 3/12/2002. 2. Past performance does not guarantee future results. Rating is as of 10/1/02 and is subject to change every month. For each fund with at least a three-year history, Morningstar calculates a Morningstar Rating based on a Morningstar Risk-AdjustedReturn Measure that accounts for variation in a fund’s monthly performance including the effects of sales charges, loads, and redemption fees, placing more emphasis on downward variations and rewarding consistent performance. The top 10% of funds in each category receive 5 stars, the next 22.5% receive 4 stars, the next 35% receive 3 stars, the next 22.5% receive 2 stars and the bottom 10% receive 1 star. Each star class is counted as a fraction of one fund within this scale and rated separately, which may cause slight variations in the distribution percentage. The Overall Morningstar Rating for a fund is derived from a weighted-average of the performance figures associated with the three-, five-, and ten-year (if applicable) Morningstar Rating metrics. The World Balanced Fund received 3 stars for the 5-year period, 2 stars for the 3-year period and 4 stars for the 10-year period as rated against 252, 211 and 153 U.S.-domestic Domestc Hybrid funds, respectively. Investment return and principal value may rise or fall so that shares, when redeemed, may be worth more or less than their original cost. December 2001. Distributions: H. Wellington & Co., Inc.


PAX WORLD Principles + Performance. 1-800-787-1729 www.paxfund.com

February 2003 FRIENDS JOURNAL
A Different Kind of Force
by Elizabeth Markham

When one cares deeply about something or someone it is impossible to sit passively and let that thing or person be hurt or destroyed. It is natural to respond when something that is important to us is attacked, and, unfortunately, the most natural defense is to respond in kind when we are hit we often hit back, even before we have thought about what we are doing. Pacifism and nonviolence teach us that this response cannot solve our problems. The person that we hit back will retaliate and the cycle continues.

Yet, there are many people in this world who grew up being taught that it is OK to hit back. They and their families do not have time, in their struggle to survive, to think about the other, more peaceful options. Even those of us who have time to think and who have been taught, conversely, by our parents not to hit have mostly been taught, conversely, to defend ourselves and those we love. I remember that my 12th grade English teacher once told our class that, “I am not a violent person, but if someone hurt my son, I’d kill them.” When faced with the option of doing something or doing nothing, many people cannot stand by and watch the destruction of that which means more to them than probably even their own existence. After all, love is about caring that much.

“You cannot replace something with nothing,” noted the psychologist Diane Perlman, in the discussion following a talk entitled “Report on the Global Nonviolent Peace Force” given at Friends Center in Philadelphia last June by David Harssough, a Quaker activist and executive director of Peacemakers in San Francisco. The psychology of violence interests me greatly because I have found that violence occupies an important place in the minds of many people. It is often the chosen response to defend something one cares about. Even those who seem to use violence offensively are often actually trying to defend something. A suicide pilot believes that he is protecting his country, his religion, his family, and the future of his descendants when he kills himself and thousands of innocent people. In his own eyes he is not the aggressor, but the victim.

If you take away violence as a means of defense, you interfere with the natural instinct to care for one’s own, and you leave people feeling exposed and vulnerable. The strongest people are those who can turn the other cheek. These people realize that they are exposed, but they are strong enough and confident enough in themselves to remain calm. Most people, however, if you try to take away their defense, will be led by their fear to respond violently.

Nothing does not replace something. Although most people will agree with you when you tell them that you want to eliminate violence on the street, many people will become scared when you try to convince them that in order to stop wars they must stop supporting those who build weapons. Even if they feel very strongly that violence is wrong, they may refuse to be left without any way to defend those they care about. You may find them willing to sacrifice themselves, but they may not trust other countries with the future of their children. People need something to replace violence.

This is where Diane Perlman’s newly coined term metaforce comes in. In a paper, “Metaforce: New Ways to End Terrorism,” Perlman writes, “in making a case against violent retaliation, we need an active strategy, and to be clear that we are not suggesting doing nothing, or only negotiating and diplomacy. These are tolerable ideas to the American viscera and will be dismissed. Words like nonviolence and disarmament are the absence of something. They don’t play well or give us a vision of what could work. The word peace is also problematic, as it is perceived as doing nothing.” She explains that she has been inspired by the work of Richard Wendell Fogg of the Center for the Study of Conflict, located in Baltimore, Maryland. Fogg’s many years of studying conflict have led him to understand the strength of nonviolent force, “including complex strategies using combinations of forms of force, [which are] economic, political, psychological, educational, moral, spiritual, intellectual, social, and [physical].” Examples of these strategies include “reducing the opponent’s fear, avoiding retaliating, satisfying just grievances, understanding the meaning of their attack, removing pressure, using mediators, designing win-win solutions.” A force other than violence is available, but in many ways it does not exist yet as a known or understood concept in our society or even in our consciousness. “I realized,” writes Perlman, “that we have no word to describe nonviolent force, so I made one up, ‘Metaforce’; it is force

Elizabeth Markham, a senior at Haverford College, was an intern for FRIENDS JOURNAL during the summer of 2002.

FRIENDS JOURNAL February 2003
March issue: Reserve space by February 10. Ads must be received by February 13.

April issue: Reserve space by February 14. Ads must be received by February 13.

May issue: Reserve space by March 10. Ads must be received by March 13.

Ad rate is $32 per column inch.

Call (215) 563-8629 now with your reservation or questions.
E-mail: adsales@friendsjournal.org

www.campdarkwaters.org

Camp Dark Waters
Activities include: Arts & Crafts, Canoeing, Campfires, Drama, Fishing, Music, Nature, Overnights, Horseback, Ropes Course, Climbing Wall, Sports, Swimming & More!

Camp Open House April 5 & 12. Call to RSVP

The Meeting School
56 Thomas Road, Rindge, NH 03461

Organic Farm
rare breeds, active student involvement

Caring Quaker Community
putting faith into practice in our daily lives

Progressive Secondary Education
day/boarding, small classes, hands-on learning

email:office@meetingschool.org (603) 899-3366 www.meetingschool.org

and satisfies the need to address evil actively, but bloodlessly. It is also accurate; we must meet evil with great force and power, just not violence. We need a new paradigm, beyond the two choices of doing nothing or attacking." Metaforce is, therefore, a force beyond violence that will become the vision of the postmilitary world. By creating a term to describe it, Perlman forces the idea into our consciousness; it is no longer abstract and unobtainable, but a part of our arsenal of understandable and describable defenses. We are more likely to depend on a concept that we can call by name. Although conflict is a part of life, metaforce could help us overcome violence by filling the void that is left when we stop using violence as our defense.

In his talk at Friends Center, David Hartsough described his vision of a Global Nonviolent Peace Force of, initially, 200 trained, full-time peace soldiers. These peace workers would not force their presence onto others, but would go where they were called to help those who were attempting to resolve conflicts nonviolently. He hopes that at least half of the Peace Force will be from countries that are located in the global South and that the peace workers will include people of all nationalities and religions. Eventually, as it grows and is successful, the Peace Force could be taken on by the United Nations. The goal of the Global Nonviolent Peace Force will be to use metaforce to overcome violence and to act as the "international eyes, ears, and conscience.

During the talk, Hartsough gave many examples of the ways in which nonviolence has already been used successfully. One story that he shared took place in India. Hearing that a group of Hindus was planning to kill Muslim families, a group of Gandhi's followers recruited Hindu women to nonviolently protect the threatened people. The women stood in the doorways of the Muslim families homes and told the attackers to treat these families as their brothers. They protested that whatever was done to the Muslims would also have to be done to them. Not one of the Muslim families was hurt.

This type of work intrigues me because it is filled with hope. It does not leave people defenseless, but instead gives them something to satisfy the need to feel protected that was formerly fulfilled through violence. It gives us hope that there is an even stronger power, a metaforce, that can be used to protect those we love. Hopefully, with the introduction of the concept of metaforce and the development of this Global Nonviolent Peace Force, nonviolent peacemaking can become a guiding principle in world affairs.
Reading FRIENDS JOURNAL has become a fruitful habit. I find it timely, relevant, and frequently speaking directly to me.

In the November 2002 issue I read the narratives about the Friends General Conference Gathering and was vividly reminded of an intense experience I’d had. What inspires me to share it are the following excerpts from Lucinda Antrim’s article, “Divine Noises”:

“The Gathering is an exercise in listening for God. . . . I’m always delighted to be reminded that I’m always listening wherever my feet are, wherever my mind is. . . . Synchronicities—ways I notice God is speaking—permeate the Gathering and are more concentrated than those I experience outside the Gathering. . . .”

At the Gathering, my ministry was leading a workshop titled “Being Centered in Feeling and Communication.” I had asked two participants in the workshop to companion me.

In the second class session, we were focused on assessing the meaning of Thomas Kelly’s A Testament of Devotion for our lives. As individuals shared and after a pause, I might make a comment expanding on what had been said. For me, building on what a participant offered seemed an appropriate opportunity and a more interesting way to share than a formal presentation might be. Suddenly a woman spoke out, “I wish to goodness you would quit making comments after a person speaks.” Others in the class immediately protested her remarks. I was taken aback momentarily. Usually, I might have asked the woman to say more. The best I could muster was, “I certainly will reflect on that.” Actually her remark struck an undefined chord in me. Was there something I needed to learn?

At lunch in the cafeteria right after this class session, I was approached by another woman I had met earlier at registration (I shall call her Beth). Previously we had connected easily and I welcomed her invitation to eat together. It turned out that the workshop person who had complained to class was a friend of Beth, and had told Beth about her problem with me in the class. In response to a question from Beth, I agreed it would be fine to discuss what had happened.

First, she asked how things were going with me and she listened. She told me the good things she sensed about my leadership. She was encouraging: I listened. She shared her experience of facilitating and teaching, and asked for my comments and questions. I listened and responded. I told her of my view of facilitation and teaching and how it was different. She listened. We engaged in a non-defensive exploratory exchange of comments, questions, and responses. And as we continued, I felt we were covered in the Spirit. Something in me broke loose. Something in me opened up. I received a different view that changed my understanding, and ultimately, my practice of teaching and facilitation. I felt the power of the Spirit released in me. I was nurtured.

What characterized this eldering?
- Although my contact with Beth had been brief, we shared mutually.
- We listened and spoke to each other in such a way that I could hear and had a sense of her hearing me. There was a space created for respectfully calling forth the goodness and truth of each.
- We took time and space apart from the situation in which the difficulty occurred.
- We cut through pretense and nicety.
- She expressed genuine concern about Gospel Order (living in a way that nurtures and maintains the covenantal relationship to God; listening and responding to God to harvest the fruit of faithful living).
- She was thoughtful and sensitive to me so that I felt cared about as much as being the object of her concern.
- She shared from a centered place.
- She was plainly spoken but spoke truth in love.
- She saw an area where I was not clear and offered her help in discernment.
- She viewed the challenge as partial, not total.
- She was not deterred by a defensive fear of hurting me or dealing with emotions I might have.

It was an amazing, unexpected experience—Beth was my angel for the day. Discernment with my class companions validated the experience.

The essence of eldering as a function, both named and unnamed, has gone through a variety of manifestations from the formative years in Quakerism to the present day. It has been viewed both as a corporate concern and as an individual leading. This function has been carried by seasoned, mature Friends, and spontaneously and creatively carried by Friends of all ages as well. I am coming to see this eldering function as a spiritual practice integral to being a faithful Friend who is well used.
As early as 1922 there were a few people worshipping in the manner of Friends in the Lehigh Valley region of Pennsylvania. In 1947 there were two groups: one in Easton and one in Bethlehem. Over Labor Day weekend in 1948 the two groups met with Joe and Edith Platt at Kirkridge Retreat and Study Center. It was agreed that they would meet for worship together in the old YWCA on Market Street in Bethlehem.

On the first First Day in October a couple attended with their 18-month-old boy, the first child ever brought to meeting in the area. After 20 minutes the father took his son out; 20 minutes later the mother went out and the father returned. At the rise of meeting Ruth Fraser told the couple to bring their son next First Day and she would babysit so they could be in meeting together. And that came about on the second October First Day.

On the third October First Day the other young parents brought their children, totaling 13. On the fourth First Day the first-day school was in operation. The adults got to know each other so well that they thought about becoming a regular monthly meeting. Douglas Steere and Elton Trueblood encouraged them to do so.

As there were then two Philadelphia Yearly Meetings, we decided to become a united meeting. It took five months to be accepted by two quarterly meetings. On June 1, 1949, with Martin Trueblood as clerk, Lehigh Valley Monthly Meeting came into being. We had come from five yearly meetings: both of Philadelphia’s, New York, Indiana, and Ohio.

In the Bible, Isaiah 11:6 ends “and a little child shall lead them.” In our case, it was 13 children.
Strength for the Journey: A Pilgrimage of Faith in Community


What could an Episcopal director of faith formation have to say to Friends? Quite a bit, it turns out, albeit indirectly. Diana Butler Bass once wrote that "a wannabe Quaker lurks within the recesses of my soul." Strength for the Journey is part spiritual memoir and part call for congregational vitality. Diana Butler Bass’s book takes us on both her spiritual pilgrimage and a review of what makes for living faith in community. Though much of the book deals with the things that have made liturgical worship come alive for her, she offers a good deal of insight into what enables congregations to be true faith communities. Her finding that people are hungry for meaningful worship that connects to deep spiritual lives works for Quakers as well as any mainline congregation.

Diana Butler Bass is what I call a "never left"—that is, she’s not a church dropout who later in life dropped back in. Throughout her life, she writes, "one thing has remained the same... nearly every Sunday in the last 40 years I have been in church." That’s something I resonate with.

Diana Butler Bass’s pilgrimage of faith in community led her from the Methodist church of her childhood through evangelicalism and thence to the Episcopal church. She gives us a picture of her pilgrimage largely through the lens of her membership in eight Episcopal congregations over 20 years, with snapshots of her journey out of Methodism and evangelicalism.

All along her journey she is seeking a faith community that would draw her "into the wonder and mystery of God." She writes, "I wanted religion to be special, to set the faithful apart from the world, and to hold out some sort of mythic and mystical quest into the heart of God."

It sounds as if she would have found a home with the 17th-century Seekers who blossomed into Quakers. Indeed, like many modern Friends who have left the churches of their childhood in search of something transcendent and freeing, Diana Butler Bass left in hopes of finding something that sparked her spiritual imagination. Along the way she has had some insights that are almost Quakerly, including that, "Church is not a building, a place you go. Church is the body of Christ; it is who you are."

She also learns the value of community and diversity within community. "I have come to believe that a truly comprehensive church... best incarnates God’s ever-present mercy and love for humanity and creation." She’s honest about the struggles congregations face—often over petty issues and her own personal life, including the disintegration of her first marriage. Her integrity and willingness to look at both the joys and sorrows of faith in community are an encouragement.

She offers readers a renewed sense of what it means to be a faith community—an intentionally gathered group "lays out a theologically meaningful (but not dogmatic) vision in worship and Christian formation, giving them the ability to see their work, relationships and the world with spiritual insight."

"We liked looking at each other," writes Diana Butler Bass, illustrating that need. "In our own faces we had seen God."

—J. Brent Bill


Christianity began as a marginalized sect whose adherents were frequently subject to persecution. Worship was conducted primarily in homes, and women shared power with men.

When Christianity was adopted as the religion of the Roman Empire in the third century, however, it gained social acceptability and became increasingly enmeshed in the political and public spheres. Increasingly, women were expected to stop sharing authority with their male counterparts and to adopt the more subservient roles expected of them in secular life. Christianity’s prophetic power to critique the dominant culture diminished.

Men and women who wanted to live passionate lives dedicated wholly to the path of Jesus drew away from the margins of society, removing themselves from urban centers and much of public life. The desert fathers and mothers were those early Christians of the third through sixth centuries who left the
The accomplishments of adults begin as the dreams of children.
Newtown Friends is a place where dreams begin. 
- NFS Mission Statement

Pre-K to Grade 8

For further information, call 215-968-2225, or visit us at newtownfriends.org

Accredited by the Pennsylvania Association of Private Academic Schools

Guilford College
Admission Office
5000 West Friendly Avenue
Greensboro, NC 27410
336-316-2100
1-800-992-7759
FAX 336-316-2954
www.guilford.edu
Quaker Education
Since 1837

Holly Near in a concert for peace and justice
February 27, 2003

Wedding Certificates
Mary Teichman Calligraphy

Please visit my web site: mtcalligraphy.com
14 Hooker Avenue, Northampton, MA 01060
(413) 529-9212  E-mail: mary@mtcalligraphy.com

Desert mothers' sayings. Some, however, convey a modern sensibility that does not seem to translate the desert mother's meaning accurately. For example, Synclita says that useful grief consists of "weeping over one's faults and ... the weakness of others," that is, remorse for wrongdoing or faults. But the author's translation instead speaks in a wise but rather modern way about how healthy grief puts us in touch with our own compassion and helps us rest in God's.

Most of the book includes brief histories of extraordinary women who lived in present-day Egypt, Turkey, Palestine, Israel, Greece, Italy, and France and who answered a call to focus their lives rigorously on God. Several of these women, including Melania the Elder and Macrina the Younger, were teachers and mentors to men who had a great influence on later Christian development.

Basil the Great, for instance, is known as the founder of Eastern Monasticism, but Laura Swan claims that his older sister, Macrina, actually began this movement. Macrina chose the ascetic life after the deaths of her father, a bishop, and her fiancé, gradually simplifying the life of her wealthy family's entire household and dedicating it to prayer and service. Macrina exerted a major influence on several of her brothers, including Gregory of Nyssa, who is credited with developing much of the early Christian theology of the Holy Spirit and mysticism. Because there have been millenia of denial and repression of the spiritual strength of women, I regret that Macrina was not properly credited for her leadership and influence. She herself would not have wanted fame, however.

To follow radically countercultural monastic or eremitic lives, these women either had to refuse marriage, convince their husbands to join them in celibacy, or become widowed. Several with wealth founded monastic communities, either converting their family estates in cities such as Rome, or traveling to remote locations to do so.

Others, however, did not have the option to create or join a community of women. A few disguised themselves as men, claiming to be eunuchs, often living for decades as monks or hermits in monastic communities of men. One such woman did not reveal her gender even when accused of fathering a child. Instead she accepted to live with the child outside the monastery for years until "forgiven" and allowed back into the community.

Other women simply chose to go deep into the forest or desert to spend the rest of their lives in a hermitage or cave. Many became renowned for spiritual wisdom, prophetic powers, and the effectiveness of their prayers for healing.

In addition to telling the stories of individual
women, The Forgotten Desert Mothers sets these women within the context of early Church history, and includes a chapter on women who were consecrated as deacons or deaconesses in the early Church. Throughout, Laura Swan attempts to make the lives and lessons of these women relevant to readers today. She briefly describes her own experience of desert spirituality and monastic life and tells how she was drawn to learn more about these early Christian women when she noticed their absence in her theological studies. The epilogue provides an overview of ways that the lives and teachings of the desert mothers can feed the spiritual hunger of seekers today.

Why might such a book be of interest to Quakers, given that Quakerism has emphasized that it is not necessary to leave the world in order to consecrate one's life to God? One chapter begins with a quotation from a contemporary Quaker amma, Elise Boulding, who says, "I do not view monasticism as a retreat from the world but as an entry into its beating heart." In this spirit, the women in this book received a divine call—or leading, as we Quakers might say—to take up a desert or monastic existence. By looking deeply into their own souls and grieving the errors they found in themselves and in society, the desert mothers and fathers opened a path to God not only for themselves but for others. The world needs to have some people who dedicate themselves so single-mindedly to purification, prayer, and seeking union with God.

In times of crisis, worldly communities have sought out the prayers of such solitary souls and received spiritual help, sometimes including miraculous interventions and protection from war. Whether sought out or not, however, those living the eremitic or monastic life are seeking to be in touch with the very root of problems and suffering everywhere and to be in constant intercessory prayer for the sake of the world.

The Forgotten Desert Mothers reminds us of the vastness of the mystery of God, which we can easily forget when our lives are filled with busyness and the many attachments that distract us. Those who live immersed in the pace of worldly life need the touchstone of those who live a simpler, slower life. This book helps us remember how we can lose our way, and it offers useful guidance about how to incorporate into our lives in the world something of the simplicity, purity, and focus of the life in the desert. It reminds us that at the heart of our work on behalf of the world, we need to cultivate a pure, empty space where the divine mystery lives.

—Marcelle Martin

Marcelle Martin, a member of Chestnut Hill (Pa.) Meeting, studies women mystics.

FRIENDS JOURNAL February 2003
Slap Your Sides


*Slap Your Sides* is a novel that seems to be especially written for Quaker young adults. The story takes place during World War II near Philadelphia. M. E. Kerr has developed her tale with unique sensitivity to Friends. The three sons in this family of Quakers are the key characters. The oldest, Bud, is a conscientious objector in a town where many young men are heading off to war.

The reactions of the community as Bud goes instead to CPS camp are both pertinent and thought-provoking. Bud’s father operates a department store and runs into problems with his business due to Bud’s CO status. The mother is a devout Friend but enters into the story somewhat less. Her sister, married to a Jew, has her own reactions to Bud’s stance.

The two younger sons wrestle with their consciences throughout the story. Jubal, age 13, attends the local Friends school where discussion is held concerning CO status and war. A bit of romance enters in as both he and his brother Tommy become involved with girls in the neighborhood. One of the girls, Daria, is the daughter of a radio station owner who is less than enthusiastic about her friendship with Jubal. Bud deals with problems as he does alternative service in communities that are not welcoming to COs. The thinking of many folks in the 1940s is well portrayed.

Young adults 12 to 16 will find this book intriguing; Friends certainly will find it a worthwhile book to delve into. The book offers solid ground for discussing what taking a CO stand means today.

—Joan D. Overman

Joan Overman, book review assistant for FRIENDS JOURNAL, is a retired school library media specialist and a member of Elmira (N.Y.) Meeting.
Friends Committee on National Legislation has added energy policy as a legislative priority for its work with the 108th Congress on the peaceful prevention of deadly conflict. At its annual meeting, November 7-10, 2002, FCNL approved five legislative priorities: peaceful alternatives to the war on terrorism; arms control and disarmament; shifting budget priorities from military spending to meeting basic human needs; preserving civil liberties and human rights; and removing dependence on oil as a source of violent conflict by reducing energy consumption and developing renewable sources of energy and alternative modes of transportation. When the Executive and Policy Committees first recommended that energy policy be a priority, it was contingent upon receiving increased contributions to support the work. Since then, the relevance of energy issues to war in Afghanistan and Iraq has become more apparent. FCNL has added a senior lobbyist to its staff in faith that Friends will respond with a sustained increase in financial support for this work. In the past, many Friends have felt FCNL should leave energy and ecology issues to the secular environmental organizations. From experience with the National Religious Partnership for the Environment, it is clear that faith communities are needed as an independent voice of conscience, and that FCNL has a unique role on Capitol Hill. The Quaker Eco-Witness Network provided seed money for FCNL’s advocacy on energy policy. For further information, visit <www.fcnl.org> and <www.fcun.org>.

As cars in the U.S. continue to get fewer miles per gallon on average, a delegation of religious leaders — carrying an open letter from over 100 heads of denominations and senior religious leaders from 21 states to automobile executives—traveled to Detroit, Michigan, on November 20, 2002, to launch a national effort to get Ford, GM, and Chrysler to build cleaner, more efficient cars. Against a backdrop of controversy about Chevrolet’s sponsorship of a Christian music tour, evangelical Christians announced a “What Would Jesus Drive?” advertising and outreach campaign. The delegation met with auto executives and leadership at United Auto Workers. The interfaith campaign represents an unprecedented effort in the religious community to push automakers to manufacture cleaner cars, and members of tens of thousands of congregations to buy them. The campaign and open letter state that polluting cars are leading to global warming, contributing to causes of war, and increasing the burden on the poor. Because automobiles are having such extraordinary global impact, choices about what cars to build raise fundamental moral issues.”

The Right Sharing of World Resources board of trustees met in Richmond, Indiana, October 25-26, 2002. The board acknowledged that RSWR is at a pivotal point of opportunity. Actions taken by the board included approval of moving the RSWR office to Richmond, Indiana, as soon as reasonably possible. The board approved the 2003 budget, with $178,000 available for grants to projects. Expansion of RSWR’s work in Sierra Leone was recommended, and RSWR’s interest in expanding work among Friends in Kenya was affirmed. Projects approved include three new projects funded from the 2002 budget, ten multiyear projects from the 2003 budget, and ten new projects from the 2003 budget, including projects in India, Uganda, and Kenya. The board also approved a policy of receiving restricted giving for specific projects.

Quaker Council for European Affairs 2002 conference on “The Future of Europe: Our Vision” gathered from October 18 to 20 at Woodbrooke Quaker Study Centre in Birmingham, England. Sixty-five Friends participated in working groups addressing themes of democratic and spiritual values, external relations, foreign and security policy, and supporting the citizen, with the aim of coming up with conclusions to contribute to the QCEA submission to the Convention on the Future of Europe. Three key values that emerged repeatedly during the conference as priorities were conflict prevention, sustainable development, and respect for human rights. It was stressed that these objectives are interdependent and should be primary objectives of the European Union. For infor-
RACIAL JUSTICE AS ECONOMIC JUSTICE

May 2-4 2003 | Arch Street Meeting House, downtown Philadelphia
Cornel West, speaker on Saturday evening

The inseparable twin of racial injustice is economic injustice.
- Rev. Martin Luther King, Jr.

Join philosopher Cornel West, acclaimed as "one of America's most vital and eloquent public intellectuals," along with scholar Manning Marable, reparations attorney Jerry Leaphart, activist theologian Ada Maria Isasi-Diaz, and others in an in-depth dialogue exploring the economic realities of racial justice and how they affect our work towards social transformation in America. Celebrate on Friday evening with Nanikha, a Philadelphia-based women's a cappella group.

For registration, fees, and lodging information:
800.742.3150 ext. 142 or
610.566.4507 ext. 142
registrar@pendlehill.org.

The wholesome alternative:
an intellectually challenging college preparatory program within a supportive Quaker community.

Olney Friends School
www.olneyfriends.org
1-800-303-4291
Upcoming Events

• February 23–26—Africa and the Middle East Advocacy Days. Speakers, issue briefings, advocacy training workshops, and an opportunity to speak with congressional foreign policy staffs. Sponsors include Churches for Middle East Peace and Church World Service. For information visit <www.loga.org/advocacy2003.htm>, call Anna Rhee at (301) 384-3615, or e-mail <anna@cmep.org>.

• March 1—The newly formed Quaker Story Tellers will have their debut at Swarthmore (Pa.) Meetinghouse for an audience of all ages from 2 to 5 P.M., with a theme of "Peace and Joy." The group hopes to connect Quaker storytellers across North America with each other. Contact Carole Baggerly, <carole@bpov.com>, or Sally Rickerman, <sshhrr@earthlink.net>, or (610) 274-8856.

• March 27–30—Philadelphia Yearly Meeting

• March 29–April 1—FCNL Young Adult Spring Lobby Weekend. For information, contact Jennifer Chapin Harris, Young Adult Program Coordinator, e-mail <jennifer@fcnl.org>; phone (800) 630-1330 ext. 140.

Opportunities/Resources

• The Friends Meeting in Rome, Italy, has dwindled to one young Finnish Friend, in space kindly lent by All Saints Anglican Church at Via de Babuino 153, midway between the Piazza di Spagna and the Piazza del Popolo. Anna-Leena Vierumaki would greet any visiting Friends with a very warm welcome, and would be happy to meet at any time, not just 10 A.M. Sunday. If you know of any current residents of Rome who are without a meeting, please put them in touch with this faithful young Friend, who hopes to find community. Contact Anna-Leena Vierumaki <vierumaki@hotmail.com>, phone +39 3339094637.

• Quaker Eco-Witness (QEW) and Philadelphia Yearly Meeting's Environmental Working Group (EWG) are beginning to promote an ongoing consultation within the Religious Society of Friends to foster increased discernment and witness about economic policy in an ecological context. In order to energize and focus the consultation, there will be a gathering of 24 invited Friends at Pendle Hill from June 13 to 15, 2003. The gathering will address an epistle to meetings in the United States and other Friends organizations about the need for greater discernment and unity about economic issues in order to strengthen our witness for peace, justice, and ecological integrity. QEW and EWG will then prepare a pamphlet and
FRIENDS JOURNAL offers the classic book

**BENJAMIN**

*The Meetinghouse Mouse*

by Benjamin, as told to Clifford Pfeil, with illustrations by John D. Gummere

If you remember the Benjamin stories in past issues, you will be happy to share them—now in book form—with your children, grandchildren, and Friends!

Look for Benjamin in Friends bookstores or order directly from FRIENDS JOURNAL:

Please send me _____ copies of Benjamin at $6.00 each, plus $2.00 shipping and handling ($3.50 for shipping and handling outside U.S., Canada, and Mexico). My check is enclosed.

Name __________________________

Address ____________________________

City __________________________ State ______ ZIP ______

Country, if other than U.S. __________________________

Please mail to FRIENDS JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

If any questions please call (215) 563-8629.

---

Young people can act as FCNL contacts to help constituents address their public policy concerns with actions that are based in a Quaker foundation. If someone at your yearly meeting is interested in becoming a contact, FCNL will send information outlining a variety of projects that your meeting may wish to explore. FCNL contacts receive FCNL's *Washington Newsletter* and a monthly letter writing kit to share with their organizations. Students can also sign up to be on FCNL's Young Adult e-mail list server at <www.fcnl.org>. Contact Jennifer Chapin Harris, e-mail <jennifer@fcnl.org>; phone (800) 630-1330 ext 140.

The AFSC Nobel Peace Prize Nominating Committee has begun its annual quest for nominees for 2004. The Committee is seeking nominations of individuals or organizations who have made a significant and sustained contribution to the culture of peace. Guidelines for candidates include commitment to nonviolence and work in the areas of world peace, justice, human dignity and the integrity of the environment. Attention will be given to candidates from all parts of the world and those for whom the awarding of the prize may offer valuable support by its timeliness and visibility. Suggestions for nominations will be received until April 30, 2003. Please send supporting documentation, including biographical information, full description of the individual or organizational contribution to peace, and published material by or about the candidate. Please send all materials to: Nobel Peace Prize Nominating Committee, AFSC, 1501 Cherry St., Philadelphia, PA 19102.

---

February 2003 FRIENDS JOURNAL
Marriages/Unions

Green-McPeak—Constance B. McPeak and David H. Green on October 26, 2002, at and under the care of Cleveland (Ohio) Meeting, where Connie is a member.

Deaths

Best—James (Jim) Best, 88, on July 16, 2001, in Rockland, N.Y. He was born in Idaho Falls, Idaho, on April 24, 1913, to Methodist parents, John S. and Nina H. Best. An accomplished violinist as a teenager, Jim graduated from University of California at Berkeley and worked as a journalist in California, Idaho, and Tennessee, where he wrote for Abingdon Press, a Methodist publishing house. In the late ’30s he moved to New York City to work for the Department of Religion at Harper Brothers Publishing. While in New York he became a convinced Friend and joined the 15th Street Meeting, where he and Ruth Clara Travis were married in May 1948. Jim was a founder of Skyview Acres, a racially integrated cooperative community in Pomona, New York, and he wrote Pendle Hill pamphlet based on his experience. He was also one of the founders of Rockland (N.Y.) Meeting. In the ’60s, he joined Fellowship of Reconciliation and worked as an editor of its magazine, Fellowship. He maintained an anti-Vietnam War vigil in New York for many years. In the early 70s, he and Ruth joined Movement for a New Society and moved to Philadelphia, Pa., where he worked for a printing cooperative. Jim’s marriage to Ruth ended in divorce. In 1980 he married Helen Briggs were married at Friends Meeting in What Chey, Iowa. They moved to Tucson, Arizona, where they joined Pima Meeting. Jim helped with the meeting’s hospital program for the homeless, volunteered with Carondelet Hospice, and served on the Peace and Social Concerns Committee. Following Helen’s death, Jim lived with three of his children in New York. His last month was spent at Tolstoy Foundation Home for the Aged, near Rockland Meeting, where he was a regular attender. He is survived by his children, Harriet, Rachel Janney, Hannah Janney, and Asa Moore Janney III.

Mercer—Harriett Yeaman Mercer, 83, on July 27, 2002, in Black Mountain, N.C. She was born in Richmond, Va., on December 1, 1918, to Harriett Rudd Yeaman and Joseph Benjamin Yeaman, and was raised Baptist. In 1940 she graduated from Westminster College, University of Richmond, and later returned to earn a master’s degree in Education. She is the ninth-grade teacher and later a guidance counselor in Richmond public schools. Harriet came to Friends when on the advice of a friend she went to Pendle Hill to study in the late 1970s. She joined the staff there and stayed for three years. When she returned to Richmond in 1980 she joined Richmond Meeting where she was active for 14 years, serving on several committees and, through her gift for making friends and helping newcomers feel welcome and needed among Friends, became unofficial greeter for the meeting. She moved to Highland Farms Retirement Center in Black Mountain in 1994. She joined with Friends in the Swannanoa Valley where she was starting a midweek worship group, and she became a founding member of Swannanoa Valley Meeting in 1997. She was the meeting’s first treasurer and continued to enjoy welcoming newcomers. Harriett gave generously of herself at Highland Farms, including dedicated service as librarian. She is survived by her husband, I.J. Mercer; daughter, Ann Mercer; son, James Rudd Mercer and Richard Kennon Mercer; and six grandchildren.

Nicholson—Francis (Frank) Tim Nicholson, 77, on July 6, 2002, in Mount Holly, N.J. He was born in Chestnut Hill, Pa., on February 5, 1925, the third of four children. He attended school at Friends, Moorestown Friends, and Sidwell Friends. He graduated from Westtown School in 1942, received his B.S. in Physics from Swarthmore College in 1948, and his M.A. in Electrical Engineering from University of Pennsylvania. In 1946, at Friends General Conference in Cape May, he met Jean Michener, and they were married in June 1948. Sailing off Long Beach Island, enjoying a cabin in the New Jersey Pinelands, and joining with extended family for holidays were highlights of a rich family life, which included six children. Frank worked for four decades as an aeronautical engineer in the aerospace industry, for General Electric in the space systems division, and for NASA. As a member of the mission design team for the Viking Project, the first U.S. spacecraft to land on Mars, he created navigation sequences that fulfilled mission objectives while conserving fuel to prolong the mission. Later he headed the orbit determination group for NASA’s Galileo Project at the Jet Propulsion Laboratory, where he helped successfully deliver the first atmospheric probe and orbiter to the planet Jupiter. His expertise in interplanetary trajectory design and optical navigation contributed to the first close-up images of the Gaspra asteroid. NASA awarded him Exceptional Service Medals for both missions. Frank brought the same spirit to making a batch of homemade clam chowder as he did to steering a spacecraft to Jupiter. He delivered the first atmospheric probe and orbiter to the planet Jupiter. His expertise in interplanetary trajectory design and optical navigation contributed to the first close-up images of the Gaspra asteroid. NASA awarded him Exceptional Service Medals for both missions. Frank brought the same spirit to making a batch of homemade clam chowder as he did to steering a spacecraft to Jupiter. He delivered the first atmospheric probe and orbiter to the planet Jupiter. His expertise in interplanetary trajectory design and optical navigation contributed to the first close-up images of the Gaspra asteroid. NASA awarded him Exceptional Service Medals for both missions. Frank brought the same spirit to making a batch of homemade clam chowder as he did to steering a spacecraft to Jupiter. He delivered the first atmospheric probe and orbiter to the planet Jupiter. His expertise in interplanetary trajectory design and optical navigation contributed to the first close-up images of the Gaspra asteroid. NASA awarded him Exceptional Service Medals for both missions. Frank brought the same spirit to making a batch of homemade clam chowder as he did to steering a spacecraft to Jupiter. He delivered the first atmospheric probe and orbiter to the planet Jupiter. His expertise in interplanetary trajectory design and optical navigation contributed to the first close-up images of the Gaspra asteroid. NASA awarded him Exceptional Service Medals for both missions. Frank brought the same spirit to making a batch of homemade clam chowder as he did to steering a spacecraft to Jupiter. He delivered the first atmospheric probe and orbiter to the planet Jupiter. His expertise in interplanetary trajectory design and optical navigation contributed to the first close-up images of the Gaspra asteroid. NASA awarded him Exceptional Service Medals for both missions. Frank brought the same spirit to making a batch of homemade clam chowder as he did to steering a spacecraft to Jupiter. He delivered the first atmospheric probe and orbiter to the planet Jupiter. His expertise in interplanetary trajectory design and optical navigation contributed to the first close-up images of the Gaspra asteroid. NASA awarded him Exceptional Service Medals for both missions.

Janney—Asa Moore Janney, 94, on June 11, 2002, in Lincoln, Va. He was born in Purcellville, Va., on April 19, 1908. Asa was active in Goose Creek Meeting in Lincoln, where he served as meeting historian and archivist, and also participated in Baltimore Yearly Meeting. He was part of the committee that worked to resolve the conflict between Orthodox and Hicksite Friends. Clerk of quarterly meeting for many years, he was integral in founding Camp Carotin. Asa was known for his moving and often funny vocal ministry, and for making newcomers to meeting feel welcome. He lived most of his life in Lincoln, where he farmed and ran a store. He wrote several books about Lincoln, and to know him was to know a living history of Loudoun County, where his family had settled 270 years ago. He was a founder of Goose Creek Meeting, and was present when a dreadful wind removed the top of the meetinghouse. Asa took pleasure in storytelling. He is survived by his wife, Arlene Janney; and his children, John

FRIENDS JOURNAL February 2003

35
Open your child’s mind to the world

ABINGTON FRIENDS SCHOOL
A Quaker coeducational day school grades
Preschool through 12
For more information, call 215-896-4350
575 Washington Lane • Jenkintown, PA 19046

Forum continued from p. 5

are behind us, then perhaps Friends should at least consider if we should be helping those who have been given the leading. Perhaps we should have a Committee of Sufferings for those who will directly challenge Hezbollah, or Mugabe, or Hamas, etc.

Link Murray
Jamestown, R.I.

Awareness is key

John Gallery’s article (“A Perspective on the Peace Testimony,” FJ Nov. 2002) was very interesting and helpful, and his account of his own experience was moving. In reading it, it is clear to me that I have not achieved the state of freedom from anger that he presents as the Quaker goal, and which he has achieved or approached.

Perhaps I should not attempt to defend my position of being only fairly free of angry responses, but I submit that John Gallery presents the extremes, offering only the positions of full freedom from anger or acting violently on it. As part of our stock of human/animal emotions, anger is a signal of a matter to be taken seriously, primarily injury or threatened injury to oneself or others. Clearly it is possible by deep commitment and practice to minimize or even extinguish anger. I think George Fox did not fully extinguish it. Awareness of anger need not be destructive. For John Gallery it became a stimulus to rethink a particular position. And it may be a stimulus to reasoned temporary withdrawal from the field, or of nonviolent action in the social milieu. No doubt John Gallery takes such positive actions triggered by other emotional signals. I am not confident in speaking of the achievement of peace in Buddhism or Islam, but certainly it cannot be the intent of Quakers to abolish the emotions of either distress or love, which lead to action. Can detachment from “the world” include detachment from the world as represented in the functions of the body?

As one having had experience with psychotherapy, as a human being, and a Friend, I am deeply interested in the uses and misuses of anger. John Gallery’s experience portrays a basic fact: that one must become aware of anger in order to address it purposefully. It is worth noting that it was not counseling but subsequent confrontation by a bold and straightforward Friend that brought him to this awareness.

February 2003 FRIENDS JOURNAL
fascination led Margaret to a lifetime of study, education, and research. She helped people to understand that dyslexia is not a disease to be treated with medicine, but a neurologically based language disorder that can be circumvented using teaching methods that utilize all of a child’s senses. She worked hard to introduce this multisensory approach (the Orton-Gillingham method) into mainstream educational systems. An internationally renowned expert in the field of dyslexia, she received an honorary doctor of letters from Swarthmore and an honorary doctor of science from Hood. She nurtured and cared for the children of Frederick Meeting, with special understanding and guidance for those with dyslexia. As one of these children, now grown, explains, “She taught me to laugh at myself, to lighten up, and to understand that I could develop strategies and techniques for academic success.” Margaret’s gift was to inspire hope, and she used this gift to guide others toward an awakening of their own potential. A catalyst for the formation of Frederick Meeting, she was also a consultant for newly forming schools and a counselor, teacher, mentor, friend, and expert in conflict resolution. Margaret was predeceased by her husband, Arthur Rawson, and a son, Ed Rawson. She is survived by a son and daughter-in-law, Ken and Anne Rawson; a daughter-in-law, Nancy Rawson; grandchildren, Tom Rawson, Dan Rawson, Margaret A. Rawson, Stephen Rawson, David Rawson, and Susan Etheridge; 13 great-grandchildren; a niece, Cynthia Peoland; a grandnephew; and her longtime friend and assistant, Charlotte Chamberlain.

And I do not suppose that I have resolved the matter in this discussion of it.

_Lindley Murray Winston_
Malvern, Pa.

One of the most important things I’ve read

I felt that John Gallery’s article (FJ Nov. 2002) was one of the most important things I have ever read. I am a member of Friends Meeting of Rolla (Preparative) under the care of St. Louis (Mo.) Meeting.

I would like to make ten copies of this article for distribution and study within our small meeting, and hereby request permission to copy the article for this purpose.

_George McPherson, Jr._
Rolla, Mo.

Please quote accurately

When I read John Andrew Gallery’s article, “A Perspective on the Peace Testimony” (FJ Nov. 2002), I came across a

Continued on p. 38
Forum continued from p. 37

quote I had not encountered before, "The law says thou shalt not kill but I say thou shalt not even be angry."

I checked and found that this is not a quote but a paraphrase. In the New Revised Standard Version, Matthew 5:21–22 reads: "You have heard that it was said to those of ancient times, 'You shall not murder'; and 'whoever murders shall be liable to judgment.' But I say to you that if you are angry with a brother or sister, you will be liable to judgment." There is a footnote that indicates that some sources add "without cause" after "a brother or sister." (The King James version reads "whosoever is angry with his brother without a cause shall be in danger of judgment.") This exhortation against anger is found only in the gospel of Matthew. However Mark 3:5 describes Jesus in the synagogue: "He looked at them [the Pharisees] with anger."

I have two observations about Gallery's "quote." The first is that it should have been identified as a paraphrase and not a quote. The second is that the use of this detracts from Gallery's argument. This "quote" implies that Jesus believed anger itself to be unacceptable. However, anger is a primary emotion. Modern psychology teaches that the optimal response to anger is not to deny or stifle it but to recognize and transform it into positive action; instead of resulting in violence, anger can become nonviolent action.

As peace begins with me, I have the responsibility to channel my anger into socially beneficial actions. I believe this is what Gallery is saying in his article. The "quote" detracts from rather than strengthening this important concept.

Bob Burnett
Berkeley, Calif.

Note: We agree that this paraphrase should have been more clearly denoted as such and apologize that it was not. —Eds.

Tending the flame

I was moved by John Gallery's article (FJ Nov. 2002), which reminds us that the radical idea of transforming enmity to goodwill was introduced to the world in the teachings of Jesus, and that it flourished in the community of his followers for 300 years. "Love your enemies and do good to those who persecute you" was reiterated by Paul in Romans 12: "If your enemy hungered feed him, if he thirsts give him drink" and "Be not overcome by evil but overcome evil with good."

What was considered a triumph of the early Church in the conversion of...
Constantine and the subsequent popularity of the Christian religion worked, instead, to undermine the teachings of Jesus by watering down his precepts to accommodate political demands and the “wisdom of this world.” From this apostasy of the fourth century C.E., there followed countenancing of and indeed encouragement of “Christian” soldiers. Thereafter, the well-being of Church and state tended to be equated and, with some scattered exceptions, the Church found no objection to the use of violence to protect and promote their assumed mutual interests.

Sixty-three years ago I was in my final year at secondary school, intending to follow my father as an Anglican minister. I happened to read in The Canadian Churchman an article by Canon Raven, a pacifist English cleric that presented these facts about the early followers of Jesus. I was persuaded by his argument that the Christian Church generally had since the time of Constantine deviated from the teachings of Jesus, teachings which I aspired to follow. I went on to study theology as a convinced pacifist, a conviction that led me during the war to take a conscientious objector stand and eventually to China with the Friends Ambulance Unit—where I found my spiritual fellowship among Quakers.

I appreciate John Gallery’s statement that world peace can only be achieved through “internal transformation of individuals” and begins “with our own inward struggle with those parts of ourselves that are not peaceful.” “Peace must first be developed within the individual” where it becomes a transforming power to generate peace in the family, in the community, in the nation, and in the world.

We have long held there is that of God in every person, but have had limited interchange with those of other religious leadings. It warms my heart to note that John Gallery finds the same spiritual light in persons of other faiths, for it bears out my experience. For too long, faiths have been barriers between us, when faith should bind us to that of God in all.

I like John Gallery’s optimism in recognizing that peace is bursting out all over; in nurturing peace in individuals we are working toward a day when the light and warmth of this our Peace Testimony will be experienced and accepted everywhere. As in the days before matches were available, people took care to tend their precious fire, so must we tend and be ready to freely share the fire of our Peace Testimony passed down to us.

Edwin V. Abbott
Oro Station, Ontario
It's About Them.

Join our close-knit community of 160 students.

- Grades 6-12
- Boarding Options Available
- 8-to-1 Student/Faculty Ratio
- Just 75 Miles North of NYC

Oakwood FRIENDS SCHOOL
Poughkeepsie, New York
1-800-843-3341
www.oakwoodfriends.org

A resource for structural change

Keith Helmuth’s article, “Why Simple Living Is Not Enough” (FJ Dec. 2002), was excellent. I thought Friends would like to know that there is an organization working on the very strategies he suggests. It is Co-op America, 1612 K Street NW, Suite 600, Washington, DC 20006, phone: (202) 872-5307.

Thanks for many great issues this year.

Sarah M. Lloyd
East Lansing, Mich.

Kerala is a model of sustainability

I applaud the conclusion of Keith Helmuth (“Why Simple Living Is Not Enough,” FJ Dec. 2002): “While on one level, the call to simplicity is always appropriate, the monetary and fiscal dimensions of public policy must also be incorporated into a fully rounded religious response to the ecological crisis.” Keith Helmuth affirms that the role of humans within God’s creation is simple living.

Resource-rich societies such as the U.S. can move toward simple living via enlightened monetary and fiscal policies. He urges people of faith to participate in these policy debates for their own survival in the high consumption societies of our time.

Simple living is placed in economist’s language as subsistence. Helmuth writes, “Subsistence does not necessarily mean ecologically sound economics. Subsistence, in this context, would likely be a competitive, Earth-ravaging phenomenon.”

As I read Keith Helmuth’s plea for a public dialogue in the U.S., I need only to look about myself in California at the combination of wealth and homelessness to confirm this statement. However, if I move my attention away from California into a whole-Earth view, I can find subsistence (simple) living that works quite well. And if we look through the eyes of a biologist rather than through an economist’s eyes, we can see a subsistence population larger than Canada with high well-being measures. The per capita consumption of this subsistence society is down ten times from the U.S., and the voluntarily chosen family sizes are lower than in the U.S. This is the formula for human sustainability. All of this has happened in a poor but sophisticated culture without becoming a “competitive, Earth-ravaging phenomenon.”

These biological observations about a
current, real-life, human phenomenon—Kerala, India—are intended to show that the direct observation of God's creation continues to reveal truths that our human-made theories do not. For rich societies, Helmuth offers us sound advice. For the whole Earth, we may look to Kerala to see the best current example of sustainable human behavior.

William M. Alexander
Emeritus Professor of World Food Politics
California Polytechnic State University

Yo, great minds and all that

When my dad showed me the article about the Friendly Gangstaz Committee (FJ Dec. 2002), I was incredibly surprised. This was not because I hadn't thought of the connection between Quakerism and rap music, but because I already had.

Last summer, my two Quaker friends, Emma (age 16) and Sally (age 12) O'Brien of Eau Claire (Wis.) Meeting visited my brother Daniel (age 10) and me (almost 13). The idea of Quaker rap just blossomed as we were poking fun at rap music and Christian gospel choirs—and JC (Jesus Christ) and the Sunshine Friends Quakin' Quaka Rap Group was born. The first song ever written by the group was (what else?) the "George Fox Song Remix." Since several people requested that I send the lyrics to you, here they are:

The George Fox Song Remix

There was a darkness in the ghetto when the world began,
Yo, a darkness in the heart of each woman and man.
But then a real cool dude, George Fox was his name,
He came to the ghetto, and the Light was his game.
Yo, he walked in the light, wherever he was,
Spread God's word, yo, that's the buzz.
With his phat leather britches and his
shaggy, shaggy locks,
He was down with the homies and his big blue ox.

"Homies" is a term for friends. The "big blue ox" came from Paul Bunyan and Babe the Blue Ox, because the group is definitely Midwestern. In the actual performance, the song is sung to a rap beat with several back-up dancers who also sing a high-pitched vocal part about how George is a hottie with his shaggy, shaggy locks.

The song's fame spread. I brought it to Camp Woodbrooke, a Quaker camp in Wisconsin, this summer, and my cabin performed it in the end-of-the-session skit. The group met at a fall retreat for their
“An Adventure for the Summer . . .
Memories for a Lifetime”

Unique multicultural communities where every child feels important

CAMP REGIS
Co-ed 6-12

APPLEJACK TEEN CAMP
Co-ed 13-16

Family owned and operated, specializing in first time campers. Friendly Quaker leadership since 1946. Mature, nurturing staff, close supervision, ratio 1 to 3. Rustic cabins with fireplaces overlooking a majestic Adirondack lake.

Warm, supportive, relaxed environment where the fun never stops. Over 50 activities to choose from including sailing, water skiing (superb 3/4 mile private waterfront), all land sports, tennis (7 new courts), music, dance, drama (large theater), art, gymnastics, wilderness canoe and mountain trips, nature/ecology (farm with animals), mountain biking, and much more!

Teen Adventure Programs include tours to Canada, Cape Cod, and Maine.

4- and 8-week sessions available with introductory 2-week program for younger, first-time campers. ACA accredited. For video and brochure:

Michael F. Humes
60 Lafayette Road West
Princeton, NJ 08540
(609) 688-0368
www.campregis-applejack.com

Not about to quit “whining”

Carol-Anne Riddle’s desire that we “quit whining about how much we consume” (Forum, FJ Dec. 2002) left me stunned. She is right to object to others’ misquotes of statistics. Would that she herself had used them in responsible ways. How easy it is for us in the U.S. to be insulated, to have little understanding of how the rest of the world lives, and to avoid the discomfort of caring.

“Some people in other nations who live on $2 or $5 per day or whatever” is not an “old saw” to me. I was blessed this summer to spend four weeks studying Spanish in Guatemala, two of them in a rural area near Quetzaltenango, eating three meals a day with a family in the nearby village. I’m sure the school would have liked to house us with the families, except that no one in the village would have had an extra mattress or blankets. They were paid more by the school for feeding a student for a week (approximately $25) than they could earn in any other way. Up to 12 fortunate families were able to earn money in this way each week.

Women who occasionally find work on the coffee plantations earn approximately $1.30 to $2 per day. Men make between $2.75 and $3 per day for the same work, or if they are lucky and find work further up in the highlands on the vegetable farms, they earn as much as $4.10 per day. From that they have to pay $.80 to $1.40 for transportation.

Work on the coffee plantations provides no benefits, no job security, and no rights. Workers are hired every day for one day of work. The official under- and unemployment rate seems to hover around 40 percent. Lynn Haanen, manager of the school, estimates that most men in the area spend at least 25 percent of their time out of work.

A little bit of math leaves me with this estimate: a typical family might make up to
$4 or $5 per day, when both parents are lucky and find paid work. That might amount to a dollar a day per person, depending on the number of children in the family. It’s not enough to buy a stove (cooking is over an open fire with wood scavenged from the area, deforesting the hillsides), a refrigerator, a pair of eyeglasses, a rug for the floor, a varied and healthy diet, safe tap water, or adequate health care.

Perhaps many of us in the U.S. cannot see the difference between $2 and $5 per day. These families in Guatemala, now dear to me, would feel like they had hit the lottery if they had $3 or $5 per day person. Yes, they could live on it, with much less pain. Let’s work toward that; it’s a good start.

I came home with hope after seeing what a difference this small school has made in a village. There are simple things we can do to help (and of course, there are many countries besides Guatemala where our actions can make a big difference). Buy furred Guatemalan coffee. Sponsor a library in a small town, as one family I met did. Go there yourself (see <www.hermanadad.com>) and learn Spanish. Meet and break bread with those who live differently and under harsh conditions; see what makes them strong and holds loving families together.

Help to sponsor a Guatemalan group working to better conditions, or a U.S. group with well-thought-out programs there. Try living on $5, or $2, or even $20 per day in Guatemala; then come home to rethink what is important and how we can eradicate some of the waste and damage that comes from our use of the over-processed, over-priced, over-packaged, and unnecessary products that are a large portion of the United States’ GDP.

Let our eyes and hearts be open to new ways.

Barbara Benton

For information, please contact Michael Gathering data at FGC, 1216 Arch Street, Philadelphia, PA 19107, (215) 561-1700, <michaelg@fgc-quaker.org>

Consider Quaker Intentional Village Project, community based on Quaker Objectives in East Chatham, N.Y. near Petersburgh. For info, please write Friends School of Hinsdale, 736 Englewood Avenue, St. Paul, MN 55104. A/E/EO


Contact: Social Justice and Witness Internships: a Sept.-June service internship for young adults and seasonal activists. Room, board, and health insurance provided. Ground your activism in spiritual community

Contact: Julian O'Finley, (610) 566-4507/(800) 742-3130, ext. 121, <julian@pendlehill.org>

Friends Center with unprogrammed Christian orientation, Saratoga Springs, N.Y., offers quiet welcoming space for individuals, couples, and small groups with optional spiritual consultation. Also weekend retreats: February 23, 2003 Residence of the Soul to God: A Weekend with David Ferris led by Marty Grundy, March 28, 2003 Shape Note Singing with Thim and Ellen Metzger, and Pendle Friends Meeting for Business with Susan Smith. For information write Bill Taber, 61537 Sandy Ridge Road, Barnsville, NY 12413 or phone (518) 425-1246.


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 & Shades”; keep up with other artistic Friends around the country; and help create a new chapter in Quaker history. Membership: $24 per year, $12 per year for students. For info, please write Friends School of Hinsdale, 736 Englewood Avenue, St. Paul, MN 55104, or e-mail: <qqa@qqa.org>. Web: <www.quaker.org/qua>

Personalized Bookshelves, a national group, has been getting untalented booklovers together since 1970. Please write Box 117, Grandville, PA 19019, or call (610) 359-5049.

Monteverde Friends School needs K-12 teachers, an administrative assistant, a music teacher, and volunteers. School year begins in August. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries areCreate new chapter in Quaker history. Membership: $24 per year, $12 per year for students. For info, please write Friends School of Hinsdale, 736 Englewood Avenue, St. Paul, MN 55104, or e-mail: <qqa@qqa.org>. Web: <www.quaker.org/qua>

Personalized Bookshelves, a national group, has been getting untalented booklovers together since 1970. Please write Box 117, Grandville, PA 19019, or call (610) 359-5049.

Monteverde Friends School needs K-12 teachers, an administrative assistant, a music teacher, and volunteers. School year begins in August. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are attractive, the experience is rich. Simple housing included for teachers. Teachers' deadline February 15 or until position filled, volunteers any time. Write to Jenny Roen, Monteverde Friends School, Monteverde 5655, Punaranes, Costa Rica. Telephone: (506)6-485-6302. Email: <mifschool@racsa.co.cr> with copy to <woolf@racsa.co.cr>. Visit <www.mfschool.org>.

Consider Quaker Intentional Village Project, community based on Quaker Objectives in East Chatham, N.Y., near Petersburgh. For info, please write Friends School of Hinsdale, 736 Englewood Avenue, St. Paul, MN 55104. A/E/EO

Friends Center with unprogrammed Christian orientation, Saratoga Springs, N.Y., offers quiet welcoming space for individuals, couples, and small groups with optional spiritual consultation. Also weekend retreats: February 23, 2003 Residence of the Soul to God: A Weekend with David Ferris led by Marty Grundy, March 28, 2003 Shape Note Singing with Thim and Ellen Metzger, and Pendle Friends Meeting for Business with Susan Smith. For information write Bill Taber, 61537 Sandy Ridge Road, Barnsville, NY 12413 or phone (518) 425-1246.


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 & Shades”; keep up with other artistic Friends around the country; and help create a new chapter in Quaker history. Membership: $24 per year, $12 per year for students. For info, please write Friends School of Hinsdale, 736 Englewood Avenue, St. Paul, MN 55104, or e-mail: <qqa@qqa.org>. Web: <www.quaker.org/qua>

Personalized Bookshelves, a national group, has been getting untalented booklovers together since 1970. Please write Box 117, Grandville, PA 19019, or call (610) 359-5049.

Monteverde Friends School needs K-12 teachers, an administrative assistant, a music teacher, and volunteers. School year begins in August. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are attractive, the experience is rich. Simple housing included for teachers. Teachers' deadline February 15 or until position filled, volunteers any time. Write to Jenny Roen, Monteverde Friends School, Monteverde 5655, Punaranes, Costa Rica. Telephone: (506)6-485-6302. Email: <mifschool@racsa.co.cr> with copy to <woolf@racsa.co.cr>. Visit <www.mfschool.org>.

Consider Quaker Intentional Village Project, community based on Quaker Objectives in East Chatham, N.Y., near Petersburgh. For info, please write Friends School of Hinsdale, 736 Englewood Avenue, St. Paul, MN 55104. A/E/EO

Friends Center with unprogrammed Christian orientation, Saratoga Springs, N.Y., offers quiet welcoming space for individuals, couples, and small groups with optional spiritual consultation. Also weekend retreats: February 23, 2003 Residence of the Soul to God: A Weekend with David Ferris led by Marty Grundy, March 28, 2003 Shape Note Singing with Thim and Ellen Metzger, and Pendle Friends Meeting for Business with Susan Smith. For information write Bill Taber, 61537 Sandy Ridge Road, Barnsville, NY 12413 or phone (518) 425-1246.


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 & Shades”; keep up with other artistic Friends around the country; and help create a new chapter in Quaker history. Membership: $24 per year, $12 per year for students. For info, please write Friends School of Hinsdale, 736 Englewood Avenue, St. Paul, MN 55104, or e-mail: <qqa@qqa.org>. Web: <www.quaker.org/qua>

Personalized Bookshelves, a national group, has been getting untalented booklovers together since 1970. Please write Box 117, Grandville, PA 19019, or call (610) 359-5049.

Monteverde Friends School needs K-12 teachers, an administrative assistant, a music teacher, and volunteers. School year begins in August. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are attractive, the experience is rich. Simple housing included for teachers. Teachers' deadline February 15 or until position filled, volunteers any time. Write to Jenny Roen, Monteverde Friends School, Monteverde 5655, Punaranes, Costa Rica. Telephone: (506)6-485-6302. Email: <mifschool@racsa.co.cr> with copy to <woolf@racsa.co.cr>. Visit <www.mfschool.org>.
A Friendly Maui Vacation on a Quaker organic farm, close to local beaches, stone and cedar cottage with large octagon room and picture window view of the Pacific. Private entrance, full kitchen, organic garden, and hot tub. Breakfast—$80 per day.

Also, newly built dwelling with two large bedrooms and sleeping porch overlooking the Pacific Ocean and tropical forest. Tile balcony, full kitchen and wicker, two electric golf carts. 14 miles of beaches, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, Pet-friendly. Rental by day or week. (215) 699-1186.

Balc Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished, fully equipped, wrap-around deck, two electric golf carts. 14 miles of beaches, championship golf, tennis, croquet, swimming, and fishing. 10,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, Pet-friendly. Rental by day or week. (215) 699-1186.

Cuernavaca, Mexico: Families, 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) 52-777-318803 Central Daylight time 8 a.m.-9 p.m.

Pocomo Manor. Beautiful, rustic house on horse farm for gatherings, retreats, through week or month. Six bedrooms, five baths. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from door. Weekends or the week, April through October. Contact Jonathan Snipes: (215) 880-1231.

Retirement Living

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


For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kendell Square, PA 19045. (610) 398-5581. E-mail: info@kcrp.kendal.org.

Friends Homes, Inc., founded by North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1966. Both Friends Homes at Guilford and Friends Homes West are 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 Quakers roots run deep. For information please call: (336) 292-3600 or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.

Walton Retirement Home, a nonprofit ministry of Ohio Yearly Meeting since 1944, offers an ideal place for retraining. Both assisted living and skilled nursing facilities are available. For further information, please call Norma or Diana Kaul in (740) 425-2544, or write to Walton Retirement Home, 1524 East Main Street, Bainsville, OH 43713.

Foxdale Village, for Quaker-directed life care. A vibrant and independent community that encourages and empowers men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, and the Quaker way of life. Reasonable fees include medical care. 500 East Marilyn Avenue, Department F, State College, PA 16801-6269. For more information, call Levin Gill at (604) 250-4851. <www.foxdalevillage.org>

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) 674-2675.

Rancocas Friends School: Pre-K, half and full day, after school care, academic and developmentally appropriate program with Quaker values. Affordable tuition, financial aid. (609) 758-2511, Main Street, Rancocas, NJ 08734. (609) 267-1265. Fax: (609) 759-7554.

Frankford Friends School: co-ed, Pre-K through grade 8, serving nursery, upper, and middle schools. 2600 Edgemont Avenue, Philadelphia. Call (215) 533-5368.


Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, day work projects in a small, caring, community environment. Arthur Morgan School, 1901 Hannah Branch Road, Bainsville, OH 43713. (604) 375-6275.

Come visit Olney Friends School on your country cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A Quaker school, next to Olney Meetinghouse. Olney is college preparation built around truthful thinking, inward loving, loving community, and useful work. Situated on Sandy Ridge Road, Bainsville, OH 43713. (740) 425-3855.

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded school environment. After-school care, summer program. 150 Orchard Street, Philadelphia, PA 19124. (215) 533-5368.

Henry Freeman Associates

501 East Main Street
Corten, IN 47330
Phone: 765-855-5400
E-mail: HFSaleassoc@aol.com

Consulting services for educational institutions and nonprofit organizations. Partnerships, communications, Capital campaign planning. Recent clients include liberal arts colleges, seminaries, independent schools, social service organizations, Pendle Hill, FOC, and many other Friends organizations.

Summer Camps

Camp Dark Waters

One- and two-week sessions for boys and girls ages 7-14. Built on the Quaker testimonies of Peace, Education, Simplicity, Stewardship, Capital campaigns, our diverse community builds new friendships in a “family” atmosphere. We live and play together and learn to appreciate one another in our outdoor, residential camping setting. For information call Travis (609) 654-8484. P.O. Box 283, Medford, NJ 08055. Financial aid available.

Journey’s End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. On a farm where we, as a Quaker family, have worked and farmed, our diverse community builds new friendships in a “family” atmosphere. We live and play together and learn to appreciate one another in our outdoor, residential camping setting. For information call Travis (609) 654-8484. P.O. Box 283, Medford, NJ 08055. Financial aid available.

Prices for Friends and Nonprofits: $99 a day, $95 week, $390 month promotion for groups of 10 or more.

--

Visit the Quaker Meeting Website


Recently updated! Photos of illustrated and calligraphed Wedding Certificates realistically hand-drawn in colored inks. Seashells, Gay Celebrations of Commitment and Non-Quaker Examples. Ideas,CAPE Accredited. Call for more information. Call Edith Wolff, a bright friend, for sample vows. <www.woffit.net>. We don’t stream. Allow one month for finished artwork.

--

Marriage Certificates, Calligraphy, Graphic Design, Note Cards, Illustrations, Custom Marriage Certificates, and other traditional or contemporary designs. Friends and non-Quaker organizations. For more information, call Diana Snow Wolff, a bright friend, for sample vows. <www.woffit.net>. We don’t stream. Allow one month for finished artwork.

Friends Journal. February 2003
Meetings

A partial listing of Friends meetings in the United States and abroad.

**Handicapped Accessible**

MEETING NOTICE RATES: $15 per line per year. $20 minimum. Payable a year in advance. No discount. Changes: $10 each.

Notice: A small number of meetings have been removed from this listing owing to difficulty in reaching them for updated information and billing purposes. If your meeting has been removed and wishes to continue to be listed, please contact us at 1216 Arch Street, Ste. 2A, Philadelphia, PA 19107. Please accept our apologies for any inconvenience.

**AUSTRALIA**

All Australian meetings for worship are listed on the Australian Quaker Home Page (www.quakers.org.au). Meetinghouses in Brisbane, Sydney, Melbourne, and Perth offer overnight accommodation. Further details from Yearly Meeting Secretary (<quaker@netspace.net.au>) or phone +61 (0) 3 92876844.

**BOTSWANA**

GABORONE—phonefax (267) 394-7147, <quorum@infonet.bw>

**CANADA**

OTTAWA—Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9953.

TORONTO, ONTARIO—Worship and First-day school 11 a.m. 36 Lowther Ave. from Cor. Bloor and Bedford.

WOLVES MILLE, NOVA SCOTIA (902) 679-3743.

**COSTA RICA**


**GHANA**

ACCRA—programmed meeting 10 a.m. Sundays. Hill House near Animal Research Institute, Achimota Golf Area. Phone: (233) 21 23 236.

**NIGERIA**

MANAGA—Unprogrammed worship. 10 a.m. Sundays, El Centro de los Angeles, APTD 5301, Managua, Nicaragua. Phone: (505) 287-2248 (or 011) 505-265-0984.

**UNITED STATES**

**Alabama**

AUBURN—Unprogrammed meeting. Sundays 9 a.m. Room 205, 125 N. Gay Street. Phone: (334) 887-9928 or 806-0645.

BIRMINGHAM—Unprogrammed meeting 10 a.m. Sundays. 4413 8th Ave. S., Birmingham, AL 35222. (205) 242-0570.

FAIRHOPE—Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 2616 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (251) 928-0982.

HUNTSVILLE—Unprogrammed meeting 10 a.m. Sundays in various homes. Call (205) 837-3627 or write P.O. Box 3300, Huntsville, AL 35810.

**Alaska**

ANCHORAGE—Call for time and directions. (907) 566-0740.

FAIRBANKS—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2002 Gold Hill Road. Phone: 479-3796.

JUNEAU—Unprogrammed, 10 a.m. Sunday, 700 St. Anns St., Douglas, Alaska 99924. Phone: (907) 566-4409.

**Arizona**

FLAGSTAFF—Unprogrammed meeting and First-day school 10 a.m. 402 S. Beaver, 86001.

MECHAN-Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Erfila. Worship 11 a.m. Phone: (520) 492-9274 or (520) 492-9120.

PHOENIX—Unprogrammed meeting 10 a.m. 1702 E. Glendale, Phoenix, 85020. 943-5361 or 901-1879.

TEMPE—Unprogrammed worship and First-day school 10 a.m. 315 East 16th Street, 85281. Phone: 968-3986.

TUCSON—Pima Friends Meeting (unprogrammed). First-day school and worship 8:15 and 10 a.m. and Wednesday at 11 a.m. 301 N. 5th Ave., 85705-7723. Information: (520) 332-2200.

**Arkansas**


FAYETTEVILLE—Unprogrammed. (501) 521-8657 or 267-5822.
Louisiana

BATON ROUGE-Unprogrammed worship 11:30 a.m. Sunday (903) 330-4156, First United Methodist Church, 203 Tallulah Ave.

BRENTWOOD-Unprogrammed worship 10 a.m. Sunday. 203-225-3408, First United Methodist Church.

NEW ORLEANS-Unprogrammed worship Sundays 10 a.m. and Thursdays 3-6 p.m. 504-895-1298, First United Methodist Church.

MINNEAPOLIS-Unprogrammed worship and First-day school, 10 a.m. sundays. 1804 W. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school on Sunday, 10 a.m. (218) 724-6259.


NORTHFIELD-Unprogrammed Meeting. Worship (unprogrammed) and First-day school, 10 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays in the Laura Baker School, 211 Oak Street, Northfield. For information: Corinne Matney, 5657 Spring Creek Road, Northfield, MN 55057. (507) 663-1046.

ROCHESTER-Worship, First Day 9:30 a.m. Assist Hills. 1001 1st St. NW in Canton Field the building. First-day school. Phone (507) 287-8553.

ST. PAUL-Friends School near U of M campus. 7:30 a.m. Sun. 4 p.m. Call (651) 379-7388, or (651) 917-0383 for more information.

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave, St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m. Wednesday, at 8:30 a.m. Call for times of Friends Forum (adult education). First-day school, and meeting for worship with attention to business (651) 699-6995.

STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5267.

Missouri

COLUMBIA-Discussion 3:00 p.m., unprogrammed worship 10:30 a.m. 6408 Locust Grove Dr. (573) 474-1827.

KANSAS CITY-Penn Valley Meeting, 4405 Gilham Rd. Kansas City, MO 64108. Phone: (816) 931-5266.

ST. LOUIS-Meeting 10:30 a.m. 1001 Park Ave., St. Louis, MO 63104, (314) 588-1122.

SPRINGFIELD-Sunrise Friends Meeting. Worship and First-day school 11 each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 862-3585.

Montana

BILLINGS-Billings Quakers, 406-252-5847 or (406) 458-2568.

GRAY FALCON-Sunset Quaker Meeting, 4452-3586.

MISSOULA-Unprogrammed, Sunday, winter 11 a.m. summer. 1811 South 12th West Ave. (406) 549-6276.

Nebraska

CENTRAL CITY-Clerk: Don Reaves. Telephone: (308) 946-5409.

LINCOLN-Unprogrammed worship 10-30 a.m. 3319 S. 40th, or write 362 Main St., Berwick, NE 69308.

OMAHA-Unprogrammed worship 9:45 a.m. Strawberry Fields, 5603 NW Radial Hwy, Omaha, NE 68104. 229-5745, 361-4760.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 655-5551.


New Hampshire

CONCORD-Worship, 10 a.m. Children welcomed and cared for. Mermamack Valley Day Care Center. 19 N. Fruit St., E. Concord, NH 03301.

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Sara Hubner. (202) 364-0969, or write 362 Main St., Berwick, NE 69308.

GONIC-Worship 2nd and 4th First Day at 10 a.m. Corner of Pickering Rd. and Quaker Lane. Clerk: Shirley Leslie. Phone: (302) 332-5757.

HANOVER-Worship and First-day school, Sundays. 10 a.m. Friends Meeting House, 43 Lebanon St. (at 5th Street), Hanover, NH 03755.

KEENE-Worship group-unprogrammed 10 a.m. Children's program and childcare. 98 S. Lincoln St., Keene, NH (603) 362-5295.

NEW HAMPSHIRE-Worship and First-day school, Sundays. 10 a.m. Meeting House on Main Street. (603) 643-2186, June through November. Meeting at Kendall at Hanover, 60 Lyme Road.

NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 284-6215.


Ohio
AKRON-Unprogrammed worship. 10:30 a.m. Discussion, 9:30 a.m., 216 Myrtle Place, Akron, OH 44303; 374-0521.

ATHENS.- 9 a.m., 222 Bingle, Chagrin (740) 797-4636.

BOWLING GREEN-Broadhead Friends Meeting FGC, unprogrammed worship, meeting for worship on 2nd and 4th Sundays. 2001 S. Main Street, Bowling Green, OH 43402; (419) 356-4301.

BLUFFTON-Salley Weaver Sommør, clerk, 3419 356-9141.

CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Cincinnati, OH 45231; 951-476-9700.

CINCINNATI-Community Meeting (United FGC and FUM), 3900 Winding Way, 45229. Worship on silence and First-day school on 10 a.m. Quaker-house phone: (513) 861-4005, Frank Fussler, clerk.

CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr (216) 791-2220.

COLOUNBUS-Unprogrammed meeting. 10:30 a.m. 1954 Indianav AVE, Cincinnati, OH 45216; (513) 863-9161.

DAYTON-Friends meeting. FGC. Unprogrammed worship 10:30 a.m. 4th Street School 9:30 a.m. 1516 S.alem Ave., Cincinnati, OH 45206. Phone: (513) 863-9161.

DELWARE-Unprogrammed meeting and First-day school 10 a.m., the music room in Andress North, at the corner of W. Winter and N. Franklin Streets. Meets from September to May for the unauthorized. (740) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 577-1070.

KENT- Meeting for worship and First-day school 10 a.m. UCM building, 1436 East Main Street, David Stivell. Phone: (330) 570-0003.

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship. 10:30 a.m. 415 E. Second St., Belsey Mills Library 4th and Putnam Sts. Phone: (740) 373-3245.

OBERLIN-Unprogrammed worship Sundays, 10:30 a.m., a.m. 2422 Elm St., Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Phone: (440) 776-1715 or 1715 at Oberlin. Phone: (440) 776-1715 or 1715 at Oberlin. Phone: (440) 776-1715 or 1715 at Oberlin.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7424 or (513) 523-1011.

WAYNESVILLE-Friends meeting, First-day school 9 a.m.worship 10:30 a.m. 3rd and 4th Sts. Phone: (513) 897-5946, 897-8699.

WILMINGTON-Camp Meeting (FUM/GFC), Thomas K. Gel, Gel's College St. Unprogrammed worship 10 a.m. year-round.

WOOSTER-Unprogrammed meeting and First-day school 9:30 a.m., First school 10 a.m. and 11 a.m. Phone: (330) 343-9431 or 325-6954.

YELLOW SPRING-Unprogrammed worship, FGC. 10:30 a.m. Roundhouse Meeting House, President St. (Anchol campus). Clerk: Diane Udover. (577) 767-5521.

Ohio
AKRON-Unprogrammed worship. 10:30 a.m. Discussion, 9:30 a.m., 216 Myrtle Place, Akron, OH 44303; 374-0521.

ATHENS.- 9 a.m., 222 Bingle, Chagrin (740) 797-4636.

BOWLING GREEN-Broadhead Friends Meeting FGC, unprogrammed worship, meeting for worship on 2nd and 4th Sundays. 2001 S. Main Street, Bowling Green, OH 43402; (419) 356-4301.

BLUFFTON-Salley Weaver Sommør, clerk, 3419 356-9141.

CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Cincinnati, OH 45231; 951-476-9700.

CINCINNATI-Community Meeting (United FGC and FUM), 3900 Winding Way, 45229. Worship on silence and First-day school on 10 a.m. Quaker-house phone: (513) 861-4005, Frank Fussler, clerk.

CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr (216) 791-2220.

COLOUNBUS-Unprogrammed meeting. 10:30 a.m. 1954 Indianav AVE, Cincinnati, OH 45216; (513) 863-9161.

DAYTON-Friends meeting. FGC. Unprogrammed worship 10:30 a.m. 4th Street School 9:30 a.m. 1516 S.alem Ave., Cincinnati, OH 45206. Phone: (513) 863-9161.

DELWARE-Unprogrammed meeting and First-day school 10 a.m., the music room in Andress North, at the corner of W. Winter and N. Franklin Streets. Meets from September to May for the unauthorized. (740) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 577-1070.

KENT- Meeting for worship and First-day school 10 a.m. UCM building, 1436 East Main Street, David Stivell. Phone: (330) 570-0003.

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship. 10:30 a.m. 415 E. Second St., Belsey Mills Library 4th and Putnam Sts. Phone: (740) 373-3245.

OBERLIN-Unprogrammed worship Sundays, 10:30 a.m., a.m. 2422 Elm St., Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Phone: (440) 776-1715 or 1715 at Oberlin. Phone: (440) 776-1715 or 1715 at Oberlin. Phone: (440) 776-1715 or 1715 at Oberlin.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7424 or (513) 523-1011.

WAYNESVILLE-Friends meeting, First-day school 9 a.m.worship 10:30 a.m. 3rd and 4th Sts. Phone: (513) 897-5946, 897-8699.

WILMINGTON-Camp Meeting (FUM/GFC), Thomas K. Gel, Gel's College St. Unprogrammed worship 10 a.m. year-round.

WOOSTER-Unprogrammed meeting and First-day school 9:30 a.m., First school 10 a.m. and 11 a.m. Phone: (330) 343-9431 or 325-6954.

YELLOW SPRING-Unprogrammed worship, FGC. 10:30 a.m. Roundhouse Meeting House, President St. (Anchol campus). Clerk: Diane Udover. (577) 767-5521.
RECREATION CENTER, 811 E. 41st (W of Red River), Austin, the home of George and Martha Floro.

ALPINE-Meeting for worship, 10 a.m. Sundays.


WILKES-BARRE-North Forty Fort.

ALPINE-Meeting for worship, 10 a.m. Sundays, childcare and First-day School, 10 a.m. Warner St., (724) 227-4424.

WILKES-BARRE-North Forty Fort Center, 7 miles N from Winchester, Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Drive. Unprogrammed meeting for worship. 10 a.m. First-day School. (540) 687-9114. E-mail: <vashon@vashon.com>.

Washington

BELLINGHAM-Bellingham Senior Center, 315 Hallack St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children’s program, (950) 722-9223; clerk: Susan Richard, (950) 733-5477.

BELLEVUE-Eastside Friends, 1401 158th Ave. SE. Worship 11 a.m., study 11 a.m. (425) 941-3560.

MENOMONEE-Monona Friends Meeting, Every Sunday 10 a.m., 315 Pleasant St., (608) 725-6283.

WASHINGTON-Community Meeting, 10 a.m., 305 Burnet Ave., (540) 528-2357.

WASHINGTON-Friends Meeting for worship, 10 a.m., 305 Burnet Ave., (540) 636-7891.

Wisconsin

BELOIT-Unprogrammed worship 11 a.m.; 811 Clary St. Phone: (608) 365-5895.

GREEN BAY-Friends Meeting, 10 a.m., 1001 Grand Ave., (920) 432-8925.

MADISON-Madison Friends Meeting, 10 a.m., 6405 Cottage Grove Ave., (608) 271-3434.


MENOMINEE-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 685-1042.

NORFOLK-Worship and First-day School at 10 a.m. Phone: (727) 535-6847.

RICHMOND-Worship 9:30 a.m. and 11 a.m. 4500 Kensingon Ave. (408) 358-6185.

VALLEY-141 Old Eagle School Rd., Wayne (North of Sweetland Rd.), Worthington, First-day School 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (910) 636-5566.

ROSSVILLE-Worship 10 a.m., 141 Old Eagle School Rd., Waynedale, (910) 636-5566.

LEVEN-Anderson County, near Ingersoll, IA. Phone: (319) 722-2275.

TEXAS-Lincoln-Great Ad. (Ate. 126) at River Rd.
Enter a time of profound discovery at Pendle Hill

The Resident Student Program

Our Resident Student Program remains a unique experiment in adult education—a place to gain knowledge and insight while deepening your awareness of God and of your own path in the world.

All the components of this innovative program—engaging classes, daily worship, communal work, shared meals, social action, community activities—interconnect to form an experience that is greater than the sum of its parts.

Pendle Hill donors have endowed several scholarships that honor special people. Awards from our endowed scholarship funds are based on specific proposals for study and the applicant's need for financial assistance.

Endowed Scholarships

- Henry J. Cadbury Scholarship for Quaker research
- Kenneth L. Carroll Scholarship for biblical and Quaker Studies
- Minnie Jane Quaker Artist Scholarship
- Nancy and Scott Crom, Frank Loescher, and Wilmer Young Scholarships for peace and social justice
- Helen G. Hole Scholarship for Quaker educators
- Vail Scholarships for Quaker leadership
- Mildred Douglass, Dorothy and Douglas Steere, and Margery Walker Scholarships, with no specific area of study required

Who Comes to Pendle Hill—and Why?

"A Quaker from Pittsburgh and an environmental engineer, I chose conspicuous under-consumption in 1980 and became semi-retired. Pendle Hill is a community of seasoned Friends where I have been able to deepen my relationship with the Spirit and with the Spirit in others. Participating daily in meeting for worship and epilogue has helped me integrate the divine and the mundane. As a recipient of the Kenneth L. Carroll Scholarship, I am writing about discernment, taking classes in art and yoga, and studying Quaker practice and the Bible."


When will you make time for Pendle Hill in your life?

2003–2004 Term Dates

Autumn: September 26–December 13
Winter: January 2–March 13
Spring: March 26–June 5

Contact Bobbi Kelly to find out more:

800.742.3150 (U.S. only) ext. 137
610.566.4507 ext. 137
admissions@pendlehill.org

Pendle Hill
A Quaker Center for Study and Contemplation
338 Plus Hill Road, Wallingford, PA 19086
www.pendlehill.org