

May 2003 • \$3

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



**A Response by Scott Simon**  
**Bringing Business into the Light**  
**Torture a Few to Save Many?**

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



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**Among Friends**

# Let Us Be Peace

One needn't have an appreciation of the esoteric or a feeling for energy fields to perceive the palpable present anguish in the world. As I write, the war against Iraq is not a week old. Many of us have returned to the streets in protest; some have committed civil disobedience, trying to underscore our demand for peace and due process through diplomacy and UN resolutions. Waging peace is difficult work—tedious, time-consuming, sometimes frustrating. We often are not sure if our efforts have made even a slight difference, but the visual images of cities burning; soldiers wounded or dead; and civilians frightened, enraged, or casualties themselves compel us to do more.

Last month, Arden Buck's article "What Do We Do Now?" addressed the very real question of how we keep ourselves going, despite the discouragement we feel as we see people harmed, global institutions and alliances damaged, and portions of cities destroyed. If you missed his piece, check it out on our website at [www.friendsjournal.org/whatdowedo](http://www.friendsjournal.org/whatdowedo). I particularly appreciated his observation that by doing one's work and staying in the present moment, one can move beyond despair to an appreciation of the long view that this, too, will pass. I also appreciate the insight that we are living into a new era—that global peace demonstrations and a global dialogue about the appropriateness of waging this war took place before it began. An international conversation unlike any before has begun. We may participate in this process by following the news and using the Internet; those of us who care deeply about peacemaking have an unprecedented opportunity to speak out and to have our words, if they are worthy, find circulation around the world.

A number of articles in this issue address concerns we can continue to tackle, even as the bombs are falling. In "Addressing Our Dependence on Fossil Fuels" (p. 6), Kim Carlyle and Sandra Lewis urge us to consider how our decisions at the market, the ignition key, and the light switch can lead us to a healthier, less conflicted world. Lee Thomas, in "The Relevance of Partnerships" (p. 9), points out many ways that good business practices can inform international relations. In "Harvest of Peace" (p. 12), Judy Wicks reminds us that, "When every meal we serve, every nail we hammer, every stitch we sew, every word we write, every seed we sow, every product we buy, contributes to the good of all—then we will reap the bountiful harvest of peace on Earth."

Many readers will remember that we published a speech given by Scott Simon shortly after the attack of September 11, 2001. His remarks prompted a vigorous discussion in our pages of the Peace Testimony. Many readers asked us to invite Scott Simon to respond to these letters. We did, and in this issue (p. 18) you will find his response to Friends as well as his thinking subsequent to his trip to Afghanistan.

My son Matthew has a Buddhist "singing bowl," the type used in Buddhist religious services. He loves the ringing tone set off by stroking it with a mallet or tapping it lightly on its rim. The sound is said to open the heart. As I go about my work here at FRIENDS JOURNAL, it is a comforting thought that that beautiful ringing tone echoing somewhere inside is a vibration that can extend through me to others. While the world is clamoring for us to focus our energies outward, perhaps the most important thing we may do is to go deep within, open our own hearts, and let them vibrate peace into the world. This would be a time not to underestimate the power of prayer. As so many meetinghouse signs proclaim: There is no *way* to peace, peace is the *way*.

*Susan Corson-Finnerty*

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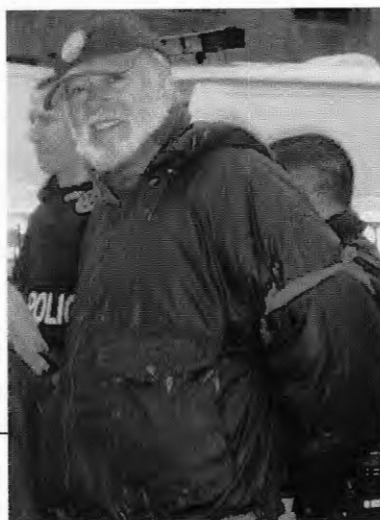
*Right: Former FRIENDS JOURNAL Editor-Manager Vinton Deming goes cheerfully into a paddy wagon after his arrest for blocking an entrance to the Federal Building in Philadelphia as part of the Iraq Pledge of Resistance, March 20, 2003.*

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*Cover:  
Photo by  
Peter Breslow,  
traveling and  
reporting with  
Scott Simon  
in Bamiyan,  
Afghanistan*

Barbara Benton



## Did the message get lost?

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

I read the book with great interest and appreciation. I bought ten more copies and tried to give them to people (Friends and friends, mostly with an academic background) who I thought might be interested in reading it. To this day I have not received any positive feedback, in fact I received most of them back with the comment, "too repetitive and not well written." There was rarely a comment about the contents.

I wonder why this is happening, not just with this book but with others that seem to lead into a different direction of thinking from that which we were taught in the past? I believe Friends General Conference had a group last summer that read the book, but the discussion afterwards seemed limited. I have not seen any written statement.

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

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

Marga N. Lane  
Lancaster, Pa.

## Pamphlet still available from Australia

As usual, all three FRIENDS JOURNALS that came in the post to Australia last week were full of interest. I was particularly pleased to note the piece entitled "A Perspective on the Peace Testimony" (FJ Nov. 2002) by John Andrew Gallery. In it, Friend Gallery mentions the "excellent pamphlet," entitled *A Brief Background to the Quaker Peace Testimony* by Dale Hess.

Friends might be interested to know that Dale Hess is a member of Australia Yearly Meeting, and this little pamphlet was published in Australia by Victoria Regional Meeting. Copies are still available through this office, at AU\$5, plus postage.

Bev Polzin, Yearly Meeting Secretary  
P.O. Box 108  
Armada North, 3143, Victoria, Australia

## A dissenter from Scotland feels kinship

I just want you to know that I have found the articles and letters after the attack on the Twin Towers and the consequent fears and concerns of Friends both in the United States and worldwide have been mind-blowing, helpful, and given us lots of food for thought. It is hard for us here in Scotland to remember that, like us, you do not slavishly follow the government line—we dissenters need to march together and stick together!

I also greatly appreciated the December 2002 issue. It would be good if that information could be distributed more widely. All governments could benefit (well, the government might learn and change, so the people might benefit).

Alison Burnley  
Edinburgh, Scotland

## Listening to our dreams

In "Discerning the Divine" (FJ Jan.), Karen Reynolds writes, "I believe that a haunting dream, nagging thought, or persistent image constitutes a spiritual prompting." While I wouldn't want to be closed to the possibility that this could be the case, I can more easily imagine such dreams, thoughts, and images being reminders of early hurts or traumatic experiences that remain unresolved. While attention to such signals might open the way for individual healing—and perhaps other gifts—I don't see their persistence, in itself, as a reliable indication of being in touch with the Divine.

Pamela Haines  
Philadelphia, Pa.

## Apologizing might lead to global peace

Something new has been said about peacemaking. Dee Birch Cameron, in her excellent article, "Why Quakers Should Learn to Apologize" (FJ Feb.), has done us the greater service of opening a much-neglected aspect of peacemaking. This is especially important because it brings peacemaking home in a way that is the very opposite of exhorting others to peacefulness from our moral high ground. Imagine the Israelis and Palestinians apologizing to each other, or even one of them apologizing to the other. The way to cultivate the attitude that would make this possible is not by trying to convince them, but by doing the

same sort of thing ourselves in smaller ways. What is good for the individual soul is good for the world soul.

But apologize for what? That is the question. It has always been easy to recall incidents in the past for which I wished I had apologized. But that is not the way I saw them at the time. The challenge is to become more sensitive to what I need to apologize for now. Apologizing is disagreeable and I am more likely to expend energy in avoiding it than in looking for reasons to do it. I need to form the habit of doing this looking.

James La Vigne  
Highland Park, Ill.

## Survivors of violence should not feel guilt

I am glad that 'Dolph Ward Goldenburg was able to extend love to a young man who intended to rob him, as he described in "Jesus Came to My Door One Sunday Morning" (FJ Mar.). I'm even happier that the young man received his love and decided not to rob his home.

I'd like to add, though, that many of us open our doors with love and are robbed, raped, or beaten. My experience comes from surviving dating violence and a murder, and from working in the battered women's movement. I know that the love of Christ is redeeming, healing, and sustaining. I also know it cannot always protect us from violence.

Obviously, it was never the intention of 'Dolph Ward Goldenburg to make anyone feel responsible for being the victim of violence. Still, we who were violated by someone whom we loved are often vulnerable to hearing messages of shame, even when they are not intended. I'm afraid that other survivors might hear this message in the article: If only you can love and be Christ-like, you can tame others' violence. Sometimes this works. In the end, though, it didn't even work for Jesus; he was murdered.

It cannot be said too often that survivors of crime are not to blame.

Elizabeth O'Sullivan  
Minneapolis, Minn.

## Are we shooting ourselves in the foot?

I have just returned from Afghanistan. It is a beautiful country with colorful people, but of course much of it has been destroyed. People in Kabul are living in pancaked



buildings that could collapse at any time. Water and power are a thing of the past for many. Twenty-two years of war have left most people who are younger than 30 without any education.

I was there to help plan a massive basic education project for thousands and thousands of those who have been left behind. Unfortunately, it is becoming increasingly difficult to get out into the provinces. Whereas the U.S. was until recently a hero to the common people, the attack on Iraq has severely angered people and we (and our local employees) are targets. There are provinces where we operated until recently but which are pretty much off-limits now.

With the first attack on Iraq, much more of Afghanistan is a place where we can no longer work. It is a pity that while the U.S. was recently seen in Afghanistan as the leader of the free world, we are now seen by many as leading a dishonorable revenge raid on a scapegoated people. Whatever the truth, that is the perception.

This is happening in more places than Afghanistan. I have worked overseas in many countries for years. Some of my U.S. friends abroad who have been working successfully with long-standing and excellent local relationships tell me they can no longer be productive because of the anger around them over Iraq. In fact, some from the U.S. have been told to be ready to leave with only an hour's notice.

It seems a great waste to send our youth to war when the result will be to make many more enemies around the world than we have now. How soon we have forgotten Vietnam. It will be different of course; this time we will win on the battlefield and hopefully it will be quickly. But will we win on the battlefield and lose the war for the minds and hearts of the world? Until recently, the U.S. was seen as the beacon-of-hope country. But now we are a pariah to many. It is a very sad turn of events.

Donovan Russell  
Moravia, N.Y.

## Finding real security

When our president defines security he does so in the narrowest possible terms. He points his finger at terrorists, both real and imagined, some here among us and some yet to be born, and makes them our scapegoats.

But his reasoning is terribly, horribly wrong. Security cannot be bought by building higher walls, more jails, or missile defense systems. Security cannot be assured by being a superpower that spends billions

more than the rest of the world on military defense and weapons of mass destruction. Security cannot be gained by spreading plastic and duct tape, or bombing and invading Iraq.

Security can never be purchased, threatened, or coerced in a world that resorts to more violence in response to violence. I wake up in the middle of the night. Horrors haunt my dreams and I do not feel secure.

Security can only be based on truth and understanding, building bridges rather than barriers, offering choices rather than threats, and looking beyond the narrow confines of national security and envisioning a safe and peaceful world community based on justice, human rights, and the right sharing of resources. To me, real security means having different priorities from our present ones and a global outlook. Real security is food and housing. Real security is having reproductive choices and healthcare. Real security is having clean water to drink and pure air to breathe. Real security is creating safe, clean, renewable sources of energy.

Real security is based on conservation and simplicity rather than consumption and greed. Real security includes respect for our natural environment and the responsibility we share to protect and preserve our small, fragile blue planet. Real security is not just for the U.S. but for all the peoples of the world. Real security is not limited to here or now but includes our dreams for the future of a more just and peaceful world.

Real security can never be obtained by violence but only through love and courageous actions that break the cycle of violence. Real security is not just a fantasy or a dream. If I can imagine it, you can too! We can build it—together.

Debra Orben  
Lehigh Valley, Pa.

## Quakers and the problems of the deaf

Friends encourage us, above all, to be good listeners. How can a deaf person do that?

First, it is important to stress that one has to see the other person's face. Body language is also telling.

Noise is so fashionable that the silent meeting for worship is doubly important to our spiritual ambience. One may be inclined to search for the Presence in the midst. The collective calm of a silent meeting for worship is very different from meditating in private. One of our most spiritual Friends told me that he gets inspiration from watching me in the gathered silence. Has my

depth of worship been increased by my deafness?

Acoustics play a great part, and they are expensive to fix. For years I had to sit and wonder if I heard, and heard it right. After three years of trying to find a solution for my dilemma, Concord (N.H.) Meeting has come up with a great idea, but a simple one. A scribe sits beside me and writes each message. Now it is seen to be helpful to me and others as well as the scribe. This has made an incredible difference to me. Other meetings might profit by this idea.

Susan B. Chambers  
Concord, N.H.

## What do we reply?

I would like to know how other readers of FRIENDS JOURNAL respond to questions about what Quakerism means.

As part of an interfaith family, I am the only Quaker among my relatives and friends. So, I get asked what Quakerism really means several times a year. The first time or two, I said that it had to do with individual freedom of mind and soul. That was not a very satisfying explanation, though. I knew I could do much better than that.

After a while I found the right words in a pamphlet posted at the Pendle Hill website. Those words come from a 40-year-old tract written by Quaker economist Kenneth Boulding (1910–93) entitled *The Evolutionary Potential of Quakerism*. Kenneth Boulding's explanation was particularly meaningful to me because I was already familiar with his work in economics and systems science through some college classes. He wrote that he saw three broad themes in Quaker faith and practice:

One of them is perfectionism. Quakers simply believe that we can always do better, and that we ought to keep trying.

Another theme is experientialism. So, we insist that our religion relate directly to our real life experiences in the world.

The third theme, according to Kenneth Boulding, is continuing revelation. This means that we develop our Quaker "disciplines" by building new ideas on top of the old ones. Rather than rejecting old teachings, we find new insights by drawing them into our current experiences. This is how evolutionary theory plays out in science too and thus we are living and practicing our "evolutionary potential."

Tom Louderback  
Louisville, Ky.



# ADDRESSING OUR DEPENDENCE ON FOSSIL FUELS

by Kim Carlyle and Sandra Lewis

**M**ost of us have reaped the benefits of an economy powered by fossil fuel. There is no need to list the wonders, comforts, conveniences, and prosperity

*Kim Carlyle, a member of Swannanoa Valley (N.C.) Meeting, is active with Quaker Eco-Witness and is clerk of Friends Committee on Unity with Nature.*

*Sandra Lewis, a member of Strawberry Creek Meeting in Berkeley, Calif., is active with an eco-spirituality affinity group there. She also serves on the editorial committee of Quaker Eco-Bulletin and as a volunteer at EarthLight Magazine. Earlier versions of this article appeared in Quaker Eco-Bulletin (an insert in BeFriending Creation), March/April 2002, and in EarthLight, Spring 2002 (<[www.earthlight.org](http://www.earthlight.org)>).*

wrought by this century-long dependence. But we can no longer ignore the extreme costs. We are on a collision course with ecological reality.

Our ethical base also leads us to question the justice of our consumption habits, and our compassion leads us to take action to prevent suffering. It is well known that we in the United States, with about 4.7 percent of the world's population, use about 25 percent of the world's energy and contribute almost 25 percent of the heat-trapping gases. In all countries, the effects of fossil fuel extraction, production, and combustion, and the burdens of a degraded environment fall disproportionately upon the most vulner-

able and helpless: the poor, the sick, the elderly, and future generations.

It's time for us not just to realize, but also to act upon the fact that our dependence on fossil fuels puts us in direct conflict with core values embodied in Friends Testimonies of Integrity, Peace, Simplicity, Equality, and Community. As Friends, we place great value on ethics, compassion, and love, and we show respect for the sacredness of God's Creation. Our love for one another can lead us to protect the ecological systems that support our community of life. Our respect for the sacredness of life and the natural systems that sustain it must lead us to work to prevent their violation and desecration.

## SEEDS OF WAR

Recent events have shed glaring light on the dark side of our nation's dependence on fossil fuel. Destruction of the World Trade Center towers is but one of its most dramatic manifestations. War with Iraq may well be another.

U.S. foreign policy is now driven largely by our dependence on oil. Our government maintains a global military presence to ensure the flow. It makes deals that support oppressive governments and overlooks gross violations of human rights to feed our country's habit.

One glaring example of human rights abuse in the oil industry is the slave labor that was used in Burma to construct a pipeline for U.S.-based Unocal in the 1990s. Terry Collingsworth, in the Fall/Winter 2002–3 *Open Society News*, wrote: "Working with the big American oil company Unocal to build a pipeline in the 1990s, the Burmese government used its security forces to enslave rural inhabitants for days and weeks at a time. Villagers were forced at gunpoint to work on the pipeline for days on end without food and water. Those who failed to work enough were often beaten or killed." The International Labor Rights Fund and the Center for Constitutional Rights have separately brought lawsuits against Unocal on behalf of these Burmese villagers charging that the oil company, with the help of the Burmese government, knowingly used forced labor. Jury trials for both cases were scheduled for February 2003.

To ensure our access to oil, we train and arm factions like the Taliban in Afghanistan, and then we look the other way when these weapons are used to enforce despotic rule. (<<http://www.moveon.org/moveonbulletin/>>. *Energy and War*—November 20, 2002)

Testifying before Congress in 1999, General Anthony Zinni said that the Gulf Region, with its huge oil reserves, is of "vital" and "long-standing" interest to the U.S. Since the end of World War II, a major goal of U.S. strategic doctrine is to ensure that we have "free access" to these reserves through both military and economic means.

The George W. Bush administration has built its public case for war against Iraq on the dangers posed by Iraq's possession of weapons of mass destruction and on Saddam Hussein's malevolence and his human rights violations. Many

knowledgeable observers, however, agree that a core issue driving U.S. policy is a desire to exercise control over Iraqi oil reserves. (<<http://www.globalpolicy.org/security/oil/2002/08jim.htm>>)

Gross inequalities of wealth and power among nations fueled by huge disparities in the use of fossil fuels sow the seeds of war. Our Peace Testimony calls on us to work to take away the occasion of war. Ending our dependence on fossil fuel has become an essential expression of this testimony.

## SEEDS OF CORRUPTION

Corruption in U.S. institutions has been a major force in hindering an appropriate response to our growing dependence on fossil fuels. Nothing illustrates this link better than the rise and fall of Enron. Enron flourished in Texas and then nationally under government policies and subsidies bought and paid for by the fossil fuel industrial complex. While the Bush administration and other politicians have tried to disassociate themselves from the debacle, the close ties between Enron and the administration are well documented. Bush named CEO Kenneth Lay to his transition team, where he worked with Vice President Dick Cheney on national energy policies, and some 50 former Enron executives, lobbyists, lawyers, or significant shareholders ended up working for the Bush administration. (<<http://www.thedailyenron.com/enron101/glance.asp>>)

In the last presidential election, George W. Bush was the number one recipient of campaign contributions from the oil and gas industry, and Enron was the top contributor in this group, with Exxon Mobil second. Large sums from the utilities industry also fed Bush's campaign. In his two years of fundraising to pay for his run for president, he received more money from electric utilities than any other federal candidate in the past decade. (<<http://www.opensecrets.org/press-releases/energybriefing.htm>>)

The fingerprints of Enron and other corporate interests are evident throughout the administration's energy proposals. These proposals were embodied in legislation that stalled in the last session of Congress, but are certain to be resurrected this year.

The Enron story exposes a stunning lack of integrity—blatant and insidious—

among leaders in government, industry, financial institutions and the media. It challenges us to confront deep threats to democracy itself that are associated with our dependence on fossil fuel. Our Testimony on Integrity calls us to act against these threats.

## SEEDS OF ECOLOGICAL AND SOCIAL DISINTEGRATION

Our use of fossil fuels is devastating the Earth, destroying cultures, and endangering human health. To discover and recover oil, roads are slashed through rainforests, drilling sites contaminate fresh water and soil, leaky pipelines spill millions of gallons of crude oil on wildlife and pristine tundra, and indigenous people are pushed to the brink of extinction. The temporary influx of cash upsets economies, corrupts governments, and concentrates wealth among a few. Oil refineries pollute the air, soil, and water of the impoverished communities that surround them. The extraction of coal devastates entire communities as it removes mountaintops, destroys watersheds, and leaves behind 100,000,000-gallon toxic slurry ponds.

The combustion of coal and oil are responsible for soot, ground-level ozone, acid rain, and an increase in climate-changing atmospheric carbon dioxide. Air pollution exacerbates respiratory illness especially for asthmatic children and the elderly, is responsible for the decline of our eastern hardwood forests, and has poisoned most of the lakes in the northeast U.S. With less than 5 percent of the world's population, the U.S. contributes about 25 percent of the climate-changing gases, and yet the U.S. government has withdrawn from international negotiations to address worldwide human-induced climate change. (<<http://www.worldwatch.org/press/news/2002/02/14.html>>)

The true costs of fossil fuels are staggering and cannot be measured in dollars alone. The administration's proposals to expand fossil fuel production and increase our dependence on them, as described in the President's National Energy Policy of 2001, are politically corrupt, ecologically and economically dangerous, and morally bankrupt. (<[http://www.energy.gov/HQPress/releases01/maypr/energy\\_policy.htm](http://www.energy.gov/HQPress/releases01/maypr/energy_policy.htm)>)



## TOWARDS A SANE ENERGY POLICY

Now is the time for Friends to speak out for energy policies that are environmentally sound, socially just, and economically feasible. Such policies would explicitly aim at eliminating our dependence on fossil fuels and would include strategies, timetables, and investments required to achieve this goal. As a nation, we need to pursue this with the urgency and priority we once gave to other great national goals such as landing a man on the moon.

Clean, renewable technologies (wind, solar, etc.) are currently available. We'll need more research and investment in emerging technologies (such as fuel cells powered by hydrogen from the electrolysis of water) to make them economically feasible. Renewable sources of energy should be phased in through promotion and subsidy for clean power, increasing emissions restrictions, and decreasing support for dirty power. The policy must provide for a transition to these new technologies that would include retraining of work forces and education of the general public. (<<http://www.tompaine.com/feature.cfm/ID/5334>>; <http://www.hfletter.com/letter/January03/features.html>>)

Sane policies must account for the environmental, social, and moral consequences of the energy we use. It is up to us to hold our political leaders accountable for enacting such policies.

## RENEWABLE ENERGY CAN STIMULATE THE ECONOMY

Despite the horrendous problems cited above, the future need not be bleak. A number of studies have shown that energy conservation and the use of renewable sources of energy would in fact stimulate the economy:

1) A World Wildlife Fund study, "Clean Energy: Jobs for America's Future," indicates that energy efficiency policies and development of renewable energy resources could result in 700,000 new jobs in the U.S. over the next nine years and 1.3 million new jobs by 2020. (<[http://www.worldwildlifefund.org/climate/clean\\_energy\\_jobs.pdf](http://www.worldwildlifefund.org/climate/clean_energy_jobs.pdf)>)

2) A report from the Environmental and Energy Study Institute (EESI) entitled "The 2002 Farm Bill: Revitalizing the

Farm Economy through Renewable Energy Development," shows that developing our nation's on-farm renewable energy resources (bioenergy, wind, solar, and geothermal) has the potential to boost farmer income, create jobs in rural communities, diversify our nation's energy market, and protect our environment.

3) A Department of Energy study, "Scenarios for a Clean Energy Future," reports that a government-led program to encourage energy efficiency could reduce growth in electricity demand by 20 to 47 percent in the U.S.—a savings equivalent of 265 to 610 300-megawatt power plants. ([http://www.ornl.gov/ORNL/Energy\\_Eff/CEF.htm](http://www.ornl.gov/ORNL/Energy_Eff/CEF.htm)>; <<http://www.cleanenergy.org/policy/e-efficiency.html>>; <[http://www.ems.org/energy\\_policy/efficiency.html](http://www.ems.org/energy_policy/efficiency.html)>)

In fact, if the U.S. does not invest in the new technologies, it could be left in the technological development dust as other countries cash in on the boom.

## WHAT FRIENDS ARE DOING

Friends are already taking steps to address issues posed by our dependence on fossil fuels—from working to change our nation's energy policies to working to change the light bulbs that we use in our homes and meetinghouses.

**U.S. Energy Legislation:** With Republican control of the 108th Congress, a new energy bill is likely to come forward, but it will surely be worse than the bill that stalled and died in the last session. According to Dan Vicuna of the League of Conservation Voters, the U.S. administration is "likely to pursue an energy policy that opens up the Arctic to oil drilling, gives more taxpayer-funded subsidies to oil and gas companies, and favors polluting fossil fuels over cleaner, smarter energy sources."

In the last session of Congress, Senate Democrats controlled committees on energy and environmental policies and used this power to criticize and block the Bush administration's energy plan. Without support in these key places, it is more important than ever for citizens to make their voices heard on these crucial issues. (<<http://www.energyjustice.net/energybill/>>)

Friends Committee on National Legislation will also be advocating for a sane energy policy. Among its legislative priorities

for the 108th Congress, "Peaceful Prevention of Deadly Conflict," FCNL will work to "remove dependence on oil as a source of violent conflict, injustice, and environmental degradation by reducing U.S. energy consumption and encouraging the development of renewable sources of energy and alternative modes of transportation."

Quaker Eco-Witness (a project of Friends Committee on Unity with Nature) had been working for years to raise this priority and has led the way with a significant financial contribution to FCNL to enable this work.

Friends can join other faith-based efforts in the Interfaith Climate Change Network (ICCN). An initiative of the National Religious Partnership for the Environment, the ICCN (<<http://www.protectingcreation.org/>>) coordinates interfaith lobbying activities on climate and energy. The Partnership's current goals for energy legislation are:

- to raise vehicle fuel economy across the board in the shortest feasible timeframe, and to require SUVs and minivans to meet the same standards as passenger cars.
- to support the development of hybrid-electric, fuel cell, and other promising clean technologies, and to provide incentives to help individual consumers purchase them.
- to increase funding for inter-city rail and metropolitan mass transit.
- to invest more resources in renewable energy research and development with a focus on wind, geothermal, solar, and biomass technologies.
- to apply the strictest feasible energy efficiency standards to consumer products, including air conditioners.
- to increase funds for the Low Income Energy Assistance Program and other programs to alleviate economic hardship on low-income people.

**Education and Efficiency:** Several monthly and yearly meetings are working to educate members about the consequences of fossil fuel use and how our dependence on coal and oil has led us to live in ways that are contrary to Quaker values—much as John Woolman expressed concern for the souls of slave owners. In recent years, many meetings have approved minutes on energy use, climate change, and sustainability. Many of these have been published in *BeFriending Creation*, the

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newsletter of Friends Committee on Unity with Nature, and disseminated via the Internet.

Some meetings are conducting energy-use surveys and energy audits of meeting facilities to raise awareness of energy usage and to change wasteful practices. One, Southern Appalachian Yearly Meeting and Association followed up on a successful energy survey with an effort to encourage Friends' households to change to energy-efficient compact fluorescent light bulbs. Other meetings that are planning new buildings (or renovations to old) are incorporating energy efficiency into the designs.

## ENERGY MINDFULNESS

The spiritual practice of simplicity requires an awareness of the amount of energy used to support our lifestyles. Every purchase decision—at the market, at the ignition key, at the light switch—has an energy component. Some are obvious, others are subtle. Here are some suggestions:

- Reduce transportation energy by walking, cycling, and using public transit; if you must drive, choose the most efficient vehicle for your needs and keep it well-tuned; use public surface transportation for long distance.

- Reduce home energy requirements by dressing warmer in winter and relying on shade, breezes, and ceiling fans in the summer; weather-proofing the house; lowering the hot water temperature; and installing efficient lighting fixtures and bulbs.

- Reduce the energy costs of our daily bread by eating mostly locally grown, organic, vegetarian food.

- Reduce other energy use by limiting consumption of goods and services, especially disposable items. Consider the energy costs of consumer goods production and transportation, water usage, trash disposal, etc.

More information on energy conservation through simpler living is available from Friends Committee on Unity with Nature (<<http://www.fcun.org>>). □

# The Relevance of PARTNERSHIPS

by Lee B. Thomas Jr.



I have been a business executive for about 50 years. During this time, I have gained experience in establishing and developing partnerships with other companies, both here and abroad, for mutual benefit.

Here is an example of what I mean. At present I am the majority owner of a small business. Its president, a seasoned Friend, formed a partnership with one of our suppliers in which we are paying one of their employees to develop a product for them to sell back to us. In this way we save the cost of maintaining a sophisticated laboratory while benefiting from the services of a person dedicated to meeting our needs. The supplier, in turn, profits from selling it to us.

In another instance, we are partnered

with a company that makes raw material for engraving. We make raw material for sublimation printing; to some extent we are competitive with this company. But instead of attempting to win the market for our product (which has newer technology with wider applications), we sell them a private label of our product, for sale in the United States only. Abroad, we have a joint venture that sells both their brand and ours through their worldwide distributor network. In this way they gain a broader product line, and our little company is suddenly a world player.

The corporate community began to appreciate the value of partnerships soon after World War II. Much of the credit for the development of these relationships belongs to Ed Deming, a business consultant, who went to Japan at a time when the label, "Made in Japan," had many negative connotations. He worked to create partnerships with workers, who were empowered to make decisions that improved both efficiency and quality, resulting in many dramatic improvements to processes and products.

In my business, we have followed the Deming approach and largely abandoned the old practice of bidding various suppliers against each other. We also try to follow the traditional Quaker testimony against taking people to court. Every con-

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*Lee B. Thomas Jr., a founding member of Louisville (Ky.) Meeting, was president and CEO of Vermont American Corporation from 1962 to 1984 and chair of the board from 1984 to 1989. He is currently chair of Universal Woods, Inc., and executive in residence at Bellarmine College in Louisville. He served on the board of the Council on Economic Priorities in New York City for more than 30 years until 2000, and was chair at the time it negotiated the SA 8000 universal work place standards for global businesses in Geneva, Switzerland, in 1997. He also has served for many years on the Louisville Council on Foreign Relations.*

tract we sign has a compulsory arbitration clause, with arbitration to be preceded by mediation, in which there is a go-between who tries to arrive at an agreement between the disputing parties. The object is to protect a useful relationship. If agreement cannot be reached, the matter goes to compulsory arbitration. The arbitrator acts as a judge and dictates a solution, which is enforceable in court. Of course we may invoke the arbitration clause if there is a contract, but when we feel that we have been abused in business, we just walk away. I have not seen two sides in a business controversy that landed in court (beyond arbitration) ever achieve a partnership later.

We have an informal relationship with a distributor who turned down an order for our product to be used in a fighter plane because, correctly, he thought we would approve of his declining such work and that it would strengthen our relationship.

Can lessons about partnerships be helpful on the diplomatic front? At this time, with terrorism so much on everyone's mind, the United States is in dire need of partners. It needs European partners and Islamic partners. Relationships with Japan and China take on new importance. Achieving unity within our own country and with other countries should be top priorities, yet the U.S. administration seems to be making key decisions unilaterally. On the positive side, President Bush has attempted to arrive at a real partnership with Russian President Vladimir Putin, with disagreements better tolerated than one might expect given Russia's proximity to



Afghanistan and Iraq.

The bombing in Afghanistan has made it difficult for the U.S. to achieve a working relationship with that country, and it has hurt our relationship with Pakistan.

International partnerships are difficult for U.S. citizens. Many do not speak a foreign language and have not lived in a foreign country long enough to know the culture. In business I found it necessary to take much extra time to create working relationships. I found I needed to really get to know business partners and their families. I remember once worshipping in meditation with a Hindu business partner. Only to the extent that U.S. embassy staff are likewise immersed in the culture of their host countries and familiar with the local languages can they be in a position to be truly helpful. Too often, the staff are professionals from the State Department who are transferred from one country to another as promotion opportunities open up, making it impossible for them to achieve any significant understanding of how things work.

I believe the U.S. administration recognizes the importance of partnering with the Islamic states of Pakistan, Egypt,

Turkey, and Saudi Arabia, among others. I applaud President George W. Bush's initial efforts to reach out to the Islamic community in the United States, which, if pursued, could lead to a true partnership, with meaningful dialogue between the parties, rather than preaching. If one or two outspoken Muslim individuals were included at upper administra-

tive levels, they could help to create a partnership in which there is a real sharing of ideas.

One caution: partnerships can be difficult when one party is dominant in size and wealth, as dominant partners tend to be domineering. There needs to be a willingness to listen and to make accommodation. To Friends, this translates into listening for the Divine leading. We need also to be accepting of mistakes. I like to say, "It has been a long time since either of us made a mistake . . . on purpose." Some mistakes are easily rectified. Others, such as the use of military tribunals resulting in executions, or bombing foreign populations, are permanent.

I would urge the U.S. administration to use only true diplomats in the process of strengthening partnerships, and to exercise care in the use of lawyers or military people who spend their lives dealing with confrontational situations. As Friends, we are encouraged to "speak truth to power." Voluntary mediation, followed if necessary by compulsory arbitration, should replace the use of force. It works in business. Let us try to make use of what we've learned over time to bring about peaceful solutions on a global as well as a personal scale. □

# BRINGING BUSINESS INTO THE LIGHT

by Richard Holden



**I**t is a fair generalization that Quakers, at least U.S. Quakers, view the pursuit of business suspiciously.

Jay Marshall said as much when he opened the Conference on Business Ethics at Earlham School of Religion (ESR) one Saturday morning this past November.

"I hope this won't be one of those gatherings where we simply bash all people who are in business," the seminary's dean cautioned the audience. "There are moments when I think that Quakers perceive business in the anti-establishment terms that were rife in the 1960s. But, I hope today we will think seriously what it means to be people of faith and consider that business can be a place where we lead by example."

Listening with a hint of bemused recognition on their faces were several Quakers with strong business credentials. They included Mark Myers, retired senior vice president for development for Xerox; Howard Mills, former CEO of Maplehurst dairy and baking enterprises in Indianapolis; and Phillip Hartley Smith, retired steel company chief who has written a book on the subject, *Quaker Business Ethics*.

Others at the gathering were small business owners and representatives of the nonprofit sector—among them Donald McNemar, former president of Guilford College—plus an assortment of self-employed professionals, seminarians, and members of the public who have been amazed at the national drum rolls of corporate scandals. Howard Mills recalled attending a 1994 conference at ESR organized to examine the theme, "What Should Our Attitude Be toward Profits?" At a similar gathering in 2000, he remembered, one of the conclusions was that the

business area most consistent with Quaker values and testimonies is the nonprofit sector.

"Those gatherings implied that profits were immoral, or something unbecoming. To me, to a business, it would be like asking, 'Is it immoral to breathe?'—because if you don't have any profits you literally don't have any business."

Howard Mills wondered whether such questions result from the confusion many Quakers have developed about business. "There seems to be confusion between competition and unfairness, confusion between toughness and ruthlessness, and confusion between the system of free enterprise and the abuses of some corporations within that system."

He said he had spent most of his working career struggling not only with big business in competition, but with big labor in negotiations and big government in regulations. "I try to maintain a balanced perspective toward these institutions," he said, although he added that he might have witnessed too many regrettable experiences as a representative of management to be completely non-judgmental.

He recounted a situation he faced in the 1970s when the union threatened to strike the smaller of two Maplehurst production plants unless it received the same wage package paid to workers at the large, automated plant. The small, less automated one was located in the inner city of Indianapolis, employed largely African American women, and was dedicated almost exclusively to producing a specific dairy-based product for a major international company.

The international company steadfastly refused to accept any hike in costs that a major wage increase would entail, he said. Nevertheless, the union increased the pressure by threatening to strike the larger factory. To avoid a disastrous sympathy strike, Maplehurst agreed to equalize wages at the smaller plant. But the result

**ASKING IF IT IS IMMORAL TO MAKE PROFITS IS LIKE ASKING IF IT IS IMMORAL TO BREATHE.**

was the loss of the international customer and, within 90 days, the closing of the inner city factory.

"It ended up that everything went down the drain," he reflected. "Everybody lost because there was no give. The result may have been ethical, but it was certainly not what the union intended and certainly not where we wanted to go."

Howard Mills illustrated, too, how the question of social values can arise with the products and services a business provides. He recalled that in the '70s Maplehurst had created a chain of 20 convenience stores in the greater Indianapolis area, most of them connected with service stations. When his wife examined the books she informed him that 40 percent of sales from those stores was for cigarettes. "I couldn't imagine that," he declared. "And another 35 percent came from the sales of soda pop and candy. 'Do you know what you're selling?' she asked. I thought we were selling milk and bread!"

He drew the line at cigarettes and sold the convenience stores to the Village Pantry chain. "It probably doesn't make any difference to the world whether we were selling them or somebody else was, but personally I couldn't stand being that big a purveyor of cigarettes."

Mark Myers, who holds a doctorate in materials sciences and is now executive professor of management at the University of Pennsylvania's Wharton School of Business, spoke in a session on "How Faith Influences My Business Practices." He said he tried to keep a close recall of Quaker principles during his 30-

*Richard Holden, who attends West Richmond (Ind.) Meeting, is director of public information at Earlham College in Richmond, Indiana.*  
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plus years at Xerox. He itemized those principles as integrity and trustworthiness, respect for the dignity of individuals, respect for the ideas of others, openness in all dealings, plain speaking, truth seeking—and peacemaking.

Likening life in an intensely competitive enterprise to “walking through a minefield every day,” Mark Myers said it is especially helpful to have a ready set of principles, “especially when you must make decisions despite the fact that you are dealing with a high level of fog, working with less information than you need, and are also under enormous time pressures.”

He noted that corporations, like all organizations, are “political” because they are made up of human beings who naturally possess vanities and ambitions. “Factions and power interests develop.” He drew laughter when he recalled his response to senior executives who tried to enlist him in gathering and reporting politically useful information about other workers. “I said yes, I would provide the information, but first I would have to inform the people who I was being asked to inform on. With that, the information lost its currency and value, so I never had to do it.”

While other religions may also instill a high degree of integrity and respect for other individuals, Quakers are particularly knowledgeable about and skilled in peacemaking, he said. “Peacemaking is not a common skill.” He suggested Quakers could find true purpose in the business field. “Since the early ’90s, with an end of the Cold War, the interest in conflict resolution has moved to the realm of commercial competition. “There has been a trend over the past 50 or so years to militarize the business process. Much of modern business management theory comes directly out of the World War II experience.”

When he recognized the trend was increasing even within his own corporation, Mark Myers initiated some countervailing steps. “I arranged a meeting in Tokyo between the chief executive officers of Xerox and Canon. It was done with the intention of changing the nature of the dialogue, at least with this particular competitor. I believed that we could learn a great deal from them if we got to know them in a human context.”

Two young small business owners shared their experiences and how they

already established some ethical limits. Jessica Bucciarelli, who moved her newsletter and editorial services business from Berkeley, California, to Richmond, Indiana, finds that life as a self-employed entrepreneur suits her Quakerism.

“I have stepped out of the organizational structure,” she said—a position that accords an impressive list of risks and freedoms. “Being self-employed, I am pretty darned free to do what I want. I have no boss or employee board or board of directors or stockholders to tell me what to do, how to behave, or how to dress. I can even refuse to do business with people I feel are socially irresponsible. I have the luxury of walking away.”

Beyond that, Jessica Bucciarelli said she tries to avoid extravagance in design and materials and makes it a practice to treat clients and vendors “openly and honestly.”

The year he graduated from Earlham, Chris Hardee ’99 joined his friend Mark Stosberg ’98 in creating Summersault LLC, a Web development and Web services firm in uptown Richmond. “We started the company saying we’ll be a green company—working only for good causes,” he said, with his face revealing a hint of abashment. “We were not going to work with any big corporations, and we were going to recycle everything.”

“We had a lot of ideals then. We quickly found out that it was not the same world out there that we had imagined and that ideals didn’t always match up with our goals. We quickly fell into a model of working with clients we might not otherwise choose, but we would charge them our standard rate, and then turn around and work for a better cause and charge those clients a little less. Then we could provide our services to organizations who might otherwise not be able to afford them.”

Chris Hardee confessed that his personal ethics and values are still in the process of refinement. “But I can say that my faith and spirituality, and the way I practice them, lead to looking around at the beautiful world we have, and seeing all the horrible things that are happening to it, and trying to figure what I can do to help.”

He and his partner, Mark Stosberg, look for ways of bringing Summersault into this effort, “using technology as a means. I think it’s accurate to say that technology has done more to bring people together than to separate them.” □

# Harvest of

It was 20 years ago, in January 1983, that I hung blue and white checked curtains in the front windows and opened a tiny coffee and muffin shop on the first floor of my house at 3420 Sansom Street in Philadelphia. Back then, I had never heard of “fair trade” coffee, “sustainable” energy, or a “living wage.” I just wanted to have a cozy place that made people happy. After the coffee and muffins came soup and sandwiches, and then entrées cooked over a charcoal grill in the back yard where we had set up an assortment of old lawn furniture for diners. With no advertising budget, I went over to a busy intersection and handed out flyers with my two little kids. Then we would hurry home and look in the backyard to see if any customers had come. We are thankful that some did!

People have often asked how I became a social activist. One of my first discoveries was that there is not enough time in the day to separate one’s interests in making the world a better place from running a business. For reasons of time management, I began looking for ways to address all the issues I cared about through the business, and found the possibilities limitless. I discovered that combining personal values with my work was both personally rewarding and professionally profitable—one could do well by doing good. Furthermore, I realized that separation of making a prof-

*Judy Wicks, a parent of two children who attended Friends schools, is president of White Dog Enterprises, Inc., <[www.white-dog.com](http://www.white-dog.com)>. She is the co-founder and co-chair of both the local Sustainable Business Network of Greater Philadelphia, <[www.sbnphiladelphia.org](http://www.sbnphiladelphia.org)>, and the national Business Alliance of Local Living Economies, <[www.livingeconomies.org](http://www.livingeconomies.org)>. She is also the co-chair of Business Leaders for Sensible Priorities, Pa. Chapter, <[www.sensiblepriorities.org](http://www.sensiblepriorities.org)>.*

# Peace: The White Dog Cafe

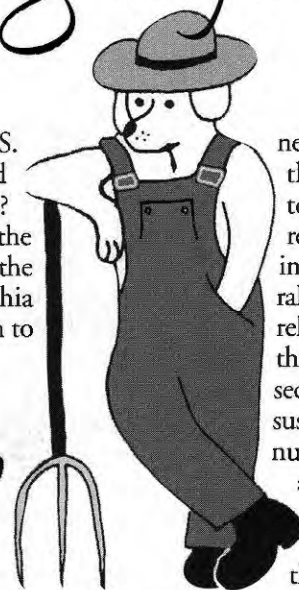
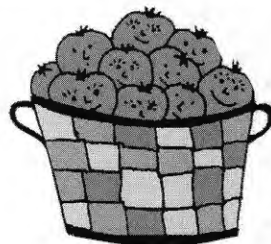
by Judy Wicks

it from doing good has led to the world's worst problems—environmental collapse, inequality of wealth, and war.

Recently, I read in the Earth Charter the concept that once basic needs are met, human development is primarily about being more, not having more. I think that can be true of businesses, too. Though there were opportunities to start additional restaurants and continue to expand the business, my attention was drawn toward making the White Dog Cafe be more—more than just a job or just a place to eat. When we work together to make a living, what else can we accomplish? When we come together to dine, what else can we do? How can the very act of doing business—of buying and selling—create more meaning for those involved? By staying small, we have focused on building fulfilling relationships with our customers, with our sup-

pliers, with our community, and among each other.

to see for themselves that U.S. weapons were being used against civilian populations? Or to Vietnam to challenge the economic embargo? Or to the barrio in North Philadelphia and the inner city of Camden to



need for weapons because there is equitable access to the world's natural resources. People are working in harmony with natural systems and living in self-reliant communities, where there is local food and water security, and local sources of sustainable energy. Schools nurture individual creativity and talents, preparing each student to make a unique contribution to the community and to a local economy that serves

dine in "sister" restaurants? Or to Georgia to protest the School of the Americas? Or to Amsterdam to witness an alternative to the U.S. War on Drugs? Or to Washington, D.C., to try to prevent the war on Iraq? Yes, our customers came, and kept coming. It's what we do collectively that makes a difference, and doing it together is such fun!

Though my primary motivation as a social activist has been to stop war, I have come to realize that the greater power is in being pro-peace. The work the White Dog Cafe does every day to build a just and sustainable economy is our greatest contribution to world peace. When we buy from local family farmers who raise produce organically and animals humanely, rather than from corporate farms that are destroying local communities around the globe, we contribute to world peace. When we buy 100 percent of our electricity from windmills rather than from unsustainable sources, we are contributing to world peace. When we pay employees a minimum of a living wage, rather than the shameful federal minimum wage, and buy fair trade products made by workers elsewhere who are paid a living wage, we are contributing to world peace.

Envisioning a world finally at peace, I see little

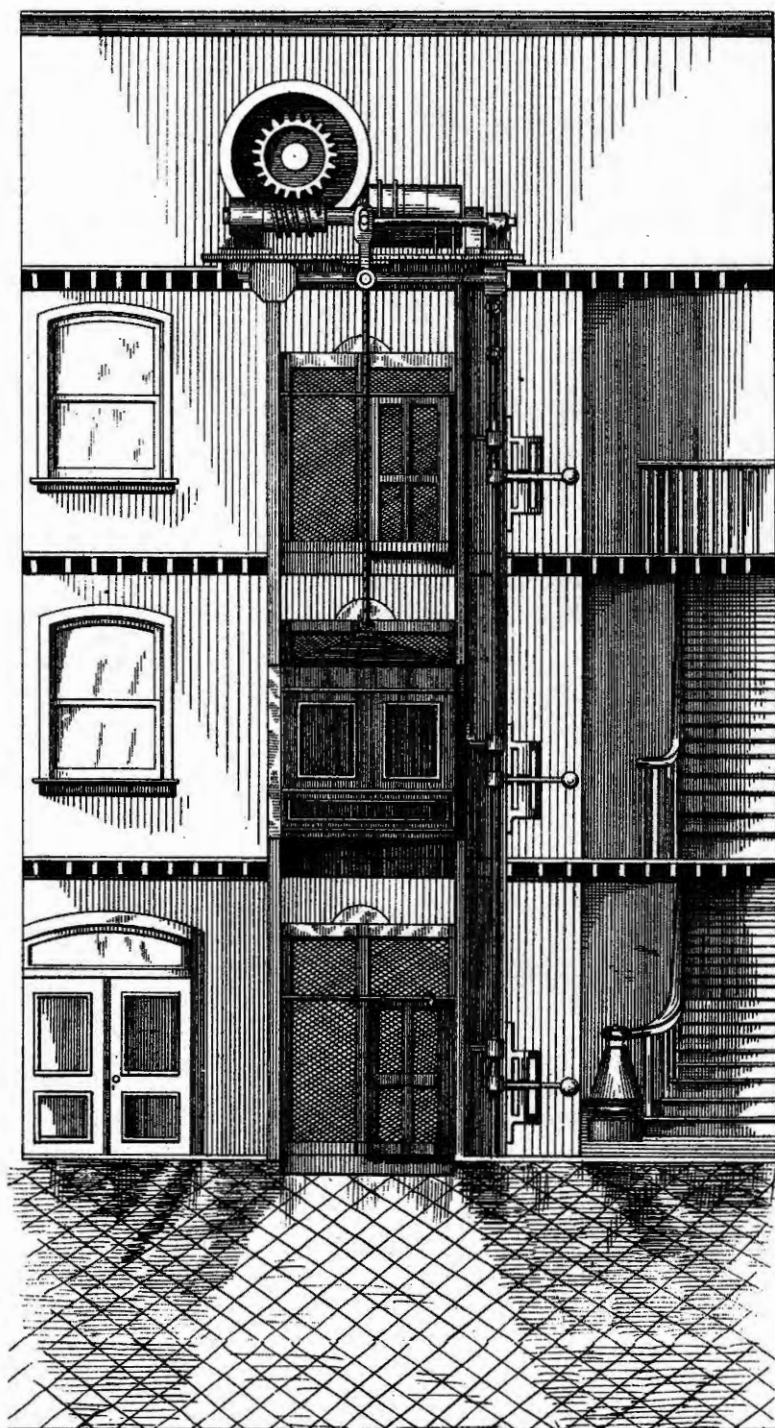
the basic needs of all citizens. Diverse cultures trade globally with one another in the products unique to their regions and exchange in music, art, dance, and athletics, expressing their joy in living. Collective global consciousness that all life is interconnected, spiritually and environmentally, guides all institutions—government, education, health, and the economy.

When we have peace in the world, when we have achieved Dr. Martin Luther King Jr.'s vision for a "Beloved Community," it will be when we have built an economic system that is not about greed, but generosity; not about domination, but partnership; not about fear and conformity, but freedom and creativity. If there is one message of the White Dog Cafe on the event of our 20th birthday, it is to say that business, and what each of us does to make a living each day, is a means for expressing our love for the world. When every meal we serve, every nail we hammer, every stitch we sew, every word we write, every seed

we sow, every product we buy, contributes to the good of all—then we will reap the bountiful harvest of peace on Earth. □



Drawings by Judy Wicks



## GOOD MORNING, MR. OTIS

Even today, so many years later, to enter an elevator seems a death-defying act.

Cut the rope you commanded. Did your heart seize wondering if your safety device would work?

I'm wondering the same today, as I step into a tiny caged original to get to the 4th floor.

Good morning, Mr. Otis, I say bravely conjuring you into being.

Why not? You're a neighbor after all, born in Halifax, Vermont, a mere winding through the woods road away.

It took years for the skyscraper to be designed and your invention to be absolutely necessary.

Even phobics can't take to the stairs to reach the top of the Empire State Building.

Did you get your ideas from watching hay bales tossed to an unyielding sky?

No matter, here you are every morning, providing me with the opportunity to practice faith,

illustrating the up and downness of prayer which picks me up in one place, and opens to another.

—*Lynn Martin*

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*Lynn Martin is a member of Putney (Vt.) Meeting.*



# FRIENDS IN BUSINESS

by Jack Powelson

Good evening, endangered species," I began my talk at the October dinner of Philadelphia Friends in Business. I had been invited by Thom Jeavons, General Secretary of Philadelphia Yearly Meeting, who explained: "This group has been gathering for several years for fellowship and to explore common interests. It does not seek to stand apart from other Friends, but enjoys these opportunities to reflect on the intersections between their faith and their professional lives."

I was thinking of Mark Cary's analysis of Quaker attitudes toward business. In his research, Mark had found that unprogrammed Friends have negative attitudes toward business and capitalism. So, how does it feel to be a Quaker businessperson, I asked my audience?

Here we are, they said, the class that produces the goods and services that we all need and enjoy, yet our class is disparaged. Many economists and business Friends have left their meetings (I know several) because they did not feel at home with the political attitudes of fellow worshippers. How many more have failed to join for that same reason we can only imagine.

Unprogrammed Friends are turning themselves into political caucuses for the Democratic and Green parties, and politics now supersedes religion. At one point I asked my own meeting (Boulder, Colorado) how many in an audience of about 50 were Republicans. Not a hand went up. (Among the Philadelphia Friends in business I was talking to, several were Republicans, several Democrats, and only one "tended" toward the Greens.)

Cannot persons of any political persuasion have that of God within them?

*Jack Powelson, after writing the article "Why I Am Leaving Quakers" (FJ April 2002), has decided to return and is still a member of Boulder (Colo.) Meeting. He is editor of "The Quaker Economist," an online economics letter for Friends. Mark Cary's analysis of Friends' attitudes toward business appears as No. 40 in this series. See <<http://tqe.quaker.org>>.*

May they not worship in a silent meeting and believe in business decisions by the sense of the meeting? Many persons of integrity do not hold the political positions of unprogrammed Friends today. But I believe our emphasis on Democratic ("liberal") or Green sentiments causes business Friends and economists not to feel at home with us.

One business Friend asked how my economic beliefs differ from those of most unprogrammed Friends. Here are several ways. I believe:

1. that globalization and multinational corporations (MNCs) will be the main agents lifting the poor out of their poverty. Globalization brings jobs to the poorest of the poor and allows them to trade in a world from which they are now excluded. MNCs bring capital, technical knowledge, and jobs to poor countries. Everywhere in the world, they pay their workers more and treat them better than other employers in the same country.

2. that debts should be repaid. Many Friends want to forgive the debts of corrupt despots who have squandered or pocketed their borrowings. When a debt cannot be repaid, proper bankruptcy procedures should be applied. The poor do not borrow, except in small amounts, so they are not the ones subject to debt forgiveness.

3. that boycotting sweatshops is cruel. It puts women on the streets as prostitutes or sends children abroad as slave beggars. Usually women and children do not have alternative opportunities.

4. that increasing the minimum wage causes unemployment, especially among blacks, teenagers, and women. The higher wage causes employers to substitute machinery for workers, and the ones against whom they are prejudiced are not hired or are let go. The minimum wage is therefore gender- and race-biased.

5. that profit is the engine causing computers (and other new things) to be invented and the economy to produce what is needed (food, shelter, drugs, etc.).

It also helps keep firms efficient. Many that are not efficient, and therefore not profitable, go out of business.

6. that the environment should be preserved by the creation of incentives, not by punishing those who offend it.

Is that enough? There are more.

In graduate school over 50 years ago, a friend and I debated a world of doers versus one of teachers. "If I can teach two students to do what I would do if I were a doer," I said, "then the world is twice as well off because I am a teacher." "Yes," she replied, "but if we were all teachers, there would be no doers." We laughed as we agreed that the world needs both doers and teachers. Yet unprogrammed Friends these days look down on the doers of business as we become more heavily teachers and professionals whose spiritual values, we arrogantly think, are superior to those of profit-seeking business people.

The Friends in business discussed putting their Quaker values into practice in business. They agreed that integrity is a virtue no matter what we do. Produce quality goods and services, pay going wages, and treat workers, customers, and suppliers as we would family. Seventeenth-century Friends did just that. But in those days, businesspeople as a class were not stereotyped negatively as they are today.

They wanted to know how unprogrammed Friends had evolved into a political group that made their fellow business Friends and classical economists unwelcome among us. I suggested it was largely the Vietnam War, in which social rebels were attracted toward Quakers because we were pacifist. Most of us are pacifist, but tying pacifism to certain political beliefs damages our credibility and our religion. These newcomers took over our Religious Society and now represent the dominant thought.

The Friends in business agreed, but they also thought a new generation is coming forth, one that understands how the business world functions, and feels more at home in it. Many of our younger people see capitalism as a positive economic system. □



## *Learning to Talk*

—for my brothers

It was a matter of listening,  
first. Before we took to the air,  
crying. Then our eyes swam  
in search of her, following  
the rhythm of her step, speech,  
laughter. On tiny feet,  
she moved in one direction,  
transmitting a sense that  
the journey led  
where we ought to go.  
What was hers  
mattered: her Sunday dinner,  
her flower bed, her sons  
being told, in speech and gesture:  
“You have purpose, meaning.”  
The mother tongue  
was our response.

—Michael True

## *Observation, Spring 2001*

There's been a box turtle  
That lives under the leaves at the back of our lot  
That we'd come to observe, mostly in the spring and the fall,  
As it moved through the lawn from one location to another  
For some reason known only to it,  
Though perhaps it did move around more frequently  
But because we were away, or just weren't looking at the right time,  
We hadn't noticed.  
However for the last few years, we hadn't seen it at all  
And, for instance, wondered whether inadvertently  
it had been on the wrong side of the fence we'd put in,  
Or had been found and carried off as a prize by the neighborhood children.  
Until once again this spring  
While I just happened to be looking out the back door  
I saw it making its way along the edge of the ivy,  
And called to Lisa, my wife,  
And just as she got there,  
The turtle emerged into a pool of sunshine within the dappled shade.

Such happiness  
From what was, in fact, a wholly ordinary event  
To which all but the two of us were oblivious.

—Christopher B. Fowler

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*Christopher B. Fowler is a member of  
Frederick (Md.) Meeting.*

*Michael True is a member of Worcester (Mass.)  
Pleasant St. Meeting.*

*William H. Matchett is a member of  
University Friends Meeting in Seattle, Wash.*

# Trilliums

The house a stucco box on a modest lot  
under huge oaks mantling the street  
(transitory, even they, and all now gone),  
with Mother's gardens, front and back,  
as freeform as she could manage in such space,  
boot-shaped by the front "lawn," loaded with bulbs,  
iris, peonies, and fall chrysanthemums,  
a "rockery" for alpinists, a crab apple tree  
by the kitchen door and, along the alley,  
beside the garage, a "wild garden," six by ten,  
with a pond, water hyacinths, five goldfish, and a "cataract"  
over a few more rocks hiding the tap,  
Michigan's woods transposed to Chicago.

Spring violets were her favorites and, after violets,  
trilliums. The clump she smuggled  
in our picnic basket caught hold and spread  
through the leaf mold under the snowberry  
till she had a dozen, a sweet pride  
outclassing any Wayside Gardens exotic—  
three spatulate leaves, a tubular bud  
unfurling to a second triad, its purity invaded  
by pink as it declined, collapsing to reappear,  
fuller and sturdier, as year followed year.

She tried other natives as well,  
even arbutus briefly, but trilliums by persistence  
took over that corner while the sheltering oaks  
and the crab apple, bloom-laden, ruled the rest,  
stabilities around which the botanical tides shifted.

For her sake finally, the house with its stairs  
gave way to a single level on a smaller lot,  
its only garden a few butchered evergreens,  
cubes, spheres, and columns, flanking doors and windows.  
From her bedroom-to-be she spotted bare earth  
between two junipers and claimed it for her trilliums,  
three plants we rescued like family heirlooms  
in a refugee's barrow. They too took hold and,  
though from her oxygen tent a few months later  
she could no longer see them, remained,  
the thought of them, a home-comfort through her exile.

Half a century now and half a continent away,  
I think each spring of how she would have loved  
these woods. Twinflower and vanilla leaf  
would have been new, while she would have found familiar  
May apple, calypso, forget-me-nots.  
But what of the trilliums, by hundreds,  
spattering the ravine? Would she celebrate  
amplitude? or grieve devaluation?  
or both at once? Would she be jealous?

No, not she, who begrudged nothing—  
to me especially.

Overwhelmed perhaps, and humbled.  
How keep one's balance in a world so prodigal  
its very abundance proclaims loss?

Yet again a host of silent trumpets  
blazons bravely in the mottled shade.

—William H. Matchett



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# To FRIENDS JOURNAL Readers: A Response

by Scott Simon

I am grateful to have been able to follow the debate over my remarks that were printed in FRIENDS JOURNAL ("Reflections on the Events of September 11," December 2001). I might add that portions of my remarks, which were abstracted from a speech I gave shortly after the terrorist attacks to a United Church of Christ convention in Washington, D.C., were also excerpted in *The Advocate* and *Soldier of Fortune*, as well as FRIENDS JOURNAL. (There cannot be many people like myself—on the mailing lists of all of those publications as well as *Martha Stewart Living*.) I took some pleasure in directing the small fee that I was owed for publication of my words by *Soldier of Fortune* to be sent to American Friends Service Committee.

I would like to offer some responses to what many readers wrote. Please understand that I respect every Friend's personal convictions and do not seek to change them. (I rather doubt that anything I say would anyway.) I'd like to think that my own change is the result of working around the world as a journalist for more than two decades, often in zones of conflict. My religious convictions have been knocked about by real life. Many of my experiences have borne out the essential truth of the Peace Testimony. But other encounters—say, in the Balkans, or the war on terrorism—have led me to see ways in which nonviolence, arguably, can abet suffering and the loss of innocent lives. As a reporter and, I hope, still a faithful person, I feel an obligation to share my thinking.

I have come to regret one phrase of my remarks in "Reflections on the Events of September 11." When I asserted that the

hijackers of September 11 "hate us because they are psychotics," I was unfair—to psychotics. As several readers wrote, psychotics have a genuine mental disorder. It is often the product of a chemical or emotional imbalance. The hijackers of September 11 were mass murderers. As far as I can tell, they were in full possession of their faculties when they massacred 3,000 people.

Many people who responded to my remarks [in the FRIENDS JOURNAL Forum, Feb.–May, July 2002—eds.] made wild representations about the number of people killed by U.S. and Allied bombing in Afghanistan. I find these assertions particularly fantastic because many were advanced while I was in Afghanistan, actually reporting on the war, including civilian casualties.

I tend to hold with the judgment reached by my colleague, Mike Schuster, and the reporters of the *New York Times*: about 800 Afghan civilians were killed in the U.S.-led military campaign there. Many of those deaths are being investigated. Several have already been ruled a mistake or negligence by the U.S. military. Perhaps a few will be found to be war crimes.

Amnesty International, which I greatly admire, puts the number significantly

higher, at about 3,000. I think their number lacks documentation, but I note it with respect. It is, at any rate, still well below the tens of thousands that some FRIENDS JOURNAL readers advanced with certitude.

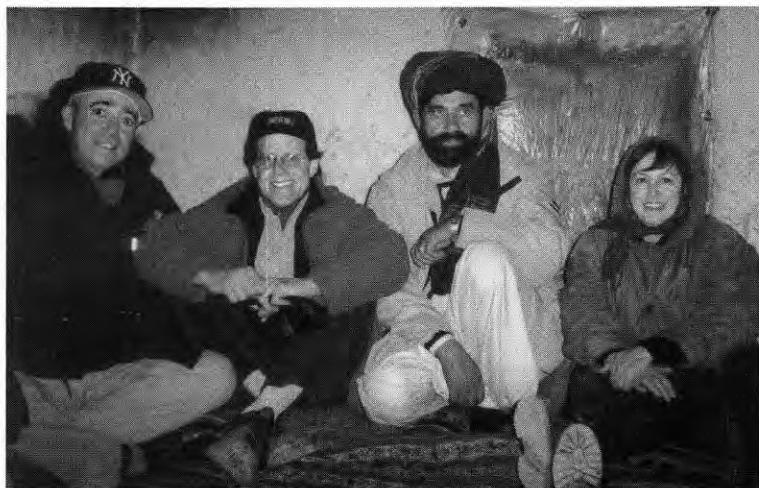
Now 3,000 lives—or 800—are not negligible. I would not want to be among that 3,000 or 800. I would not want anyone I loved to be among that number. I would not want any stranger to be among those killed.

But I would invite Friends to measure the number of civilians killed in the war to liberate Afghanistan from the grip of the Taliban alongside the number that would have been killed if the Taliban had stayed in power.

I did a story from the Kabul soccer stadium. When the Taliban was in power, thousands of people would be rounded up from the streets of Kabul and locked into that stadium each Friday afternoon. Then, 12, 18, 20, or 25 people would be marched onto the field and executed by Taliban "judges" for various religious crimes. (Perhaps it is needless to add: there were no appeals, no inquiry of a free press, and no F. Lee Bailey or ACLU to file last-minute appeals.)

Some men and women would be strung up from the goal posts. Others

Scott Simon, left, with Peter Breslow, NPR; a local leader; and Sonja Pace, VOA; in Gardez, Afghanistan



Scott Simon, host of National Public Radio's Weekend Edition (Saturday), is a former member of Friends Meeting of Washington (D.C.) and of Northside Meeting in Chicago, Ill. His latest book is *Jackie Robinson and the Integration of Baseball*.



Left: site of destroyed Great Buddha, Bamiyan

Below: war destruction in Kabul

had their hands or legs amputated and were left to bleed their lives out into the grass. Not even in Texas, I suspect, would you get a large crowd of spectators to willingly witness routine executions. The roundup of an audience at gunpoint to watch hangings and butchery were meant to emphasize a message that the thousands who witnessed this weekly crime were intended to bring back to their friends and families: the Taliban rule, and by blood.

If the Taliban had not been displaced, those routine, despicable murders—hundreds of people a year—would have continued. We interviewed the man who had been the chief groundskeeper at the soccer stadium and asked a question that might have struck him as coming from Martians, as much as U.S. citizens: Why did he mop up the blood shed by murderers week after week, and keep reporting for work? “What else could I do?” he asked. “I had no reason to think anything would ever change.”

My crew and I also reported on mass graves in the mountains of Bamiyan province. More than 3,000 people were probably slaughtered and buried in the countryside surrounding the massive Buddha statues that the Taliban used slave labor to destroy—and then killed many of the workers. I doubt that the remaining Hazzara people would have been safe for long; certainly they lived in constant fear.

I saw the kind of world that the al-Qaida terror network and the Taliban created when they had the chance to build their own society. It is the only kind of society they accept as legitimate and holy. It was a society in which women were

chattel; skeptics, doubters, and dissidents of all kinds were imprisoned; and arts, entertainment, sports, and other diversions were forbidden. Gay rights? Don’t even think about it. Anyone who doubts that Afghanistan is a better place because of the Allied military intervention should ask him or herself if they would have been willing to live as a gay man or woman under the Taliban. How long would they have treasured peace when it meant their continued enslavement?

There are some Quakers who will say there is no difference between 3,000 people killed by the Taliban and 3,000 killed in Allied bombing. I know the bromides of pacifism. I used to say that kind of thing myself. But I think there’s a significant difference.

If the Taliban had stayed in power and were permitted to murder thousands more, Afghanistan today would be even more blighted for having no hope of change. Perhaps 800 or 3,000 innocent civilians died in the military campaign to depose the Taliban. But their families and friends now have a country in which half the people in school are women, half the people in the workforce are women, there is a free press, freedom of worship, freedom not to worship, and a free political system (a political system so free that President Hamid Karzai opposes any U.S. invasion of Iraq). Yes, some warlords are gaining power. Yes, hunger and poverty still stalk the land. But there is also joy, music, culture, and a hope of change that had been crushed

before the world was aroused by the events of September 2001 to depose the Taliban.

I have an analogy that is conveniently available in my own family. As some readers may know, my wife is from Normandy. A number of her aunts, uncles, and cousins who grew up during World War II were adolescents at the time of the Allied invasion. They have vivid memories of the British bombing that was ordered to break British and



Canadian troops out of the thickly hedged French countryside in which the invasion got ground down. Many of them can recall family friends who died when they got caught up in that bombing. They still grieve when they recall those frightening times. But that grief and loss do not mean that they wish they had spent the rest of their lives under Nazi occupation. They did not expect that brutes would be displaced without bloodshed.

A number of respondents also argued that since U.S. policymakers had, at one point, ignored the crimes of the Taliban, it is inconsistent and hypocritical for the United States to depose them now. This is a fair debater’s point, but it is not neces-





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sarily a good guide for policy. It was a mistake to overlook the crimes of the Taliban in the mid-1990s (as it was a mistake to countenance the crimes of Saddam Hussein in the early 1980s). That mistake is only compounded, not relieved, by consistency. As Mahatma Gandhi once observed to someone who he had madened by changing his mind, "I know more today than I did yesterday."

I am similarly unconvinced by arguments that try to diminish the moral logic of defeating the Taliban by observing that the U.S. did not intervene in Rwanda; or until it was too late to avoid mass murder in Bosnia and Kosovo. I tend to feel that the United States should have intervened in those places, too (intervention in Bosnia might have even forestalled the slaughter in Kosovo). There is no comfort or honor in seeing lives sacrificed for the sake of intellectual or moral consistency.

I believe that Afghanistan is a better, freer country because of Allied military intervention that defeated the brutal, repressive, women-enslaving, gay-bashing theocracy that ruled there and made a home for the training and export of terrorism. I believe that the breakup of some elements of the al-Qaida terror network has already led to the interruption of several ongoing plots that have saved lives—including, perhaps, the lives of people who opposed military action.

I will not be sidetracked into defending the civil liberties policies of Attorney General John Ashcroft. I will note that it is a remarkable feature of U.S. democracy that a time limit was built into the provisions of the so-called USA-Patriot Act, largely at the insistence of conservative Republicans who were alarmed at the potential for misuse in many of those laws.

I don't feel that the entire war on terrorism is discredited by those laws; any more than I feel that the Allied effort to win World War II was altogether discredited by the U.S. incarceration of innocent Japanese-Americans, the racial segregation in the U.S. military, the bombing of Dresden, or the colonialism of the British Empire—and if there are FRIENDS JOURNAL readers who do not believe that they have grown up in a better, freer world because the Allies were able to defeat the Axis powers in World War II, I doubt that there is much I can say to convince them otherwise. I do know that such a judgment does not make me eager to hear any-

thing else they may have to say.

If you open any daily newspaper, ride a big-city subway, step into any big-city public school—or if you attend almost any big-city Quaker meeting—you still will be impressed by the strength and vigor of diversity, and the state of free expression in the United States.

Over the past year, I not only read the letters sent to FRIENDS JOURNAL, but made a number of appearances at Quaker schools and meetings. It seems to me that many of the people who were eager to confront my views were not acting in the light of the Peace Testimony so much as they were inflexible political ideologues. Some sounded as if they hadn't taken a fresh look at the world or reassessed their own thinking since Joni Mitchell's first *Greatest Hits* album.

I would not begin to try to convince FRIENDS JOURNAL readers that war is moral. I don't believe that myself. But I do believe that it may sometimes be necessary for survival.

Asia Bennett, former AFSC executive secretary, once told me, "Quakers are very good at recognizing injustice. We are not always good about recognizing evil." Her observation (even as she might disapprove of the lessons I eventually drew from her wisdom) stayed with me as I covered holocausts and their aftermaths in Bosnia, Kosovo, and Afghanistan. The people who sponsored those crimes often said they had been impelled to act by injustice. But when I looked down into mass graves, or uncovered mutilations, I saw, near as I suppose I will ever recognize it, a force I am no longer diffident about calling evil. In my judgment, too many Quakers have condoned too much violence and nonsense because its perpetrators have been shrewd enough to invoke injustice as their inspiration.

Peace activism has a history that can be as tarnished as war. While I was researching my most recent book, I found it instructive to read accounts of some of the most prominent peace activists of the 1930s:

- Charles A. Lindbergh said that Germany was rearming and expanding only to redress the injustice of the Versailles Peace Accords; the Nazis were nationalists who would be sated once they had a little satisfaction (say, Czechoslovakia). He said that Jewish interests were driving the democracies toward war.



• George Bernard Shaw said that the United Kingdom and United States did not have the moral standing to oppose Germany because British colonialism and U.S. economic imperialism were greater sources of injustice in the world.

I concluded that what saved peace advocacy from being totally discredited was the German invasion of the USSR (which forced the left to reassess its conviction that only capitalist colonialist countries were at risk), Pearl Harbor (which forced the right to reassess its certainty that it was possible to stay clear of conflict), and the atom bomb (which made urgent the need to develop peaceful alternatives).

Millions of brave people risked their lives to devise those alternatives—and they shook the world. Nonviolent resistance won Mahatma Gandhi's campaign for independence in India. Love in action, embodied by the Birmingham Children's Crusade and the march of Martin Luther King Jr. and the heroes of the U.S. civil rights movement into the crush of water cannon and police dogs, overthrew the laws of segregation that made too much of the United States a living prison. Corazón Aquino's campaign to oust dictatorship, Mirch Snyder's fasts to focus concern on homelessness—the Peace Testimony still has much to offer the world.

But peace does not always hold every answer, any more than military action. Peace advocates who excuse the crimes of al-Qaida as their response to injustice while excoriating the force the United States uses in its own defense as unjustified terrorism are putting their moral weight on the same side of the scale as murderers. Urging peace at any price will leave terrorists in place and insure more crimes of terrorism in our immediate future. And when terrorists strike they will make no distinctions between Quakers and Pentagon generals, inner-city school teachers or B-2 bomber pilots, busboys or bankers, John Ashcroft or Noam Chomsky. Pacifism can assist spilling the blood of innocents, too.

I thank FRIENDS JOURNAL readers for their responses. And again, I thank the various Quaker assemblies that not only have received me with such courtesy over this past year, but actually have sought me out to share my views that they knew to be at odds with those of their own membership. □

# QuakerBooks

of Friends General Conference



## For Adults

### **Sarah Mapps Douglass, Faithful Attender of Quaker Meeting:**

**View from the Back Bench**

by Margaret Hope Bacon, foreword by Vanessa Julye

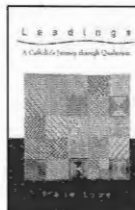
After 165 years the legacy of Sarah Mapps Douglass, African American scholar, educator, abolitionist, artist and Quaker attender has much to say to Friends in the 21st century, especially those concerned with racism and the lack of racial diversity within the Religious Society of Friends. Sarah's life, her experiences with Friends and her work against slavery and for her community are explored. *QP of FGC, 2003, 44 pp., pamphlet \$10.00*

### **Plain Language**

by Barbara Wright

A novel set on the plains of 1930s eastern Colorado. It is about how identity is challenged by marriage, injury, secrets, and misconceptions of the past. A thirty-three year old Quaker woman from North Carolina gives up everything and travels to Colorado to marry a cattleman who is struggling to make his ranch succeed during the Dust Bowl. A powerful portrait of a man and woman fighting for their land and their love against tremendous odds.

*Simon & Schuster, 2003, 352 pp., paperback \$13.00*



### **Leadings: A Catholic's Journey through Quakerism**

by Irene Lape

"Though Lape converted to Catholicism in college, she abandoned it for ideology only a year later. All along, she studied, and upon becoming an attorney, she started attending Quaker meetings for worship. There she found a way of personal spirituality that she commends to fellow lay Catholics. Those curious about Quaker Christianity couldn't do better than to start learning from her eloquent, intelligent, and moving testimony." — Ray Olson for *Booklist*

*Brazos, 2003, 160 pp., paperback \$13.99*

### **Quaker Aesthetics: Reflections on a Quaker Ethic in American Design and Consumption, 1720–1920**

edited by Emma Jones Lapsansky and Anne A. Verplanck

The notion of a uniquely Quaker style in architecture, dress and domestic interiors is a subject with which scholars have long grappled, since Quakers have traditionally held both an appreciation for high quality workmanship and a distrust of ostentation.

*Univ. of Pennsylvania Press, 2002, 400 pp., hardcover \$35.00*

## For Young People

### **Good Friends**

by Judith Baresel, illustrated by Ken Hutchinson

A wonderful illustrated collection of stories of historical Quaker figures told in the context of a present day children's meeting or First Day school. Quakers profiled include George Fox and Margaret Fell, Mary Hughes, John Woolman, James Nayler, Friends who helped with the Underground Railroad and quite a few more. For children of all ages, but especially suitable for children ages 8–12.

*Britain Yearly Meeting, 2002, 128 pp., paperback \$16.00*

### **Let There Be Light: Poems and Prayers for Repairing the World**

by Jane Breskin Zalben

"A distinctive collection of short, inspirational writings gathered from many cultures and religious traditions. Selections include passages from the Bible, the Qur'an, and the writings of Lao-Tzu, the Buddha, Native American peoples, St. Francis of Assisi, the Shona of Zimbabwe, the Dalai Lama, and Mahatma Gandhi. Each piece is illustrated with one or two pages of artwork." — *Booklist*. Ages 5–adult.

*Penguin, 2002, 32 pp., hardcover \$15.99*

### **Ain't Gonna Study War No More: The Story of America's Peace Seekers**

by Milton Meltzer

Presents a history of pacifism and those who have protested against war, concentrating on war resistance in the United States from colonial days to the present and concerns about nuclear arms and terrorism.

*Random House, 2002, 304 pp., paperback \$8.99*

### **Big Momma Makes the World**

by Phyllis Root, illustrated by Helen Oxenbury

"In this sassy creation myth that tweaks the first chapter of Genesis, Big Momma 'roll[s] up her sleeves' and gets down to business. 'Light,' said Big Momma. And you better believe there was light. A pleased Big Momma views her handiwork and pronounces a refrain that echoes the King James Bible 'That's good. That's real good.' Root infuses her tale with a joyful spirit, and her lyrical vernacular trips off the tongue." — *Publishers Weekly*. Ages 4–8.

*Candlewick, 2002, 48 pp., hardcover \$16.99*



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# Torture a Few to Save Many?

by Malcolm Bell

Should the United States resort to torture in defending against terrorism? Suppose a man is in custody who knows where a bomb is ticking? The 9/11 attack has brought us to the unhappy point that both glib and responsible people are considering whether it may be appropriate to torture a suspect in order to save innocent people from great harm. The issue seems particularly pertinent for people who believe in peace, in nonviolent solutions, and in that of God in every torturer, victim, person who permits torture, and person who will die if the bomb goes off.

Last June 25–26, the Torture Abolition and Survivors Support Coalition International (TASSC) of Washington, D.C., held a conference, “On the Question of Torture: An Exchange of Views,” at Catholic University of America to consider these troubling questions. The many sponsors and endorsers included the Washington and Middle Atlantic Regional offices of American Friends Service Committee. Altogether about 200 people attended, about 50 of them survivors of torture from around the world. It was my privilege to help out as a volunteer.

TASSC International came into being in 1998. Sister Dianna Ortiz, OSU, who was a missionary from the United States who survived torture in Guatemala in 1989, is its director. Orlando Tizon, who survived torture in the Philippines, is the assistant director. TASSC began as a project of the Guatemala Human Rights Commission/USA (GHRC), and is now an independent organization.

According to Amnesty International, some 150 countries currently practice torture or ill-treatment of prisoners. Survivors are a minority, since torture kills most of its victims. Yet by conservative estimate, some 500,000 survivors live in this country alone. TASSC’s mission is “to

*Malcolm Bell, a member of Wilderness Meeting in Wallingford, Vt., is secretary of the International Mayan League/USA. He has written a book, The Turkey Shoot: Tracking the Attica Cover-Up, published in 1985.*

© 2003 Malcolm Bell

end the practice of torture wherever it occurs,” though Sister Dianna and the other speakers did not try to force this position upon the attendees.

TASSC also serves importantly as a mutual support group. Members representing 41 nations spent that week together. They nurtured each other in private. They lobbied public officials. Most of them have gotten to know each other at earlier TASSC gatherings. Their common experience of having been tortured, the pain they continue to endure, and their joy in each other’s company bind them together.

During each of the previous four years, TASSC held a 24-hour vigil in Lafayette Park opposite the White House on June 26, which is the day the United Nations has designated for international support for torture victims and survivors—which is ironic since a large majority of UN member nations practice torture. Following 9/11, however, such demonstrations have been banned. Since another vigil there was no longer possible, TASSC decided to have the conference instead.

Back in 1992, the GHRC put on another conference on torture. That was the first time that Sister Dianna had ever spoken in public about her ordeal. She was shaky, but powerful. The audience froze as she held up a razor blade and called it her special friend that promised the release she longed for from her nightmares, flashbacks, and pain. She has come a long way in the years since, thanks to her own determination and the help of people like Dr. Mary Fabri and many others. Two years ago, Dianna gave her razor blade away.

Dr. Fabri is the director of the Kovler Center for Survivors of Torture in Chicago. She became Dianna’s therapist and accompanied her on two devastating trips back to Guatemala in 1992 and 1993 to testify in court and retrace the route of her abduction. As Dianna did that, her mind plunged her back into being repeatedly raped and burned, beset by rats, and soaked in blood spurting from another woman, so that Dr. Fabri later said she actually saw Dianna undergoing torture. The Sunday before the conference Dr. Fabri took all

the survivors who had arrived by then out to dinner. She says she likes to take the survivors out every year. Later she helped to lead the conference.

The program booklet included quotes that provoked thought and suggested how darkly the issue is already looming over us:

The truth is that many Americans’ safety today is in the hands of men willing to shoulder this burden [of torture]. They are not sadists or homicidal, are instead fulfilling a profound, if tragic, duty. —*Matt Miller, Morning Edition, April 9, 2002*

I remain a prisoner of history . . . wives witnessed the live dismemberment of their husbands. Fathers were . . . forced to rape their daughters and sons were forced to rape their mothers . . . men were crucified to doors. Children were decapitated while their mothers watched. —*survivor from Bosnia*

Torture is bad. . . . Keep in mind, some things are worse. And under certain circumstances, it may be the lesser of two evils. Because some evils are pretty evil. —*Tucker Carlson, CNN, “Crossfire”*

Will torture go away? No, it never will. It stays with you in your body and mind, forever. You may forget for an hour or a day, or two days, but it always comes back to you. It has become a part of you as long as you live. —*survivor from Ethiopia*

If you’ve got the ticking bomb case, the case of the terrorist who knew precisely where and when the bomb would go off, and it was the only way of saving 500 or 1,000 lives, each democratic society would, has, and will use torture. —*Professor Alan Dershowitz, Jan. 20, 2002*

But if a country’s . . . values rest on the dignity and human rights it guarantees, that country cannot permit torture, not even in extreme situations . . . a soldier or policeman who tortures other people in the name of his country is destroying that country, not protecting it. —*Jurgen Moltmann, theologian*

The ticking bomb case that Prof. Dershowitz cited is commonly used as a reason for legalizing torture, but experi-



ence in the real world teaches that where torture occurs, many thousands endure agony, yet few, if any, ticking bombs are defused. A survivor from Greece pointed out that torture is a tool, not for hearing the truth, but for hearing what the torturers want to hear. Most victims are tortured, not to obtain information, but to inflict gruesome deaths that exert social control and keep potential dissidents in line. And most torturers seem to feel they are doing a necessary and patriotic job for their country. At the time of the conference, the U.S. was not known to have tortured any terrorist suspects, though it had reportedly had some of them shipped to other countries to be tortured. A lawyer told the audience that this is just as crimi-

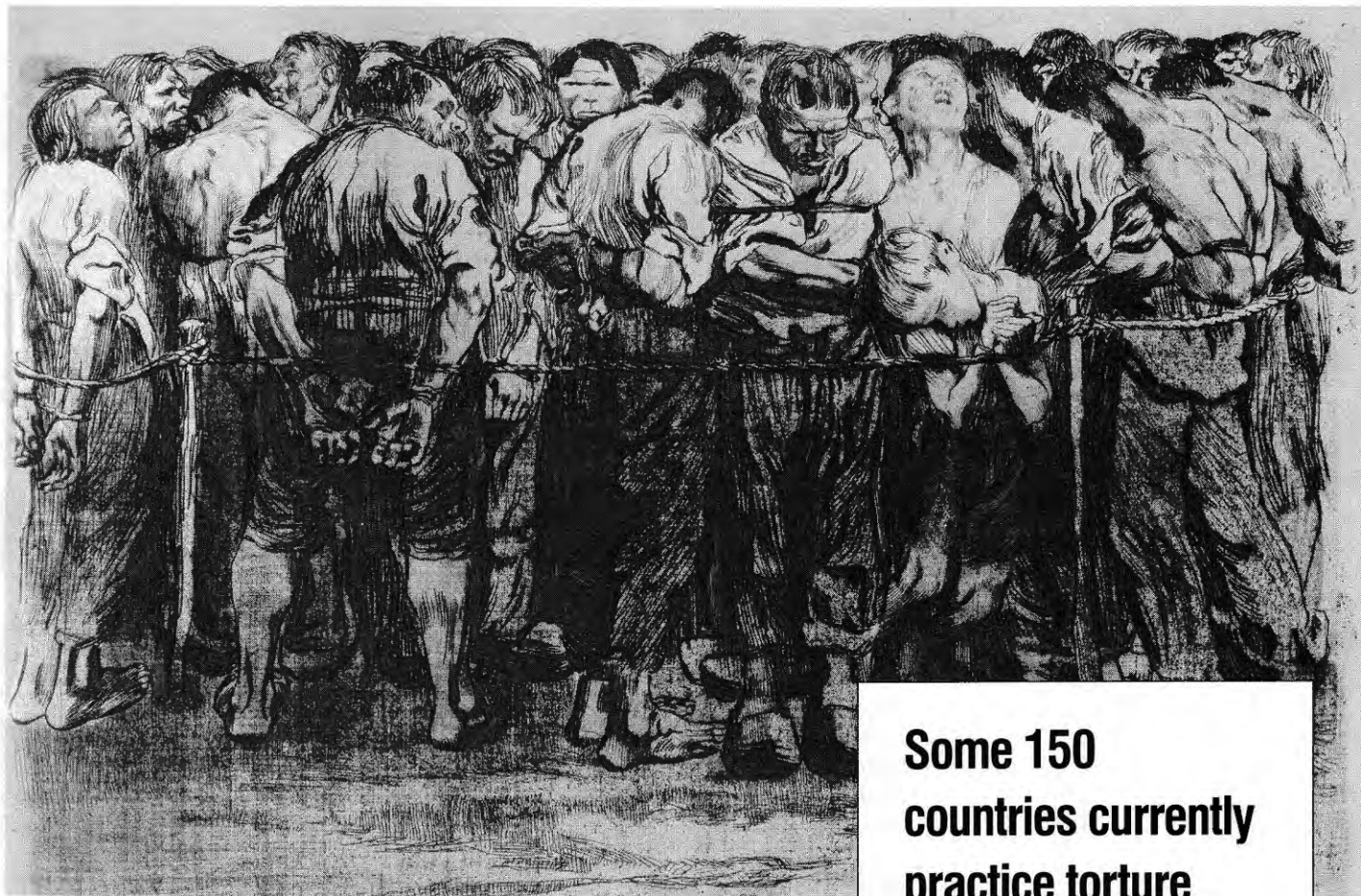
nally as performing the actual torture. I might add that it sounds like hiring a hit person to do your dirty work.

Ariel Dorfman, who is a Chilean poet, novelist, and playwright, gave the opening talk. "What times are these?" he asked, referring to the prevalence of torture. "What kind of a world do we live in?" He had supported the elected President of Chile, Salvador Allende, whom U.S.-backed General Augusto Pinochet violently overthrew in 1973, beginning a reign of terror that "disappeared," tortured, and killed thousands. Salvador Allende died in the coup; Ariel Dorfman was exiled.

Through the day, one survivor after another talked about torture or its effects. Some of those effects were evident in the room, as speakers wept, apologized for weeping, and continued their accounts. I was often close to tears. I knew, yet knew I could not know, the price they were paying to make their stories known. Some survivors listening to them buried their heads in their arms or left the auditorium. TASSC had thoughtfully provided two recovery rooms.

A journalist from Colombia related that expected to live. What caused him to weep, though, was telling us about the perplexity and pain that his arrest and torture caused his children. His daughter still cries easily and sleeps with the light on.

A woman wearing a striking blue dress and turban of her Ogoni people of Nigeria told how a major company has taken \$30 billion worth of oil out of their land in recent decades, ruining the land, with great harm to the people who live on it. They have no electricity or running water and must pump any gas for their vehicles by hand. What price oil? Some 3,000 of her people have been killed, 20 villages have been razed, and more thousands have been disappeared or displaced, while the security forces enjoy impunity for these



*"The Prisoners" by Käthe Kollwitz*

**Some 150 countries currently practice torture or ill-treatment of prisoners. Survivors are a minority.**

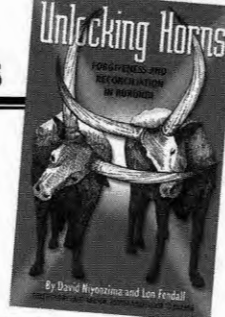
after he was tortured in 1976, his partner, his friends, and all of his family except his mother rejected him. Twenty years later he was arrested for videotaping soldiers as they attacked some peaceful protesters. His son, 5, saw soldiers beating him on the TV news. Later they crushed one of his testicles and burst his liver; he was not

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crimes. She, too, wept as she told of a commander who bragged that villagers may run but they cannot escape his men's machine guns.

The statement of a Peruvian woman had to be read because the U.S. Embassy had denied her a visa. When the woman was 15, she saw the police arrest her brothers, who were 17 and 14. Then she and her mother had to identify their battered bodies, which were caked with blood and earth and wet with urine. They had been shot where the bullets would inflict pain but not death.

Each was missing an eye. There was brain matter in their hair.

Wednesday began with a moving litany that featured candles, which are Dianna's trademark. About 150 of them flickered in glass cups that had paper bands around them, each bearing the name of a country that practices torture or ill treatment of prisoners. The audience held the candles. A man and a woman on the podium took turns chanting the names of the countries while the man slapped out an urgent rhythm on a drum and people played flutes behind them. After each four or five names, the audience chanted, "We remember. . . ." When the name on your candle was chanted, you stood up, until eventually we were all standing. As a Quaker, I am somewhat detached from ritual, but this was strong. It took a long time. It gave me a new sense of how many people do unimaginable things to their own people—to our own people, since Amnesty International has placed the United States on the list.

More survivors spoke. So did Rep. Jim Moran (D-Va.). Every member of Congress had been invited. Two sent statements, which were read, but he was the only one who showed up. When he mentioned the problems caused by U.S. "exceptionalism and individualism," the audience clapped. Looking taken aback, he said he hadn't expected that to be an applause line.

The survivors presented a statement of their concerns about torture and ways to oppose it. As the afternoon passed, more and more survivors asked for and were given the microphone to read poems that the conference itself had moved them to write. It was an inspired response, a fitting cap for an intense two days.

In October 2002, Orbis Books published Dianna's memoir, *The Blindfold's*

**Torture is a tool,  
not for hearing the  
truth, but for hearing  
what the torturers  
want to hear.**

*Eyes: My Journey from Torture to Truth.* The book is an unflinching account of what it's like to survive torture—her guilt, distrust, ghosts and demons that haunted her days and destroyed her nights, her recurring urge to seek peace in death. Yet the book, like the conference, is ultimately uplifting. Dianna, like the other survivors who spoke, has persevered. She has expanded her ministry from teaching Mayan children in a remote hamlet to leading a quest to end torture "wherever it occurs."

The enormous importance of TASSC International and its mission came home to me during this powerful conference. Survivors of torture speak with unique authority. As our government considers legalizing torture, their voices must be heard. Scattered around alone, they are like sticks unheeded and easily broken (though Dianna wasn't). But bound together by TASSC, they constitute a significant force, a stout girder in a bridge to a torture-free world. (For more about TASSC, see [www.tassc.org](http://www.tassc.org)).

And what of people who respect that of God in every person and espouse non-violent solutions? Will Quakers form another girder in that bridge? It is said that one's idealism varies inversely with one's distance from the problem. The answer to the question of torture may be clearer in principle than in practice, as the answer has been for the war against terrorism—the war that spawned this question about torture in the first place.

Since Scott Simon's article in *FRIENDS JOURNAL* (Dec. 2001) in support of that war inspired many comments from readers, I thought it would be of interest to ask him what he thinks about using torture. He replied, "I do not believe that torture is justified. My objection is not just moral. I think there is a great deal of practical evidence . . . that evidence obtained by

to add a caution: "If someone was captured who possessed information that could save the life of my wife or children (or for that matter Dianna Ortiz), and they refused to divulge that information while a bomb ticked away, I would be tempted to want to torture that gangster myself, rather than stay faithful to my beliefs. Anyone who is certain that their convictions would be undimmed in that situation is, I think, just not being honest with themselves."

The news since the June conference has borne out the participants' fears. On December 26, 2002, the *Washington Post* reported that American Special Forces and the CIA have tortured al-Qaida and Taliban prisoners held abroad—beating them up, confining them in tiny rooms, blindfolding them and throwing them into walls, tying them up in painful positions, gagging them and binding them to stretchers with duct tape, and depriving them of sleep—or turned them over to countries like Egypt, Morocco, and Jordan for more brutal tortures. Some U.S. officials expressed confidence that the U.S. public would agree with them that these measures are just and necessary. Though this news report seems well authenticated, it has passed almost unnoticed. It has also been reported that after U.S. citizen John Walker Lindh was captured in Afghanistan among the Taliban in December 2001, he was taped to a stretcher at times and was kept cold, hungry, sleep-deprived, and in total darkness in a steel shipping container.

The debate over torture heated up with the capture of Khalid Shaikh Mohammed, an alleged al-Qaida mastermind, in Pakistan on March 1. The CIA took him to another country where, according to a report in the *New York Times* on March 4, it used "every means at its disposal, short of what it considers outright torture, to try to crack him." It has not been disclosed what means the CIA considers to meet this criterion, or whether nationals of another country applied other means during the interrogation.

If and when terrorists strike again, the question of whether our government will legalize torture and approve even more extensive use of it seems certain to grow more pressing. The question seems likely to challenge Quakers, as it will challenge others. It is not too soon to consider the question earnestly and prayerfully. □

FRIENDS JOURNAL May 2003

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## A TRANSFORMING EXPERIENCE

by Peg Morton

I am one of thousands who participate in the powerful nonviolent movement to close the Western Hemisphere Institute for Security Cooperation (WHISC), formerly the Army School of the Americas (SOA), located at Fort Benning in Georgia. This school has trained military personnel from all over Latin America since the 1940s. Many have been documented for leadership and participation in massacres, assassination, torture, and disappearance.

Over 70 people in this movement to close the school have served time in prison after participating in civil disobedience actions. Others have engaged in lengthy fasts. Thousands have crossed the line onto Fort Benning property illegally over a period of many years in solemn memorial procession and other actions, risking arrest, fines, and prison. This is in accord with the point, in the nonviolent philosophy of Gandhi and Martin Luther King Jr., to take suffering upon ourselves rather than inflicting it on others. We seek creative ways of dramatizing the record of this school.

I, too, committed civil disobedience in November of 2000 and originally assumed I would repeat such an action at each annual demonstration, thus risk-

ing a prison sentence. In April 2002, I received word that I was one of 43 called to trial, to be held in July. Accompanying this article is the trial statement I wrote—but in the end never needed to use. Before writing it, I found myself in a spiritual struggle that taught me some lessons.

In April, I was suffering from a broken arm and shoulder, and ongoing back pain, from surgery many months before. I had not intended to risk prison this year. A lawyer volunteering his services to the SOA Watch 43 was working to have my case dropped, but there was no guarantee. I dreaded a prison term, and felt that my witness would lead to that. Journaling, I sketched myself in tears, and prayed that I would feel God's arms wrapped around me, that I would be given strength.

A few days later, I accompanied my daughter to her church. The sermon was about the Ascension, and the pastor described the disciples, bereft, looking up as their beloved Jesus disappeared into the heavens. An angel appeared and firmly said, "Quit standing there. You have been taught. Now get to work. You will be given the strength to do what you need to do."

Somehow, this message entered me. My fears disappeared, and from then on I felt calm and in the Spirit. I knew that this work, to close the SOA, was my spiritual path, and that I would be given the strength to go wherever that path might take me. I was opened to insights that make me laugh, they are so obvious: I had thought I could choose when and how much I would

suffer. I could go to prison when I was ready. The ridiculousness of this feeling of control struck me. People who are massacred or survive massacres and brutality don't choose that. No one is given health tests to determine if they qualify for prison. Luck and my social class have given me life experiences of assuming that I am in control.

Spiritually and emotionally freed, I was able to focus enough to write a trial statement. As I waited to learn where my future would take me, I felt solid support from my spiritual and activist community, from the broader community of Eugene, Oregon, and from the national SOA Watch community that has formed around the need to get the school closed.

My case was dropped, a few days before I was to leave for Georgia. Thirty-six others received sentences, some for probation, most of them for



Photos by Linda Panetta/SOA Watch/NE, <soaune.org>

*Peg Morton, a member of Eugene (Oreg.) Meeting, is a former rural counselor with a comprehensive health center. She has been a civil rights activist (in Carbondale, Illinois) and a volunteer in a women's center. She is currently active in the Latin America solidarity and war tax resistance movements, and she finds herself "standing on street corners in vigils a lot nowadays." She authored a Pendle Hill Pamphlet, Walk With Me: Nonviolent Accompaniment in Guatemala. A different version of this article has appeared on the website <westbynorthwest.org>.*



# Educational Opportunities

2003 - 2004

EARLHAM SCHOOL of RELIGION

## SPECIAL EVENTS IN INDIANA

### Writing Colloquium Annual Conference

Dates: Oct. 24-25, 2003

Speakers/workshop leaders include Scott Russell Sanders and Haven Kimmel. For further information contact Peter Anderson, Ministry of Writing Colloquium 2003, Earlham School of Religion, 228 College Avenue, Richmond IN 47374; or 1-800-432-1377.

Location: Saint Meinrad Archabbey, St. Meinrad, Indiana

Cost: \$495 (includes room and all meals through lunch on Jan. 23)

Like contemplative prayer, writing begins with a long, loving look at what's real—a bird, the weather, another human being. And like contemplative prayer, the task of

that stillness? How do writers learn to listen for words that grow there? These questions will be considered experientially, in group writing exercises, and in conversation during this five day writing and prayer retreat. Participants will have opportunities to take part in contemplative worship as practiced by Friends, to experience chant and liturgy as practiced at a Benedictine monastery, and to write - in solitude and in community. For further information, contact Peter Anderson, PO Box #904, Crestone CO 81131, <otterson@fone.net> For information 1-719-256-5310.



### Peace Studies Forum

Dates: Thursdays during academic year

Time: 12 noon to 1:10 p.m.

Location: Dining Room, ESR Center

Informal presentations by guest speakers and conversation around current peace studies and social justice issues. A light lunch is provided. Jointly sponsored by Bethany Theological Seminary and Earlham School of Religion. Open to the public. For information call Lonnie Valentine 1-800-432-1377.

writing begins with listening. If there is a "place" where words come from, the contemplative finds it in stillness. How do writers cultivate

### Writer As Contemplative: a writing and prayer retreat

Dates: Jan. 19-23, 2004  
begins afternoon Jan. 19, concludes noon Jan. 23

## COMING EVENTS

### Annual Pastors Conference

Dates: Sept. 29-30, 2003

Contact Jay Marshall, ESR, <marshja@earlham.edu>

### Annual Spirituality Gathering

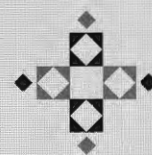
Contact Stephanie A. Ford, ESR, <fordst@earlham.edu>

### Annual Quakers in Pastoral Care & Counseling (Q.P.C.C.)

Contact Jay Marshall, ESR, <marshja@earlham.edu>



Please skim these events and courses to see if your plans include an ESR event or course this year.



EARLHAM  
SCHOOL of RELIGION

## RICHMOND CAMPUS INTENSIVE COURSES

### AUGUST

#### **Educational Ministries in the Local Meeting or Church (ATST 252 EA)**

Instructor: Phil Baisley

Dates: Aug. 4-15, 2003

This course, with a high degree of practicality, presents models and strategies for developing effective educational ministries within a variety of settings in local meetings or churches. 3 semester hours

#### **Introduction to Spiritual Formation (SPST 101EA)**

Instructor: Stephanie Ford

Dates: Aug. 4-15, 2003

This course has several significant goals related to (1) becoming oriented to the distributive theological model of ESR's *Access* program as well as (2) exploring the personal and corporate spiritual journey as the experiential grounding for ministry. 3 semester hours

#### **Aspects of Writing as Christian Ministry (ATST 121)**

Instructor: Peter Anderson

Dates: Aug. 4-15, 2003

This course introduces the concept of writing as a public ministry. Students look at writing through Christian history, study the Friends tradition of publishing as ministry, and examine types of public ministry using writing - such as publication, in therapy and/or

recovery groups, at writing clubs in local congregations, and more. This class works on basic writing skills and the idea of writing to express. 3 semester hours

#### **Discernment of Call & Gifts (ATST 339EA)**

Instructor: Stephanie Crumley-Effinger

Dates: Aug. 4-15, 2003

This course is designed to provide the opportunity within the ESR curriculum to reflect on how God has been and is now present in students' lives, calling and preparing each for ministry that fulfills their unique potentials and offers them in service to the world. The aim of the course is to teach through students' own experience ways that can be used with other individuals and communities who are seeking to discern God's leading. This course is a prerequisite for Field Education for Ministry. Prerequisite: SPST 101. 3 semester hours

### SEMESTER ONE WEEKEND INTENSIVES

#### **New Testament Exegesis (B 302)**

Instructor: Rick Gardner

Dates: To Be Announced

An introduction to the theory and practice of New Testament exegesis, utilizing a particular book of the New Testament as case material.

Careful attention will be given to the various worlds of exegetical inquiry—the world within the text, the world behind and around the text, and the world in front of the text. Prerequisite: B/BIST-102. 3 semester hours

#### **Gospel of John (B 304)**

Instructor: J Borchert

Dates: To Be Announced

A literary and theological study of John's gospel. Literary issues to be considered include the gospel's plot, character development, and extensive use of irony. John's most distinctive theological concepts and formulations will also be considered, including realized eschatology, the incarnation of the Word, and Jesus as the life and the light of the world. Prerequisite: B-102. 3 semester hours

### JANUARY

#### **Sermon on the Mount (B-211)**

Instructor: Rick Gardner

Dates: Jan. 5-16, 2004

A study of the classic Gospel text known from ancient times as Jesus' Sermon on the Mount. Attention will be given to the form and rhetoric of the Sermon, to its roots in the social world of formative Judaism and early Christianity, and to its contribution to the peace emphasis of the believers' church tradition. 3 semester hours

#### **Time, Money & God (M270)**

Instructor: David McCreath

Dates: Jan. 5-16, 2004

The purpose of this course is to provide the student with biblical and theological information so that he or she may more effectively lead a congregation in developing stewardship as an essential in faithful discipleship. Attention is also given to particular implications of stewardship theology in the daily

life of persons, communities, and nations. 3 semester hours

#### **The Meaning of Youth Ministry (M 000)**

Instructor: Russell Haitch

Dates: Jan. 5-16, 2004

This basic course looks at the period of youth and the person of the youth minister, as well as the ministry to which youth themselves are called within church and society. Attention will be given to the theological themes implicit in today's social, psychological and cultural trends. How can youth ministry transform rather than simply reproduce these dynamics? 3 semester hours

### SEMESTER TWO WEEKEND INTENSIVES

#### **Music in Worship (M212)**

Instructor: Nancy Faus

Dates: To Be Announced

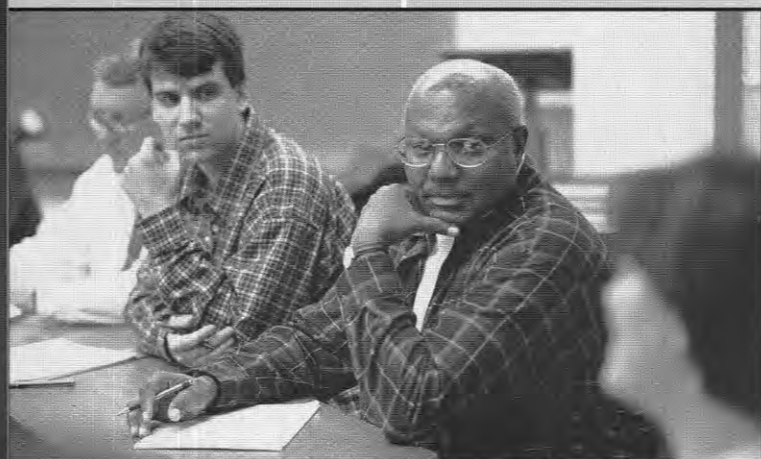
A study of hymnody—the theology, the music, the singing of hymns—with special emphasis on the function of music in the life of the local congregation. Historical and contemporary music will be surveyed, including not only American "mainline" church music, but music from various cultures and traditions. The course also includes a look at the relationship of musician and non-musician, pastor and layperson, congregational involvement, choir, and instrumentalists, all within the worship experience. Problems of the small and large congregation will be discussed. 3 semester hours

#### **Administration, Leadership, Organizational Behavior (M260)**

Instructor: Lowell Flory

Dates: To Be Announced

This course is designed for students who are preparing for leadership in traditional and nontraditional min-





istry settings. Emphasis will be placed on an understanding of leadership philosophy and behavior, organizational development concepts and skills, and practical aspects of program management. Attention will be given to the way groups make decisions, organize for mission, and deal with conflict. 3 semester hours

## M A Y

### Travel Seminar: Taizé (I 203)

Instructor: Nancy Faus

Dates: To Be Announced

A trip to Taizé, France with some days in Paris will have students crossing cultures and comparing religious history - current and past. In Taizé we will live in the community partaking of prayer, meal preparation, and Bible and small group study with the brothers and other international visitors. This community's mission is focused particularly on young people under 30 years old throughout the world. 3 semester hours

### Emergency Pastoral Care (ATST 328EA)

Instructor: To Be Announced

Dates: May 17-28, 2004

This course examines common life events and precipitating factors that lead persons and families into crisis. Guidelines for identifying signs, causes, and stages of crisis and offering pastoral care to such persons are explored. Natural disasters, self-care, referral, and helpful responses of faith communities are also covered. Prerequisite: Introduction to Pastoral Care (ATST 119) or permission of the professor. 3 semester hours

### Quaker Spirituality (SPST 244EA)

Instructor: Stephen Angell

Dates: May 17-28, 2004

Using various methods in addition to reading, the course will provide a

general introduction to both traditional and modern Quaker spirituality. Among the matters for consideration are: forms of religious experience; the nature of the Light Within; conviction, conversion and the cross in their Quaker understanding; silence, worship and the spoken ministry; leading, testimony and the nature of discipleship; the art of discernment; and the senses in which Quakerism can be said to be an essentially mystical way of life. 3 semester hours

### Christian Reconciliation (PJST233)

Instructor: Lonnie Valentine

Dates: May 17-28, 2004

This course combines the theoretical and practical study of reconciliation. We will study a variety of models in conflict resolution and begin to construct our own models of reconciliation. Students will also be introduced to practical experience in seeking to resolve conflicts. In this way, we seek to address theoretical issues with practical concerns. 3 semester hours

### Work of the Pastor II (ATST 250EA)

Instructor: Phil Baisley

Dates: May 17-28, 2004

This course emphasizes the day-to-day ministry of pastoring. Primary foci are: the candidating process, visitation ministry, weddings and pre-marital counseling, and funerals and grief care. Discussions of principles, as well as opportunities for practice, are integral to this course. 3 semester hours

### Word, Words & Transformation (ATST 332)

Instructor: Peter Anderson

Dates: May 17-28, 2004

If working with words can transform us, how does that happen? How do we understand the relationship between our words

and God's Word? And how does that understanding shape our approach to writing as a means of growth, as a form of therapy, or as a means of spiritual practice? Beginning with some theological reflection on the creative nature of the writing process, and some consideration of transformational experience as described by other writers, this class will explore various understandings and applications of writing as a form of therapy and/or ministry. Students will consider ways in which they might develop

their own writing practice. 3 semester hours

### Group Spiritual Direction (SPST 337)

Instructor: Stephanie Ford

Dates: May 17-28, 2004

The course is designed to provide the necessary theory, experience, and practice to gain the basic knowledge and skills to become effective leaders of small groups gathered for spiritual nurture or direction. Prerequisite: SPST 101 or F 110. 3 semester hours

## ESR ACCESS COURSES:

*On-line or Intensive courses in Richmond (see Richmond August and May) and four regional areas. Full or part-time program available.*

### ON-LINE SEMESTER ONE

#### Introduction to Old Testament (BIST 101EA)

Instructor: Jay Marshall

Dates: Aug. 28-Dec. 5, 2003

This course introduces students to the diversity of literary and theological traditions in the Old Testament. Attention will be given to the formation and roles of these traditions in the context of the life, history and faith of the people of Israel and to their function in contemporary life and faith. 3 semester hours

#### Introduction to Pastoral Care (ATST 119EA)

Instructor: To Be Announced

Dates: Aug. 28-Dec. 5, 2003

Pastoral care is examined in its historical and theological roots, its context in the community of faith, and the personal qualities of the caregiver. Skills are addressed with skill building included. Special attention given to persons with loss and grief, physical and emotional distress, and issues in marriage and family. 3 semester hours

#### Introduction to Theology (THST 101EA)

Instructor: David Johns

Dates: Aug. 28-Dec. 5, 2003

This course explores the nature and purpose of contemporary theological reflection within the Church and in relation to other disciplines. The course focuses on key problems that are presented to theology by its own history and by contemporary culture and the range of solutions to these problems offered by various contemporary theological orientations, such as those of evangelical, process, liberation, neo-orthodox, and revisionist perspectives. Significant attention is given to learning the processes of theological reflection. 3 semester hours

### ON-LINE SEMESTER TWO

#### Introduction to Peace & Justice (PJST 101 EA)

Instructor: Lonnie Valentine

Dates: Jan. 28-May 9, 2004

This introduction to the Peace and Justice program explores contemporary conflict by applying prin-

*Continued on back page.*



*ESR ACCESS continued from previous page.*

ciples of peace and justice to each of ESR's four core areas of religious studies: Bible; Theology; Church History; and Spirituality.

3 semester hours

### **Work of the Pastor I (ATST 150 EA)**

Instructor: Phil Baisley

Dates: Jan. 28-May 9, 2004

This course emphasizes the personal side of pastoring. Topics will include maintaining one's spiritual focus, the pastor's family, building

relationships within a congregation, and identifying one's philosophy of ministry. While designed for new pastors or those planning on becoming pastors, this course will also be helpful to students who have been working in congregations for some time. 3 semester hours

### **Quaker Life (HCST 107EA)**

Instructor: Stephen Angell

Dates: Jan. 28-May 9, 2004

This course deals with the institutions, practices, vocabulary, and

controversies characteristic of the Society of Friends. It scrutinizes the separate traditions of contemporary Quakerism from the standpoint of history and theology to note the stages whereby seventeenth-century Quakerism becomes what we have today. This process inevitably raises theological questions, and it is hoped to review both the distinctiveness of Quaker faith and practice, and some of the critical questions that can be posed to it. 3 semester hours

ation. We will study a variety of models in conflict resolution and begin to construct our own models of reconciliation. Students will also be introduced to practical experience in seeking to resolve conflicts. In this way, we seek to address theoretical issues with practical concerns. 3 semester hours

### **Ministry Among Unprogrammed Friends (ATST 244EA)**

Instructors: To Be Announced

Locations: Regional Sites

Dates: Jan. 5-16, 2004

This course provides a full discussion of the way Friends who do not call pastors understand the vocation to ministry. Examination of official practice in yearly meetings and of the wide range of activities that can be called "ministry" from the spoken word to personal service of various kinds. Effort is made to identify and describe the forms of ministry to which Friends increasingly feel themselves called, both to help the personal discernment of students and to stimulate the thinking of the nonpastoral branch of the Society. 3 semester hours

## **OFF CAMPUS INTENSIVES**

*October and January Intensive courses are offered in Greensboro, NC; Marshalltown, IA; Pasadena, CA; and West Hartford, CT.*

### **OCTOBER**

#### **Quaker Beliefs, (THST 240EA)**

Instructors: Stephen Angell and  
To Be Announced

Locations: Regional Sites

Dates: Oct. 20-31, 2003

This course seeks to provide: working definitions of the particular terms used in Quaker discourse, like "light," "testimony," "distinctives;" an understanding of the reasoning behind distinctive Quaker doctrines and practices; and an assessment of how Quakerism relates to the wider theological

tradition. Underlying these elements there are the wider questions of whether there is or could be a "normative" Quakerism, and what the authority of tradition is among Friends. 3 semester hours

#### **Christian Discipleship & Living in Spirit (SPST 333EA)**

Instructors: To Be Announced

Locations: Regional Sites

Dates: Oct. 20-31, 2003

This course examines the Christian faith journey from commitment to mission. Turning points will be identified in the journeys of Jesus'

disciples before and after Pentecost, in the lives of class participants, and in persons known for their Christian faithfulness. A clearer picture of the process will become the basis for discerning how ministers guide persons and congregations toward maturing in the Christian life. Prerequisite: SPST 101 or F 110. 3 semester hours

### **JANUARY**

#### **Christian Reconciliation: Conflict Resolution in Church and World (PJST 233EA)**

Instructors: To Be Announced

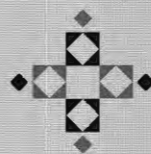
Locations: Regional Sites

Dates: Jan. 5-16, 2004

This course combines the theoretical and practical study of reconcili-



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*Photos from the November 2002 nonviolent action to close the SOA (WHISC) in Ft. Benning, GA. Page 26: A participant carries a cross for one of the victims of violence by SOA-trained military. Above: College students in prayer for the victims. Page 28: The group processes toward Ft. Benning.*

3-6 months in prison, plus a fine. They are walking on an important spiritual path, spiritually and practically supported by hundreds of others.

## Draft Trial Statement

In November 2000, I crossed the line into Fort Benning and received a five-year "ban and bar" letter, instructing me not to enter onto Fort Benning property for five years, or I would risk up to six months in prison and up to a \$5,000 fine.

At that time, members of my affinity group had draped ourselves in black and carried dolls, wrapped for burial, each one representing a child who was massacred in Guatemala in the early 1980s. We buried these dolls, wailing until the military police arrested us. I carried small rag dolls who represented the sibling and mother of a Maya Achi young man whom I know personally. He was about ten at the time of the 1982 Rio Negro massacre. His parents and all but one of his siblings were massacred. He watched his baby brother be slaughtered. His community had protested the World Bank-funded Chixoy dam that was to flood their, and many other, prosperous communities. The result was this and several other massacres. This was during the period of the dicra-

torship of General Lucas Garcia, who is a graduate of the SOA—now WHISC.

There is overwhelming evidence of military authorship of almost all (around 90 percent) of the massacres, assassinations, and disappearances of 200,000 people in Guatemala over a 30-year span. Yet these military officers have never been brought to trial. The SOA (WHISC) has never taken responsibility for its part in these massacres; nor has it stood behind those who would bring the perpetrators to trial. My Maya Achi friend is attempting to secure justice in this regard and receives almost daily death threats.

In November 2001 I had planned to risk arrest and prison by violating my previous "ban and bar" letter and crossing the line. However, I changed my mind because of slow healing from back surgery. I visited my brother-in-law, who served in the Navy in World War II and later in the reserves. He is heartsick, and does not believe his beloved country could have been involved in such atrocities. He urged me to visit the "new" school.

When I learned that the school had issued an invitation for the public to attend workshops there, I hopped in our van. We were stopped just over the line, and I realized I had, after all, violated the terms of the "ban and bar" letter. A Catho-

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An angel appeared and  
firmly said, "Quit  
standing there. You have  
been taught. Now get to  
work. You will be given  
the strength to do what  
you need to do."

lic Sister and I were arrested and pro-  
cessed, and given "permanent ban and bar  
letters." Our arrest warrants indicate that  
we "willfully" crossed the line. This was  
not the case.

If I am sentenced to serve in prison, I  
will do so with the realization that no one  
who was massacred planned that. I will  
feel honored to stand beside those who are  
courageously working to bring the perpe-  
trators to trial.

I am a war tax resister, not willing  
voluntarily to pay a fine to a government  
so deep in military slaughter and buildup.  
I would be quite willing to donate the fine  
to a worthy, life-giving cause, such as Af-  
ghan relief. I would be unwilling to prom-  
ise not to cross the line again. I am com-  
mitted, in the best way I know how, to  
follow the leadings of the Spirit.

But, I must demand, why is the focus  
of the court system, and the military base,  
on those of us who nonviolently seek to

draw attention to such a despicable his-  
tory, when so many authors and perpe-  
trators of massacres, assassinations, disap-  
pearances and torture throughout Latin  
America, walk freely and with complete  
impunity?

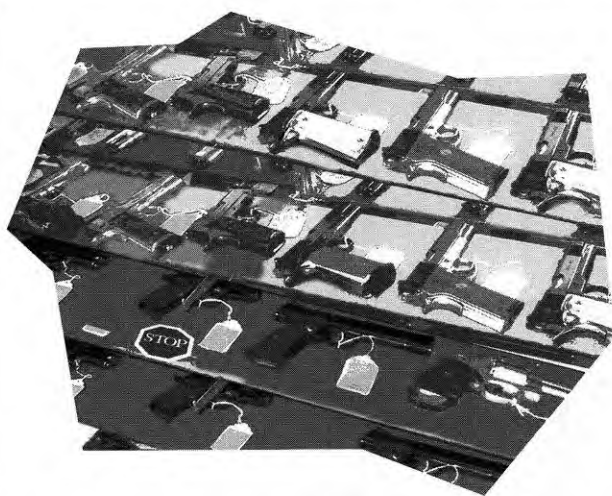
I am reminded that, as individuals,  
when we commit acts that are harmful to  
others, we are invited to confess openly,  
and to seek forgiveness. Institutions  
throughout history have authored atro-  
cious crimes. As human beings, we are  
flawed. I would urge the United States  
Department of Defense and the school  
itself publicly to denounce its past in-  
volvement in Latin American atrocities,  
and to seek forgiveness. Authors and per-  
petrators must be encouraged to do the  
same, and they must be brought to trial.  
In addition, the survivors of massacres,  
assassinations, torture and disappearance,  
must receive generous restitution, so they  
are truly able to find their way out of  
poverty. The policies of the U.S. govern-  
ment must abolish all participation in the  
slaughter of innocent people. We should  
truly seek economic instruments that lead  
to the alleviation of poverty around the  
world.

"How beautiful, sincere lament, the wis-  
dom born of tears,  
The courage called for to repent the blood-  
shed through the years.  
America! America! God grant that we may  
be  
A nation blessed with none oppressed,  
true land of liberty."

—Miriam Therese Winter, 1993







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Overall Morningstar Ratings <sup>TM</sup> (As of 2/28/03) <sup>2</sup>	
Pax World Balanced Fund	★★★★★
Pax World Growth Fund	★★★★★
Pax World High Yield Fund	★★★★★

1. "A Tough Time to Talk of Peace," The New York Times, 2/12/02. 2. Past performance does not guarantee future results. Ratings are as of 2/28/03 and are subject to change every month. For each fund with at least a three-year history, Morningstar calculates a Morningstar Rating<sup>TM</sup> based on a Morningstar Risk-Adjusted Return 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 share class is counted as a fraction of one fund within this scale and rated separately, which may cause slight variations in the distribution percentages.) The Overall Morningstar Rating for a fund is derived from a weighted-average of the performance figures associated with its three-, five- and ten-year (if applicable) Morningstar Rating metrics. Pax World Balanced Fund received 3 stars for the 3-year period, 4 stars for the 5-year period and 4 stars for the 10-year period as rated against 732, 580 and 150 U.S.-domiciled Domestic Hybrid funds, respectively. Pax World Growth Fund received 3 stars for the 3-year period and 3 stars for the 5-year period as rated against 519 and 354 U.S.-domiciled Mid-Cap Growth funds, respectively. Pax World High Yield Fund received 4 stars for the 3-year period as rated against 302 U.S.-domiciled High Yield Bond funds. Investment return and principal value may rise or fall so that shares, when redeemed, may be worth more or less than their original cost. March 2003. Distributor: H.G. Wellington & Co., Inc.



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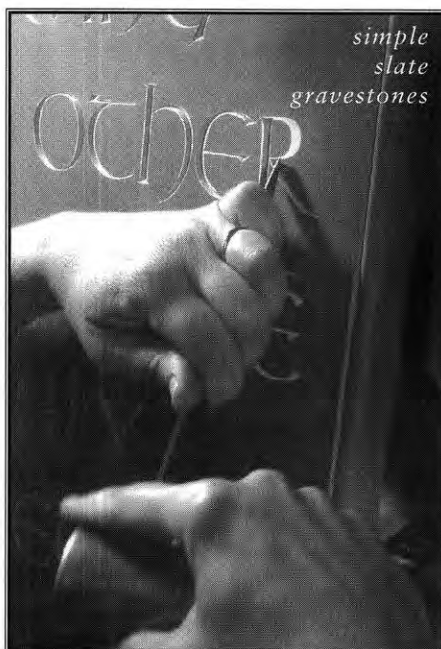
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## Witness

# Meeting Quality People

by Melinda E. Glines

I have just gotten home from a long day at the family health clinic when the phone rings.

"This is Stephanie from Great Expectations," a friendly voice says. "What are you doing to meet quality single people these days?"

"Nothing, really," I admit, trying desperately to think of a way to escape.

"We know how hard it is to meet quality people," Stephanie continues cheerfully. "So we do all the work. We screen our members carefully, so you can be assured of meeting only the best through us. What do you do?"

"I'm a medical student."

Stephanie is thrilled and tells me that most of her clientele are professionals with advanced degrees. She is convinced I will have a great time with their service. Her enthusiasm, I have to admit, is infectious.

She is talking about head shots and videos. Something she has said bothers me, but I can't figure out what it is. I remember my day in the clinic.

I set the bone of a 3-year-old boy with a fracture that was ten days old. A deep cut from a different accident gaped on his forehead—it should have been stitched immediately, but it was too late now. His mother had smeared lipstick and bleached hair with two-inch roots. She seemed caring but distracted.

"I worry about him," I told my attending afterwards. "I don't think he's growing up in the happiest, gentlest home."

"I worry about *her*," she told me. "Can you imagine, bringing him in a week and a half later?"

Next, I had seen a 70-year-old man from Mexico who had never been to a doctor before. "He's very nervous," his granddaughter told me. Around his neck were a dozen amulets: tiny cloth bags, a wooden crucifix, and metal saints with multicolored auras. His history and physical examination suggested chronic hypertension and raging diabetes, but he assured me, smiling, that he had always felt completely well, apart from his daily headaches.

Then, there was a 40-year-old woman with

schizophrenia, brought in by the caretaker at her board and care facility for her annual visit. She had the slow speech of someone taking long-term psychotropic medications and the bad teeth of a chronic smoker. The caretaker, who had known her for years, could tell me every detail of her history and questioned me closely about possible interactions between the medications she was taking. But she, my patient, stared blankly in answer to my questions.

I remember my frustration with each of these patients—those who are not well-cared for, do not take good care of themselves, or simply cannot do so. It is much harder to look after these patients than the ones who do everything right. There is so little we can do to fix the bigger problems in their lives.

I don't think my small patient with his broken arm would be considered to be among "quality people"—at least not if judged by the quality of the care he is receiving at home. And I can't picture my 70-year-old patient on his first doctor's visit making the grade—he does not even speak English. Or my patient with schizophrenia with her blank silences; surely mental illness would be a disqualifier.

And I remember going on rounds last week with a physician who held two crisp, new \$20 bills in his hand, magician-like. "Which one of these is worth more?" he asked his startled medical students. "They're the same," somebody mumbled. The doctor-magician threw one of the bills on the scuffed hospital floor and stomped on it viciously. "Which is worth more now?" Silence. "Neither one," he said. "No matter what a person looks like, what kind of shape they're in, how they've been treated—every human being has the same worth. Remember that."

I snap out of my stupor. On the phone, Stephanie has moved on to the joys of romantic evenings with dark, handsome, professional strangers. "Would you like to join our membership and start meeting some quality people today?"

"No, thanks, Stephanie," I say, my words and senses finally returning. Hanging up, I feel a flash of gratitude for a job that lets me meet plenty of quality people every day. □

*Melinda Glines is a member of Strawberry Creek Meeting in Berkeley, Calif. Now a resident physician, she was a fourth-year medical student at University of California, Irvine College of Medicine when she wrote this reflection. Reprinted with permission from Western Journal of Medicine, September 2001.*

## Reflection

# Imagining the Impossible

by Pamela Haines

When I came upon a book about a nonviolent Islamic warrior from the Afghan border (*Nonviolent Soldier of Islam*, by Eknath Easwaran), I knew that I needed to read his story. Pakistan had been our family's home during my father's sabbatical year of teaching at the University of Peshawar in the 1960s, and I have felt connected to the region ever since. It's been a private connection. I never met anyone who had been there, and it seemed as far away and forgotten as a place could be.

Yet I remember everything—the hard-baked earth, the mountains that rose without warning to the northwest, the buses painted in psychedelic colors and festooned with bells and beads, the blank walls of mud that hid all the life of the houses within, the Old City with its bazaar overflowing with people and goods, the tailors squatting on the ground with their sewing machines. We were told not to bother learning the national language since everybody in Peshawar spoke Pashto instead. The women were enveloped in burkas, and the men stared—at 12, I was of marriageable age.

When the United States started to bomb Afghanistan a year ago, my little frontier border town that no one had ever heard of become front page news. Every story, every place name evoked memories and images. I could see the mountains and the mud-walled villages. I could picture the fighting in the hills, the refugee camps. The people were real.

The women had been kind, but the men had scared me. They were fierce. They made their own rifles up in the hill villages. They stared through you. It was not hard to imagine how easily their passion might be sparked by a sense of injustice. I knew these Pashtuns were warriors. I grieved at their violence, but was not surprised.

What surprised me, what rocked me to my foundations, was Ghaffer Abdul Khan. How could Islam, the Northwest Frontier of British India, and a nonviolent army exist in the same universe? Yet there he was in the book, a quiet giant of a man, looking calmly off into the mountains side by side with Gandhi. All I knew of British colonialism in that area had

*Continued on p. 34*

*Pamela Haines is a member of Central Philadelphia (Pa.) Meeting.*



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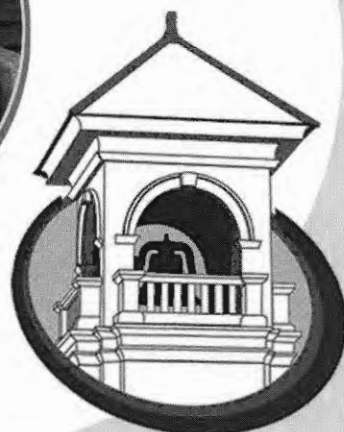
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# At Quaker House, WAR is our business. And business (unfortunately) is good.

Dear Friends,

Fayetteville, N.C.—At Quaker House we mostly hear from GIs by phone. But sometimes we get letters, like this one, which came handwritten on lined notebook paper last December:

*"My name is D\_\_\_\_, I'm writing from Afghanistan. On Nov. 1, 2001, I started my experience in the military (Army). At first, I was inspired by the goings-on of Sept. 11. I felt it was a way I could contribute to my country. So I enlisted. After 23 combat missions, serving with the 82d Airborne, I have come to a different place. I find my feelings have changed about the best way to make a difference.*

*"I graduated from the Infantry School, Fort Benning. From there I graduated from Airborne School and moved my wife P\_\_\_\_ and two children to Fort Bragg. Then I was still a believer in my decision to join the Army. In June 2002 I was deployed to fight the war on terrorism in Afghanistan. The change occurred after the combat missions. Just seeing the people and children's faces I realized that I can't pull the trigger. I'm writing to request a copy of the Conscientious Objector regulations for the Army. I hope to talk to one of your counselors when I get back to the States, around December\_\_\_\_. Thank you."*

This GI did talk to us when he got back. We worked with him as he wrote his CO claim (with answers to 25 probing official questions), and have walked with him through the lengthy process of interviews and investigations that follows. We don't know yet if his claim will be accepted (most are not), or what will happen if it isn't.

GI counseling is how Quaker House got started in 1969, in response to a plea from Dean Holland, a Vietnam-era GI at nearby Fort Bragg, for help in filing a CO claim. He had to hitchhike 80



**Dean Holland, Quaker House's first CO and first Director**

miles to Chapel Hill Meeting to find this help. Other meetings pitched in, organized Quaker House to continue the work, and named Dean Holland its first Director. In 2003, Quaker House remains as the only Friends peace project located beside a major military base. Support from meetings and Friends has kept it going, and is still very much needed.

After the Vietnam War and the draft ended, some thought that Quaker House and its free GI counseling wouldn't be needed anymore. Not so. Dissatisfaction with the military among "volunteers" has been widespread: 30 to 40 percent do not complete their enlistments. In 1994, Quaker House joined other GI counseling groups to create the GI Rights Hotline, to channel counseling calls through a nationwide toll-free number.

**(1-800-394-9544—pass it on!)**

Calls to the Hotline and Quaker House have burgeoned since then, as shown by this table:

## **Call Statistics for Quaker House and The GI Rights Hotline**

**2002** Total GI Hotline calls nationwide: **21,218**

(23% more than in 2001)

**Quaker House share** of this total: **4,067** calls.

(30% more than in 2001)

**2001**—Total Hotline calls: 17,267; QH total: 3,128  
(1999–2000 data incomplete)

**1998** Total GI Hotline calls: 4,140; QH total: 1,872

**1997** Total GI Hotline calls: 3,294; QH total: 1,231

**1996** Total GI Hotline Calls: 1,734; QH total: 727

**560% growth in Quaker House calls since 1996.**

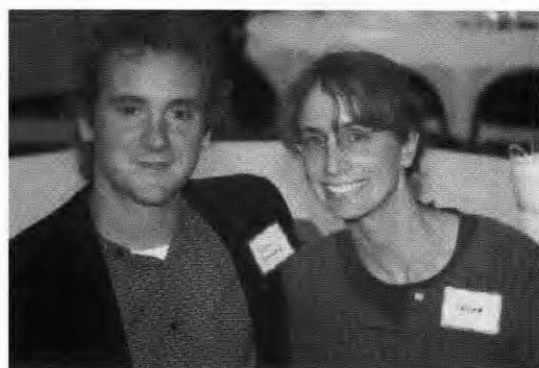
**1,225% growth in GI Hotline calls since 1996.**

(The Hotline began in 1994.)

More about the GI Rights Hotline at: [www.girights.com](http://www.girights.com)

activists: Steve Woolford and Lenore Yarger. They work the phones from their home, a Catholic Worker project in Siler City, N.C.

But we do more than GI counseling here. We also serve as a Friendly listening post, reporting to Friends from the contentious



**Steve and Lenore, our counselor-activists**

border between Military America and its increasingly alienated and anxious civilian counterpart.

In the early years, we helped dissident GIs publish underground papers and plan antiwar rallies. We also fended off FBI and Army Intelligence spying, and overcame the firebombing of our first house in May 1970.

With the onset of the war on terrorism, Quaker House has been put on a "war footing," to cope with a swelling GI call volume and to do our bit as a 21st-century center for peace education and action. This has been expensive, and the need for Friends' support has also increased.

Steve and Lenore have organized many peace vigils and nonviolent protests, earning a number of arrests along the way. Quaker House Director Chuck Fager works with a local peace group, and has conducted many peace workshops for Friends meetings.

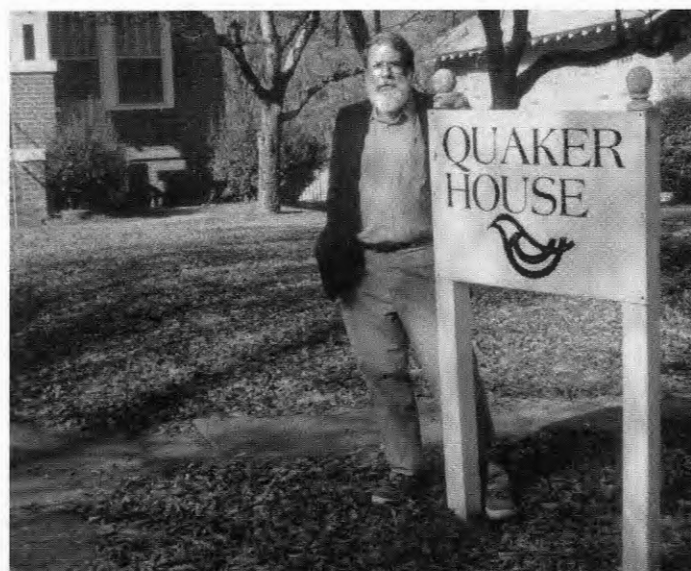
Quaker House is also gathering resources on peace concerns on our expanding website: <http://www.quakerhouse.org>. Among these are classic Quaker texts dealing with the Peace Testimony, its history and challenges, as well as current analyses of the impact of militarism on society at large, and on the GIs and families who bear its burden directly.

We've also created the **Draft-O-Meter** to help monitor the prospects for the return of the draft. Although the Defense Department and the White House currently oppose reviving a military

"preeminence," ensuring "homeland security," and hunting "evil-doers" will steadily build the demands on U.S. military forces, demands that are already intense, and taking a heavy toll on GIs and their families.

Where's the pointer on the Draft-O-Meter showing the level of risk today? Frankly, given the lead time for this magazine, and the breakneck pace of events, we have to leave it to you to fill in. But the trend is clear enough: with more war and more terror, the odds that a draft will become unavoidable continue to mount, whether the current Pentagon brass like the idea or not.

Working to serve GIs and Friends, in the face of all these issues and rapidly changing events, has increased our costs at Quaker House, and the need for continued Friends' support is greater than ever. We hope you'll join our mailing list, to keep up with our work,



**Chuck Fager, Quaker House Director**

and lend your support and your prayers. Please send in the form below, or contact us online.

—Chuck Fager, Director

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come from the romance of Kipling poetry. I had no idea how harsh the repression had been up on the frontier where the British were doubly afraid, faced with warlike locals and the specter of Russia bearing down from the north. I had no idea that it was British strategy to incite the Pashtuns to violence, then use that violence as an excuse for massive military intervention.

Abdul Ghaffer Khan, the son of a village head and a good Muslim, wanted to serve his people. He set up schools in the villages of the Northwest Frontier, a seditious activity that cost him almost ten years in colonial jails in the 1920s and '30s. Inspired by Gandhi, he organized a nonviolent army of 100,000 Pashtuns to lift up the local people and stand against the injustices of colonialism. These warriors became, in turn, an inspiration to Gandhi and all India. They were key players in the struggle for independence from Britain. Their militance and fierce willingness to face death proved that nonviolence was not just for the meek and mild.

Anyone could join Ghaffer Khan's army, so long as he took the oath: "I am a servant of God; and as God needs no service, but serving his creation is serving him, I promise to serve humanity in the name of God. I promise to refrain from violence and from taking revenge. I promise to forgive those who oppress me or treat me with cruelty. I promise to refrain from taking part in feuds and quarrels and from creating enmity. . . ." Ghaffer Khan was matter-of-fact about the Islamic imperative to nonviolence; he took it for granted. In his great love for his people, he drew the very best out of them—and they showed it to the world.

But how many saw? I lived in the city where colonial troops killed hundreds of these unarmed and completely nonviolent warriors in a deadly and prolonged fusillade one January afternoon in 1930. I lived among the people who had confirmed Gandhi in his belief that true nonviolence comes not from weakness but from strength—and I never knew. I wonder, if someone had told me, if I could have imagined it.

Now I live in a world where Islamic militance is equated with violence, and where Christians, Jews, and Muslims alike equate destruction and retribution with strength. We are suffering from a colossal and dangerous ignorance and failure of the imagination—all of us. If we are to survive, we must cultivate our ability to imagine—and live into—the "impossible." □



## Books

### Imagination and Spirit: A Contemporary Quaker Reader

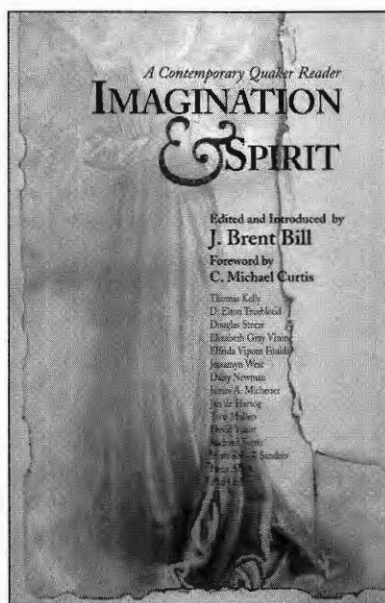
Edited by J. Brent Bill. Friends United Press, 2002. 288 pages. \$19/paperback.

*Imagination and Spirit* presents an anthology of brief selections from 15 popular Quaker writers of the past half century.

The excerpts range widely in genre, from the Christian spirituality of Thomas Kelly to the historical fiction of James Michener, from Douglas Steere's reflections on prayer to Irene Allen's murder mystery writing. It has all the advantages and disadvantages inherent to the anthology form. Short selections make it easy to take up and put down and many of the excerpts provide enough of a taste that one longs for the full course. At the same time, one wonders what links these writings together beyond the adjectives "Quaker" and "popular" and the editor's whim. (J. Brent Bill writes in the introduction, "I chose them, frankly, because I liked them. They are some of my favorite pieces from my favorite books.")

In contrast to the book's lucid and well-rounded introduction, which outlines succinctly the historical roots of the Quaker passion for publishing, the collection itself leaves the reader a bit fragmented, moving as it does from prayer to murder to silence to homespun common sense. But such discontinuity reflects the postmodern Quaker reality. Had the editor chosen to include other less well-known contemporary Quaker writing, the anthology might have been even more incongruous.

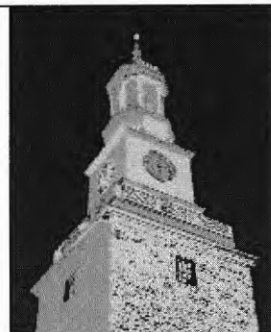
The generosity of any anthology to a reader lies in its act of distillation. Reading through this eclectic conglomeration, what struck me first were a number of memorable sentences, the kind of aphorisms some may long to hear rise out of the silence in meeting for worship. In particular, Scott Russell Sanders writes on the frenetic pace of contemporary life—"How can we grasp the nature of things, how can we lead gathered lives, if we are forever dashing about like water striders on the moving surface of a creek?"; Thomas Kelly on obedience—"The life that intends to be wholly obedient, wholly submissive, wholly listening, is astonishing in its completeness"; and Elton Trueblood on the appropriateness of keeping to the narrow pathway in developing the religious life—"There is no cutting edge that is not narrow." I responded to various carefully realized moments of fiction that grace this anthology: Irene Allen's opening scene from *Quaker Testimony* in which the elderly meeting clerk discovers a Friend's body on a kitchen floor; Jessamyn West's endearing portrait in *Friendly Persuasion* of Jess Birdwell bringing a new organ to the home he shares



with Eliza, his Quaker minister wife; James Michener's spare account (from his massive novel *Chesapeake*) of Thomas Kenworthy's 1661 flogging at the hands of the Massachusetts Puritans. I delight in these rich particularities, having become, as Richard Foster suggests elsewhere in this collection, "weary of frothy experiences and shallow teaching."

As a college writing teacher, I spend much time trying to help students avoid the pitfall of recounting "frothy experiences." While I assure students that their lives are not *in themselves* banal, pointless, vapid, or uninspiring—all experience being meaningful to those who live it—I also warn them that it is all too easy to write about their first loves, their high school teachers, or their homes and parents in such a way that all the adjectives above apply. I prejudice them toward the inductive method, moving only to the general once the particular has been well established. And the best writers (in the imaginative genres of fiction, poetry, drama, and creative nonfiction especially) work mainly in specifics, ceding generalization to the reader as his or her responsibility.

I say this to introduce a necessary confession regarding my experience of reading *Imagination and Spirit*. I kept finding myself put off by the use of the first person plural ("we") in those selections, most particularly, that come from the so-called popular religious market. "If we are full of compassion, it will be revealed; if we are full of bitterness, that will also be manifested," writes Richard Foster. "Most of us shy away from putting all our eggs in one basket, concerned that if it drops, the eggs will break before they hatch," says David Yount. "What we need now is a true conversion, not merely of individuals, but of the Church itself," opines Elton Trueblood. It's this distancing of the self from responsibility, of the writer's first-person-being from those concepts he shapes, that makes me suspicious here. I want to know what insights of spirit have been tempered in the icy stream of the writer's own life flow. If I am to be changed, I must be



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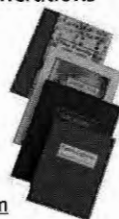
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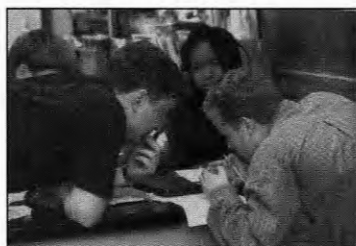
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made to feel the discomfort—as I do with Scott Russell Sanders in this text—of seeing a homeless person rummaging through the garbage next to the House of Pancakes and not doing anything to alleviate the man's suffering.

Generalization certainly has its rightful season. Details scatter meaninglessly without the collection it provides. Sanders's use of the first person plural (quoted above) at the end of his essay on silence, however, comes at the close of narrative that has made such a conclusion abundantly manifest. In the case of some of the popular religious writers here, however, I feel as though I'm already expected to have had the specific experiences to which their generalities refer. Instead of sharing life momentarily with the writer in such a way that insights open afresh within me, I'm asked to nod along as the writer intones what sounds reasonable but hasn't yet been tested in the crucible of my life. It's as though they write to me in code, as if I've walked into a meeting of the Fraternal Order of the Grand Quaker Foxes and don't know the secret handshake.

In part my reaction derives from my own prejudices; in part it results, I think, from the datedness of some of the selections in this volume. The anthology is billed as "A Contemporary Reader," but 9 of the 15 contributors are no longer living (Jan de Hartog passed away most recently in September 2002) and 10 of the 15 pieces are 20 or more years old. A hint of nostalgia haunts many of the selections, both those of the spirit and the imagination. Elton Trueblood's piece seems to long most for a bygone Christianity, mainly because of its datedness (written in 1966, it bemoans challenges to Christianity presented by 1960s-brand hedonism), and the collection's editor acknowledges this. But the works of fiction represented here tend to focus on the quaint oddities of Quakerism: opposition to music, the persecution of early Friends, the marriage ceremony, the Peace Testimony. Irene Allen must explain to her readers in an aside that the clerk of a meeting is its "head." Such presentation and apology may have become necessary when addressing a popular audience, but this knowledge ought to make Friends uncomfortable in the extreme. It means that our faith is becoming marketable once again as an historical relic. It gives me visions of Friendly Granola and War Protester Chardonnay to replace the oats can and the bourbon bottle.

Complacency paves the road to irrelevance. The appearance of this anthology ought to remind us that neither a retreat into quietism nor a longing for a Christianity made irrelevant by the shockwaves of September 11, 2001, will serve to make the Quaker faith vital. I hope this anthology can spark discussions among Friends to resurrect the zealous

spirit that led us originally to become "publishers of Truth."

—James W. Hood

*James W. Hood teaches English at Guilford College in Greensboro, N.C. A member of Asheville Meeting, he attends New Garden Meeting in Greensboro. He also serves currently on the board of New Garden Friends School and the executive committee of the Friends Association for Higher Education.*

## Selected Letters of Lucretia Coffin Mott

*Edited by Beverly Wilson Palmer. University of Illinois Press, 2002. 580 pages. \$55/hardcover.*

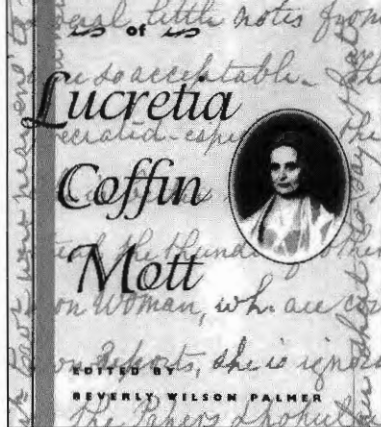
It is difficult to understand modern liberal Quakerism, with its emphasis on spiritual leadings and social action, without understanding Lucretia Coffin Mott (1793–1880) of Nantucket and Philadelphia, the diminutive Quaker who struggled all her long life for equal rights for African Americans, women, workers, Native Americans, and for all. As a Quaker historian has recently said, she put her mark on the Religious Society of Friends in ways we are only just realizing today.

Unfortunately, it is difficult to know Lucretia Mott in her fullness without reading her letters. Long, rambling, discursive, covering family doings, books, ideas, personalities, social action, religion, and even the weather, they give a rounded picture of a woman leading a rounded life. Devoted to her family of five children and 20 grandchildren, a dedicated housewife and hostess, Lucretia Mott played a vital role in the reforms of the day, leading the fight against slavery, calling the first conference on the rights of women, and taking leadership in social services in the city of Philadelphia. Yet she found time to read widely, and to discuss the books and ideas of her day. All these interests come together in the letters she wrote to members of her extended family, and to friends she met on her travels.

In 1885 a granddaughter, Anna Davis Hallowell, put together a volume entitled *James and Lucretia Mott: Life and Letters* (Boston: Houghton Mifflin), which contained a good sampling of Lucretia Mott's letters. Unfortunately, Anna Davis Hallowell edited the letters, which was the custom of the day, so scholars could not depend upon them. Subsequent biographers have all used and quoted from the letters, but they have remained largely unavailable to most readers.

Beverly Palmer, coordinator of the writing program at Pomona College and author of two other collections of letters, has collected the 950 surviving letters of Lucretia Mott and has edited approximately one-quarter of these, permitting both scholars and generalists for





the first time to catch a glimpse of the riches they contain. Here one can read her epistles to William Lloyd Garrison, editor of the *Liberator*; to Richard and Hannah Webb, Irish Friends and abolitionists; to Elizabeth Cady Stanton, Susan B. Anthony, Abby Kelley Foster, and a host of others; as well as to her large extended family.

By annotating these letters extensively, Beverly Palmer and her associate editors, Holly Byers Ochoa and Carol Faulkner, have given readers a chance to identify many of the movers and shakers who surrounded the Motts. Robert and Harriet Purvis, Black abolitionist friends; Mary Ann and Thomas McClintock, she being one of five women at the Seneca Falls Woman's Rights Convention of 1848, he a well known activist; Ernestine Rose, a woman's rights leader; and Aaron Powell, abolitionist and journalist, are among the many introduced to the reader in helpful endnotes. The author also includes biographical notes on many of the leading correspondents, and a complete list of all 950 letters, their location, length, and library of origin, which will make the work of any future biographer comparatively easy. For non-Quaker readers, there is even a glossary of Quaker terminology.

In recent years much scholarship has focused on Elizabeth Cady Stanton and Susan B. Anthony, and Lucretia Mott's role as a principal caller and first speaker at Seneca Falls, and subsequently as a towering figure in the movement, has been all but forgotten. This scholarly book will restore Lucretia Mott's status in the eyes of historians and, it is to be hoped, lead to more attention to her in subsequent histories of the woman's movement.

With so many persons to identify, there are bound to be a few small mistakes. In footnoting a letter dated 2-26-1856, the author states that Robert Purvis was born in slavery. He wasn't. And in a letter dated 6-10-1866, the author confuses Harriet Purvis with Hattie, her daughter. But the wonder is that with so much research to do, there are so very few errors.

FRIENDS JOURNAL May 2003



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While scholars will rejoice in this volume, lay readers, too, will find the letters entertaining and inspiring. Beverly Palmer has done the Religious Society of Friends a real service.

—Margaret Hope Bacon

Margaret Hope Bacon is the author of *Valiant Friend: The Life of Lucretia Mott*, and *Mothers of Feminism: The Story of Quaker Women in America*.

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## Light to Live By: An Exploration in Quaker Spirituality

By Rex Ambler. Quaker Books, 2002. 60 pages. \$10/paperback.

## Sandbostel Revisited: Letters and Reflections on "Two Weeks in May 1945"

By Clifford Barnard. Distributed by Quaker Books, 2001. 29 pages. £4/paperback.

## Quality and Depth of Worship and Ministry: Volume 5 of the Eldership and Oversight Handbook Series

Produced by Britain Yearly Meeting. Quaker Books, 2001. 44 pages. \$6.50/paperback.

These three recent booklets made available through Quaker Books in London during the past year serve as companion pieces to previous publications. However, each also stands on its own as informative readings appropriate for both individuals and for meetings. Their relatively short lengths and compelling subjects and queries make them a practical choice for discussion groups.

Published as a companion volume to *Truth of the Heart: An Anthology of George Fox*, Rex Ambler's latest work is written in a way that makes it interesting to a wide variety of readers. Originally his Caty Lecture to German Yearly Meeting in 2001, the book was first published in German under the title *Licht, darin zu Leben*. Though some fairly complex concepts are addressed, they are told through Rex Ambler's own reflections on his personal experiences. Through his quest to understand the spiritual discoveries of early Friends, Rex Ambler developed a meditative process based on his reading of George Fox's writings. Those intimidated by 17th-century language will appreciate his translation of key sections of

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George Fox's *Journal* into modern English. He still gives readers who wish it the opportunity to read the original text in a parallel column. Individuals wanting more of his interpretation of George Fox should see Rex Ambler's *Truth of the Heart*, which provides additional writings by George Fox in modern English along with a glossary and essay. A lengthy appendix at the end of *Light to Live By* gives detailed meditation guides for both individuals and groups wishing to practice the spiritual process described in the essay. The appendix is especially designed to assist those wishing to use it for workshops or study groups in their own meeting or community. The main body of the booklet gives the background and inspiration for those interested in pursuing spiritual development by this method.

Clifford Barnard's latest work is a post-script rather than a sequel to *Two Weeks in May 1945*, his 1999 publication about the Sandbostel Concentration Camp and the Friends Ambulance Unit. For the most part, *Sandbostel Revisited* does not stand alone, since it is composed of responses and reflections based on the earlier work. It does add a nice element for those that have read *Two Weeks* and will perhaps encourage those who have not already done so to read both books. The strongest portion of *Sandbostel Revisited* is the final chapter, entitled "Reflections on Pacifism." Coming out of reflections based on experiences from the Second World War, Clifford Barnard addresses the challenge of being a pacifist by not only saying "no" to war but also by striving to eliminate injustice everywhere through nonviolent action.

The initial portion of this last chapter was written in 2000, but the last half was completed in October 2001, after the September 11 attacks. It gives an informative snapshot of one Friend's view of the current world situation and the dilemmas it causes for us. Those wishing for an essay on pacifism and reflections on our post-September 11 world will benefit from the last chapter. Individuals wanting a memoir of Quaker experiences with relief work in immediate postwar Germany are better served by *Two Weeks in May* and other memoirs that have been published in recent years.

The fifth volume in Britain Yearly Meeting's Eldership and Oversight series, *Quality and Depth of Worship and Ministry* is not a book meant to be read straight through. It is best approached section by section with time allowed for reflection.

While individuals may find it of interest, its real value is as a tool for meetings to improve the quality of worship and ministry through worship sharing or discussion. Laid out very logically into a dozen topics, such as "Worship," "Ministry," "Children and Young People," and "Growing Together in the Spirit,"



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and subgroups with detailed queries, the book is easy to use and includes attractive illustrations of 17th and 19th century Quakers. Some terms and phrases may be slightly different from those spoken by Friends in the United States, but the key concepts and queries transfer easily for consideration by unprogrammed meetings. Both the resources list and the addresses in the back understandably focus more on Britain but could be developed with appropriate resources for North American audiences by individual meetings if used as a guide for a meeting retreat or discussion group.

For those interested in more handbooks from Britain Yearly Meeting, previous books in the series are *Patterns of Eldership and Oversight*, *Funerals and Memorial Meetings*, *Spiritual Reviews*, and *Conflict in Meetings*.

—Gwen Gosney Erickson

Gwen Gosney Erickson is a member of *Friendship Meeting in Greensboro, N.C.*, and a librarian and archivist at *Guilford College*.

## Playing in the Presence: Genetics, Ethics, and Spirituality

By Jackie Leach Scully. Quaker Books, 2002.  
116 pages. \$16/paperback.

*Playing in the Presence*, the Swarthmore Lecture delivered to Britain Yearly Meeting on May 4, 2002, is essential reading for anyone concerned with the moral issues raised by genetic technology.

The author, Jackie Leach Scully, started her career as a molecular biologist involved in cancer and neurodegenerative research, and then later moved into the field of bioethics. She is currently at University of Basel, and she is co-leader of Switzerland Yearly Meeting.

This volume is deeper than its small size would imply. The complexity of the subject, combined with the author's perceptive examination of it, makes for a challenging exercise. It is not, however, particularly difficult to read. Jackie Leach Scully includes enough of her personal history to humanize the discussion, and her sense of humor helps lighten the tone.

The challenge arises because after doing such an excellent job of teasing out various angles, issues, and implications, she then refuses to offer easy solutions.

Since change in this field is so rapid, the author makes no effort to describe the current state of affairs. Instead, she looks at "a few major ethical questions," and then some "broader themes." The ethical questions include acquiring and using genetic information, prenatal genetic testing and screening, gene therapy vs. genetic enhancement, reproductive and thera-

peutic cloning, and patents. The broader themes include human being and human nature, variation and normality, seeking guidance from nature, and global justice.

In Chapter 6, "A Quaker Approach," she decided against starting with the testimonies or with particular issues. "Instead, I will simply pick up a few central themes of relevance to Quaker faith and practice. . . . Along the way I will also make some suggestions for things Friends can do now." In a section titled "Power and Peace," for example, she points out that preexisting power structures will determine who benefits from new technologies. "Power differentials have a tendency to create polarized groups unable, or unwilling, to talk to each other. . . . Quakers, with our tradition of mediation, and the advantage of our internal diversity of opinion, may be particularly good at helping opposing agents . . . to talk with and hear each other."

The end pages include some useful material. There is a glossary of technical terms, a brief bibliography, and suggestions for further reading. A section subtitled "Getting Involved, Getting Informed" offers other resources, including information on various organizations. Finally, there are a few study questions.

Several themes resurface throughout the book. One is that the process of working through these issues will be inherently valuable. "It may be that the most revolutionary consequence of the genetic revolution will not be the production of pig/human hybrids or a society full of clones, but the transformation that results from grappling with new ideas and crossing uncharted ethical territory." Another is that we must resist the temptation to hide our heads in the sand, as well as the tendency to approach the subject with clenched teeth:

The consequences of misusing gene technology are so great that we dare not take it all too seriously. . . . The trouble is that it's a huge responsibility, and we know it. Coupled with the feeling of uncertainty in a technically complex area, the awareness can be paralyzing. . . . Too acute an awareness of responsibility, and the fear of the consequences of a mistake, are disempowering and leave us unable to exercise discernment. . . . What I suggest is that too much anxiety and conscientiousness are lethal to the creativity we need here. . . . Bringing a playful spirit to ethical engagement will free us to tackle new ideas without being put off by the fear of seeming stupid, and to let our hearts and imaginations roam a little more adventurously.

By approaching the subject through a Quaker perspective, Jackie Leach Scully makes



it easier for Friends to find a starting point in a wide-ranging topic. FRIENDS JOURNAL readers will also appreciate the book because, since we tend to be activists, she suggests several possible actions. Finally, she asserts that the ethical questions cannot be answered using reason or science alone. Context and human experience of a situation must be taken into consideration. This fits well with Friends' insights on continuing revelation and on the experiential aspect of truth. Jackie Leach Scully repeatedly emphasizes our inability to predict the future; we simply do not know what the consequences of most of these choices will be. She resists the temptation to "outrun" the measure of Light we have at present in this arena.

—Kelly Feibes

*Kelly Feibes is a member of Lexington (Ky.) Meeting.*

## Approaching the Qur'an: The Early Revelations

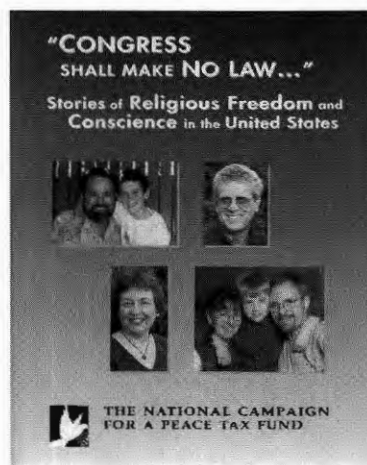
*Introduced and translated by Michael Sells. White Cloud Press, 1999. 224 pages. \$18.95/paperback.*

In *Approaching the Qur'an*, Quaker author and Haverford professor Michael Sells gently introduces Islam to his readers through the early suras (chapters) of the Qur'an. His knowledgeable and sensitive translations of the first divine revelations to Muhammad are a joy to read, and for those who enjoy the spoken word, he has included a CD with recitation of the suras inside a back cover pocket.

Each of the 36 suras in the book is accompanied by a short commentary on a facing page that helps the reader discern its meaning. For example, Michael Sells's first translation of Muhammad's revelations is titled "The Opening": "In the name of God the Compassionate the Caring/Praise be to God lord sustainer of the worlds/the Compassionate the Caring/master of the day of reckoning/To you we turn to worship and to you we turn in time of need/Guide us along the road straight/ the road of those to whom you are giving not those with anger upon them not those who have lost the way." As he points out in the accompanying commentary, "Because of its eloquent statement of devotion and the manner in which it pervades religious life, The Opening has been called the Islamic equivalent of the Lord's Prayer in Christianity."

My understanding of Islam was greatly enhanced by reading each selected sura and Sells's commentary on it. I see *Approaching the Qur'an* as invaluable in helping Friends bridge the gap that separates the non-Islamic reader from the Qur'an, and in more fully under-

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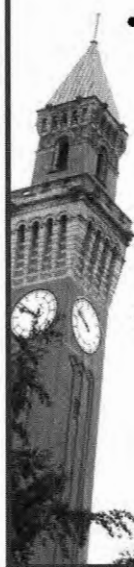
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standing and appreciating other revelations and the faiths that emerged from them.

—Sally Rickerman

*Sally Rickerman is a member of Mill Creek Meeting in Newark, Del., and a member of the Quaker Universalist Fellowship.*

## Living in Hope: People Challenging Globalization

*Edited by John Feffer. AFSC/Zed Books, 2002. 192 pages. \$15/paperback.*

In the face of any problem, people have a choice: passivity or action. While action does not guarantee results, it means taking control and implies that a solution is possible. But facing globalization, passivity is often chosen. Globalization is seen as outside the control of those affected by it. In *Living in Hope*, editor John Feffer takes a different tack. After explaining globalization, he invites others to describe the ways they have dealt with it, both in their own communities and on national, even worldwide, scales. Some of the respondents are members of organizations responsible for outreach programs; others are involved in grassroots community efforts. Many are in programs affiliated with American Friends Service Committee, seeking to improve the lives of impoverished communities through business and agricultural initiatives, and small-scale savings and loan programs.

In a discussion last fall about *Living in Hope* at Friends Center in Philadelphia, Pa., John Feffer talked about his goals in putting together this collection. He wanted to respond to the outpouring of literature discussing the harm globalization has done. He found that people all over the world are banding together to confront the low wages, poor working conditions, and loss of agricultural opportunities that come with the spread of industrialization and commercialization. Though not all efforts have succeeded, all have taught the participants important lessons in the struggle to retain individual opportunity and freedom in the face of global giants.

A helpful feature of this book is the list of resources. After reading the stories of, say, the mosquito netting-making business in Cambodian villages that simultaneously provides useful occupations for many and helps control the spread of malaria, the reader may feel inspired to help out; a list of Web and print resources makes that possible.

More than simply an account of success stories, this book serves as a teaching tool for those interested in following the economic and social struggles of developing nations worldwide. It also shows the areas in which

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work remains to be done to end sweatshop labor, eliminate debt in the global South, and participate in fair-trade organizations to support small, locally run producers. It is a call to action, a cause to celebrate, and a hopeful vision for the future.

—Christina Weber

*Christina Weber, a senior at Arcadia University, was an intern at FRIENDS JOURNAL in the fall of 2002.*

## A Young Friend's Bookshelf

### God Gave Us You

By Lisa Taun Bergren. Illustrated by Laura J. Bryant. Waterbrook Press, 2000. 32 pages. \$10.99/hardcover. Children delight in being told that they were loved even before they were born, and *God Gave Us You* sweetly chronicles the months of happy anticipation for one cuddly polar bear couple before the birth of their first child. Momma Bear recounts to her young polar bear the story of his coming into this world. The story keeps God central in the miracle of life, gently reminding children of the spiritual dimension of our humanness. Children are also reminded that God created each of us, and we are each special in a unique way. Laura Bryant's illustrations are the foundation of this book's appeal. They are warm and cozy, perfect for the bedtime hour.

—Becky Trombley

*Becky Trombley lives in Starksboro, Vermont.*

## In Brief

### Miracles in the Making: The Odyssey of a Healer

By George S. Bieber. Celo Valley Books, 2001. 188 pages. \$15.95/paperback. *Miracles* is the riveting, straightforward memoir of George Bieber, a Christ-centered, 80-year-old United Methodist Minister and clinical psychologist who says that God has used him as a channel to heal one person after another for the past 16 years. The book defines spiritual healing as the loving labor of God, and it details both how the Rev. Dr. Bieber was called to this work and the circumstances in which many of the people he worked with were healed in body, mind, and spirit. (He charged nothing for his services.) It encourages those of us who live in the Light to look within for these same healing abilities and to use them throughout the world.

—Ellen Michaud

*Ellen Michaud is FRIENDS JOURNAL's book review editor and a member of South Starksboro (Vt.) Meeting.*

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## News

Ministry and Counsel of New England Yearly Meeting, addressing the issue of Quakers and racism, is asking New England monthly meetings "to begin at once to look into their hearts and minds in a concerted effort to perceive how white Friends individually participate in the system of white privilege and how the power structures of Friends institutions reinforce white privilege." A letter addressed "to white Friends and Friends of color in New England, greeting that of God in all of us," affirms, "New England Yearly Meeting Ministry and Counsel has taken up the issue of ongoing racism in the Religious Society of Friends. . . . Friends have testimonies of equality and peacemaking, and Friends are justly proud of their historic witness against slavery and in support of civil rights. But good intentions in the past and in the abstract are not enough and make it easy for white Friends to deny any part in racism, even to deny that racism still exists," the letter continues. "Committing the Religious Society of Friends to the dismantling of racism requires reaching into every aspect of meeting life: ministry, eldering, pastoral care, adult religious education, First-day School, fellowship, and outreach, as well as social action." Signed, "In peace and in justice," by Bonnie Norton, clerk for yearly meeting Ministry and Counsel, and by K. Brown for the Ministry and Counsel Working Party on Racism, the letter concludes, "We ask you to hold these concerns in the light, consider deeply what concrete steps your meeting will take to address them, and advise us of your plans and needs so that we may stimulate and support all Friends in this work." —*Mount Toby (Mass.) Meeting newsletter*

Multnomah (Oreg.) Meeting, in their January meeting for worship for business, approved a minute supporting legislation to regulate handguns as consumer products. The minute specifically endorses efforts of the Oregon Consumer League as part of a nationwide campaign by the Consumer Federation of America to help pass the Firearms Safety and Consumer Protection Act now pending in Congress. Declaring that "the daily manifestations of gun violence in America tear at our souls and corrupt the community in which we live," the minute concludes, "Effective regulation of guns will not eliminate the violence and tragedy we fear, but it will reduce the number of tears shed unnecessarily, and begin to raise public awareness of the harm we allow our society to suffer every day." —*Multnomah Meeting newsletter*

Rahway and Plainfield (N.J.) Meeting expressed concern about the government's policy toward Iraq, by sponsoring an "Open Letter to the President" as an advertisement

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dent Bush at the White House. —*Rahway  
and Plainfield Meeting newsletter*

In an article in the *New Britain (Conn.) Herald*, "Pushing for Peace on the Net," Marsha Morris of the Connecticut office of AFSC was quoted on the "revolutionary" use of the Internet for mobilizing peace activists. "I can send an e-mail to a listserv and it has a ripple effect of people forwarding the message," said Marsha Morris to reporter Brendan McKenna. "I sent one e-mail to a listserv in Hartford and got a response from Thailand." —*<www.newbritainherald.com>*

On February 26, United Methodist News Service reports, the director-general of UNESCO, Koïchiro Matsuura, convened a meeting at UNESCO headquarters with representatives of United Nations sister agencies to identify a common approach against terrorism by promoting peace and security through Education and Science. In his remarks Matsuura encouraged the group to concentrate on existing programs and their efficiency rather than creating new programs. "Arguing that today's problems are not a 'clash of civilizations' but are more a result of a 'clash of ignorance,' the director-general explained that 'ignorance of each other's way of life, values and heritage, the ignorance of the equal dignity of the human person in all cultures and civilizations, and the ignorance of the unity of humanity and of commonly shared values' was in fact the world's greatest challenge in the decades ahead." —*<portal.unesco.org>*

In the March 10 Campaign Journal of *New Republic* magazine, Ryan Lizza writes about the Quaker Peace Testimony's influence on Iowa's pacifist streak. For the column, "State of Peace," Ryan Lizza spoke with State Senator and Quaker Jack Holveck of Des Moines.



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—Ryan Neiheiser, Resident Program student, 2002–2003



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In a way, Jack Holveck explained, Iowa was founded by antiwar activists. It was settled by a mix of French, Germans, Norwegians, and Swedes. "Some of those folks came to the United States to avoid conscription and serving in emperors' armies," he says. The article points to the longstanding presence of AFSC in Iowa, and notes that when Democratic presidential nominees visited the state this spring, an antiwar religious service in Des Moines got their attention. —<www.tnr.com>

Camp Sangatte, an asylum center run by the Red Cross near Calais, France, closed in December 2002. This center provided basic shelter and food for undocumented foreigners who had made their way to the British border formed by the English Channel. The closure occurred by agreement between the British and French, with repatriation and readmission accommodation on who would be allowed to move to Britain. Seven UNHCR teams conducted over 1,000 interviews for transfer to the UK and France. After the interviews both countries agreed to accept a number of economic migrants rather than asylum seekers. The UK accepted Iraqis and Afghans with a four-year residence and work permit. The rest stayed in France with a three-month residence and work permit, to be periodically renewed. Unaccompanied minors were transferred to special centers in France. The closure means the presence of irregular migrants and homeless people along the entire coast. —"Around Europe," Quaker Council for European Affairs, Jan. 2003

As the Christian season of Lenten prayer and fasting began, the National Council of Churches (NCC) requested special prayers for farm workers "who have been made poor and vulnerable by fast-food and agricultural industries." NCC further asks churches everywhere to study farm worker issues, especially by focusing on the current struggle for just wages and working conditions of Florida farm workers who pick tomatoes that go into Taco Bell products. The Lenten call grew out of NCC's support for the Coalition of Immokalee Workers in southwest Florida, which two years ago mounted a nationwide boycott of Taco Bell restaurants and products. According to the Department of Labor, their wages (ranging from 40 to 50 cents per 32-pound hucker) have not changed in 20 years. For more information on issues behind the Taco Bell boycott, visit the Coalition of Immokalee Workers <www.ciwonline.org>, Presbyterian Church (USA) <www.pcusa.org/boycott>, United Church of Christ <www.ucc.org>, and National Farm Worker Ministry <www.nfwm.org>. —Sarah Vilankulu, NCC



## Upcoming Events

- May 29–June 1—Sweden Yearly Meeting
- May 30–June 1—Scottish Friends Annual Gathering

## Opportunities

• George School is organizing a group of adults to travel through Israel, the West Bank, and Gaza Strip, June 10–25, 2003. The purpose of the trip is to listen deeply to different voices and perspectives in Palestine and Israel and to gather information and impressions in an effort to better our understanding of the current conflict. Participants will stay in homes of local families, visit religious and cultural sites, and work on service projects. Cost will be \$2,500 with a deposit due on May 1, 2003. Contact Jackie Coren: (215) 843-5254, <jackie\_coren@georgeschool.org>; Chip Poston: (215) 504-8160, <chip\_poston@georgeschool.org>; Polly Lodge: (215) 860-9590, <polly\_lodge@georgeschool.org>.

• A Peace and Justice Think Tank for Young Quaker Activists, for high school and college age Friends who are involved in peace and justice activities and would like to learn more about social change, will be held in Philadelphia, Pa., August 8–16, 2003. It is limited to 12 participants. Applications are due May 15. For more information contact the Friends Workcamp program: (215) 241-7236, <www.pym.org/workcamps>.

• Quaker Council for European Affairs, located in Brussels, seeks applications from Friends, or, people in close sympathy with Friends, to serve for a year as a programme assistant starting September 2003. Applicants should be between 21 and 30 years old. Deadline: May 16. Contact <info@qcea.org>.

• The Plowshares Peace Studies Collaborative of Earlham, Goshen, and Manchester colleges has launched the Indianapolis Peace House pilot program. The collaborative is accepting applications for the pilot urban peacemaking program, which runs September 4 to December 20, 2003, and combines an internship with academic work. Contact Judith Atiri at (765) 983-1769 or <atiriju@earlham.edu>. For information about the Indianapolis Peace House Program, visit <www.indypeacehouse.org>, or contact David Leeper at (765) 983-1781.

• Friends Camp in South China, Maine, is celebrating its 50th anniversary. The camp is planning a celebration on June 21, 2003, and invites present and former campers, counselors, directors, contributors, committee members, and lovers of the camp to participate. Visit <www.friendscamp.org> or call Susan Morris, camp director: (207) 923-3975.



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**Marriages/Unions**

**Fairbanks—Keiser—Megan Keiser and Holly Fairbanks** were married on April 27, 2002, under the care of Swannanoa Valley Meeting in Black Mountain, N.C.

**Deaths**

**Bartoo—Glenn Bartoo**, 77, on May 30, 2002, in St. Paul, Minn. He was born in Washington, D.C., on January 10, 1925, the son of Bernard and Katherine Bartoo. He completed an engineering degree at the U. S. Coast Guard Academy in 1945 and served on an icebreaker off the coast of Greenland from 1945 to 1948. He had chosen the Coast Guard rather than another branch of service because of its noncombatant role; in the Coast Guard he developed leadership and decision-making skills and took time to reflect on the issues of war and peace. After the war Glenn went to Chicago for graduate school where he joined the Religious Society of Friends, and filed for and received conscientious objector status. After four years he received an M.A. in Psychology and Sociology from University of Chicago. In 1950, under the care of 57th Street Meeting, he married Carol Angus. He worked for AFSC in Iowa and Ohio. He then served as superintendent of a corrections facility for juveniles in Louisville, Ky., where he helped to develop a humane and effective therapeutic approach working with juvenile offenders. He left after nearly ten years, protesting the inadequate funding of this program. In 1971 he took a job at University of Minnesota managing Project Newgate, where St. Cloud Reformatory inmates were released to a halfway house and earned associate degrees at University of Minnesota. After several years of operation, Newgate lost federal funding, and Glenn was out of a job. In 1978 he made a leap of faith and started a small business, Metro ZipSort, with little in the way of savings or resources. Carol worked with him, providing the careful management that helped make the new business successful. After moving to Minnesota Glenn joined Twin Cities Meeting. His Coast Guard work as the ship's radio operator had introduced him to ham radio, and from his home in St. Paul, he communicated with hams in countries all over the world. In 1982 Glenn became committed to working for peace in Central America. In 1987 he sold his business and left on a Witness for Peace program to observe conditions in Nicaragua. Over the next six years, he traveled several times in Central America, participating in humanitarian caravans. In 1992 he began a series of visits to Quaker groups in El Salvador, visiting all 13 of them and establishing a fruitful connection between these meetings and Northern Yearly Meeting. In 1993, on another humanitarian caravan in Central America, Glenn fell from the back of a truck. The accident was the beginning of progressive memory loss and illness. During his last weeks, Glenn delighted in a stream of visitors, who found his room filled with joy and with peace. Glenn is survived by his wife, Carol Angus Bartoo; three children, Cynthia, Tim, and Paul Bartoo; seven grandchildren, Mari, Leah, Shaun, Thea, Naomi, Natalie, and Daniel; and two great grandchildren, Nika and Sasha.

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**Farmer—Jane Farmer**, 2002, in Eugene, Ore. She was born on March 13, 1917, in McAlester, Okla., the second child of Lex and Kathryn Cox. In 1926 her family moved to Amarillo, Texas, where she grew up. She attended Amarillo College in 1936; in 1951 she received an A.B. from San Diego State College, and in 1965 a masters degree in Vocational Rehabilitation Counseling from Cal State College at Los Angeles. In 1946 Jane and her husband Charles Shelton divorced. After moves to Santa Fe, N.M., and Whittier, Calif., she married Malcolm Farmer. They were divorced in 1963. Over the next few years Jane lived in Oregon, California, and, for a year, at Pendle Hill. In 1975 she retired from employment as a vocational rehabilitation counselor with the California Department of Rehabilitation. She enjoyed painting, weaving, and writing poetry. She loved to travel and took trips to Japan and Korea. She was a member of Eugene (Oreg.) Meeting. She is survived by her sons, Robert and James Shelton, and one grandson.

**Lane—Katherine (Kay) Elizabeth Peacock Lane**, 92, on October 1, 2002, in Barre, Vt. Kay was born on March 27, 1910, in Oak Park, Ill., the eldest child of Ernest Peacock and Cora Jean Bredenbeck. Before her marriage, Kay worked at Marshall Field department store, at the 1933 Chicago World's Fair, and as a traveling saleswoman for Princess Pat Cosmetics. In 1936, Kay married Ralph Eldon Lane. Soon after their wedding, Kay and Ralph joined the Religious Society of Friends and became co-founders of Oak Park Meeting. In 1948, the couple moved to Austin, Tex., where they helped to found Friends Meeting of Austin. Kay, Ralph, and their children became involved in the civil rights and peace movements of the 1950s and '60s. They also designed and built a home in the West Austin hill country that is recognized as a model of passive cooling and energy efficiency. Ralph's premature death in 1962 was very difficult for Kay; in an effort to heal herself and the family, in 1965 she took her children on an 18-month trip, staying in youth hostels, and touring Western and Eastern Europe, the British Isles, and Scandinavia. Her interest in other cultures and ability to communicate in spite of language difficulties was an inspiration to others. Back in Austin, Kay joined other women in the meeting in mending and sending clothing to AFSC for donation to war-torn areas. She served as South Central Yearly Meeting's representative to FWCC—Section of the Americas. A lifelong learner, she took part at age 60 in a world-wide study tour sponsored by Friends World College. In her early 80s, she sojourned at Pendle Hill. Kay mastered hand-weaving and jewelry making, but found a true vocation sculpting in clay. She read widely, enjoyed mysteries, and was an enthusiastic filmgoer. Kay is remembered for her warmth, sense of whimsy, joie de vivre, love of children, deep commitment to community, capacity to see the best in everyone, and for her simple lifestyle. A member of Friends Meeting of Austin, she was attending Plainfield (Vt.) Meeting at the time of her death. She was preceded in death by her husband Ralph and by her brothers John Wiley and Robert Scott Peacock. Kay is survived by her children, Bruce Elliott (Pacho) Lane, Karen Elizabeth Lane, and Jeanne Emily Mariah Lane; son-in-law, Chet Briggs; grandsons, Christopher Pacho Lane

and Justin Lane Briggs; sister, Nancy Kurrasch; and by nieces, nephews, and their children.

**Reinemann—Hertha Reinemann**, 96, on November 29, 2002, in Chestnut Hill, Pa. Born in Hamburg, Germany, on March 16, 1906, Hertha was the elder daughter of Emanuel Grausmann and Klare Gutmann. The family later moved to Limburg, near Frankfurt, where she attended convent schools. Hertha met her future husband, John Otto Reinemann, at 17. They were both active in the German Youth Movement, a loose network of youth groups in Germany whose members opposed militarism and embraced peace. Many movement participants later fell into disfavor under the Nazis and were persecuted, killed, or forced to flee. By 1930, the year of their marriage, Otto was a leading German pacifist and had been appointed city solicitor of Berlin. In 1932, they were criticized in a Nazi paper edited by Josef Goebbels. Soon after Hitler assumed power Otto lost his job; after he was arrested twice, Hertha and Otto concluded that they must leave Germany. Through their contacts in the international peace movement they learned that a Quaker retreat center in Pennsylvania was seeking a Jewish couple to be in residence. Douglas Steere visited them in Berlin and recommended that they come to Pendle Hill. There Hertha met Elizabeth Yarnall, a founder of Chestnut Hill (Pa.) Meeting, and in 1934 Hertha first visited the meeting that was to become her home. In 1939, the Reinemanns moved to a house in Pelham (West Mount Airy) large enough for themselves, Hertha's sister and her husband, and both sets of parents, who were soon to join them. Otto's father died en route, but Hertha cared for the other three parents until their deaths. Educated as a teacher in Germany, she found employment as a French and German teacher at Westtown School. After the war, she managed the shipment of CARE packages and assisted immigrants that Chestnut Hill sponsored and resettled in the U.S. Hertha worked for the YWCA and served on the Mid-City Board of Management, chairing the organization for two terms in the '60s and '70s. She was also a member of Fellowship House, the Fellowship Commission, the Nationalities Service Center, and a member of the boards of the ACLU and Planned Parenthood of Southeastern Pennsylvania. Hertha became a convinced Friend in 1941, over the years serving on many of the meeting's committees and eventually as clerk. After Otto's death in 1976, Hertha moved to an apartment in Chestnut Hill. She felt that nothing is worse than to be indifferent or to feel that you cannot do anything because you are "only a small mite in the great universe." Henry Cadbury's course on the Jewish prophets had a tremendous influence on her, allowing her to talk about Jesus as a Jewish prophet, providing a link from Judaism to her new Christian community. Hertha loved people, music, art, needlework, reading, travel, and walking along the Wissahickon Creek. She was especially fond of the meeting's children. Until last year, she visited Germany every summer with her current caregiver, Mary Cannon, and Mary's husband, Andy. In later years, she was famous for her birthday parties, which Mary helped her to organize. Hertha was predeceased by her sister Else Neumann, and her husband's brother, Fred Reinemann.

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May 11-16: **Experiencing Shakespeare**, with David Gray  
May 16-18: **Mindfulness Meditation Retreat**, with Mary Orr  
May 18-23: **Insight Meditation and Worship: A Buddhist-Quaker Encounter**, with Sally King and Mary Orr  
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### Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop.

Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Carl and Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.

**Pendle Hill's High School Youth Camp**, for ages 15-18, July 6-13, 2003. Join 20 young people from all over the country in service projects, Quaker community life, exploration of social justice issues, sessions in our art studio, field trips, and fun. Call (610) 566-4507/(800) 742-3150, extension 129; or write <julian@pendlehill.org>.



### Camp Woodbrooke, Wisconsin

Make friends, experience community, develop skills, and learn about the environment. Daily meeting. Quaker leadership. Ages 7-12, 34 boys and girls, 2-3 wks. Brochure (608) 647-8703, <www.campwoodbrooke.com>.

## Summer Rentals

**Keuka Lake Cabin** in N.Y.'s Finger Lakes area, 12' from water, 100' of beach. Sleeps 2-3. Modern, fully equipped. June 15-October 15. \$735/week. (410) 889-3311 or <akgriffith@earthlink.net>.

**Free Summer Rental**—exchange for gardening, maintenance and utilities, June 19-September 12. Suburban West Chester, Pa., house. No young children. Perry Martin, (610) 486-0232.

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

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

**Prince Edward Island (Canada)**: 3 BR, 1 1/2 baths, cottage with view of Bay. Modern kitchen, huge deck. 3-acre lawn. July-August \$650/week. June or Sept. \$500/week. Website: <www.vrbo.com>. #10301 (610) 920-9596



# This Summer at Pendle Hill

## Arts & Spirituality

July 13-17

### **From Creativity to Transformation**

*with Jan Phillips*

### **Weaving on Spirit's Web**

*with Gloria Todor and Robyn Josephs*

July 18-22

### **Finding a Sense of Place: Landscape Painting**

*with Helen Mangelsdorf*

July 23-27

### **Our Wild Nature: Art and Creation**

*with Jill Powers*

### **Sing God a New Song: Chant as Praise and Prayer**

*with Isabella Bates*

July 27-31

### **Piecing It All Together**

*with Richard J. Watson*

### **Furniture Repair, Refinishing and Restoration**

*with Tom Jenik*

August 1-5

### **Feet of Clay:**

### **Animals, Aborigines, Ancestors and Angels**

*with Paulus Berensohn and Shirley Tassencourt*

August 6-10

### **Kado: The Way of Flowers**

*with Marcia Shibata*

### **Sacred Space: Spiritual and Creative Openings**

*with Melanie Weidner*

### **"One of these mornings, you're gonna rise up singing"**

*with Annie and Peter Blood-Patterson*



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### *Retreats with Nancy Bieber*

July 6-10

### **Spiritual Enrichment for Daily Life**

July 27-31

### **Practicing Prayer Today**

August 1-5

### **Spiritual Discernment: Noticing God's Nudges**



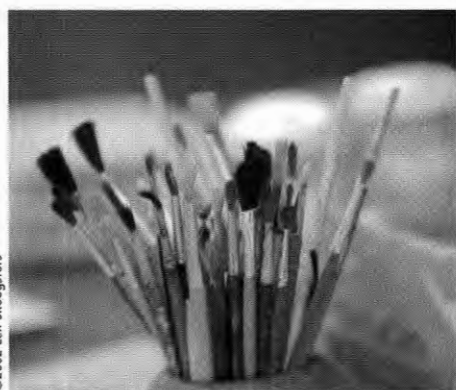
### *Quakerism Weekend*

July 18-20

### **Inquirers' Weekend: Basic Quakerism**



*with Emma Lapsansky  
and Thomas Swain*



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August 13-17

### **From the Mountain: Transformation in Stone**

*with Barbara Tam*

### **A Writing Retreat: Creative Response to Life**

*with Caroline Jones*

*Contact Steve Jackson to find out more*

610.566.4507 ext. 142

800.742.3150 ext. 142

registrar@pendlehill.org



**PENDLE HILL**

A Quaker Center for Study and Contemplation  
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