Inward Light and Outward Light
U.S. Exceptionalism vs. Human Solidarity
Who's Been Reading George Fox's Journal?
Among Friends

Finding Hope

Let not your heart be troubled, neither let it be afraid. (John 14:27)

Anyone in my family can tell you that I tend to worry about outcomes. In fact, my family has watched me work hard to lighten up and overcome this innate tendency. It's about faith. Not that faith can be achieved by any amount of effort, but there are the "aha" moments in the midst of personal suffering when underlying reality becomes quite clear. One of those occurred for me when I realized that not one minute of worry had changed the course of my life or solved a crisis. It was clearly a waste of precious energy and a misuse of my mental and spiritual resources to engage in catastrophic thinking and problem solving. Most of what I focused on never came to be. At that point, I was blessed with a very clear awareness of the "everlasting arms" (Deut. 33:27) and God's loving care manifest in my life. A particularly graphic example of this occurred when my mother-in-law lay in intensive care following complications after elective surgery, and the doctors prepared the family for her imminent demise. Stunned and heartbroken, I could not overcome my overt grief. At that point, a dear and very wise friend advised me to "stay in the present"—a present where my much loved mother-in-law still lived and needed me very much. Thankfully, I shifted gears, stopped anticipating the worst, and began to do what I could to help her survive. She did, recovering life and health for six more years—a miracle according to many involved in her care while hospitalized, and one in which I was privileged to participate.

I share with humility that this is a lesson I need to keep relearning. Perhaps because I continue to struggle with letting go of worry (and the fears behind it), I'm struck by the extent to which our culture runs on fear these days. We are living through days of duct-tape and plastic, orange alerts and dire predictions. New York Times columnist Bill Keller recently wrote, "[In Iraq] victory may be expensive and bloody and it may give way to an ugly peace, but it is assured. You can declare it, date it, and celebrate it with a parade. On [homeland security], the overwhelming odds are that no matter how rigorously the government prepares, America will again suffer what the administration calls 'terrorism of catastrophic proportions. Every day without a terrorist attack is not a victory, merely a reprieve.' Many share his sentiments. I'm often there myself. Documentary filmmaker Michael Moore's Academy Award-winning film "Bowling for Columbine" repeatedly and pointedly asks why are we in the U.S. so afraid? It's tempting to blame our seemingly insatiable appetite for murder mysteries and thriller movies about epic disasters, or our commercial media, which is heavily focused on inhumane behavior on every conceivable front. Collectively, we keep that catastrophic thinking front-and-center, in our entertainment, our news media, our TV programming. But it seems to me that there's more at work here than the influences of our media and film industries.

Jim Wallis, editor of Sojourners magazine, addressed the annual sessions of Philadelphia Yearly Meeting this past March. A deeply spiritual and political person, he shared with us that his second son was born just as the war in Iraq was getting underway. The inevitable rejoicing in that birth reminded him and his wife of God's grace in these challenging times. It seems we are always living in the worst of times—and in the best of times. Actually, I've heard news of many births during the recent months of destruction in Iraq. Perhaps our real task is one of focus. Keith Helmuth, in his article "U.S. Exceptionalism vs. Human Solidarity" (p.6), suggests that the shared concerns of humanity should be our focal point. I agree.

I've never seen a living bluebird until this past week, during which I've seen three, in New York and two right here in Philadelphia. For me, endeavoring to have eyes that see and ears that hear, this feels like a sign of hope. We are surrounded by hope. We just need to open our hearts to find it.
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Cover photo
by Elke Muller
Hypnotherapy can work

Responding to Alicia Adams’s article, “The Gift of Chemical Awareness” (FJ Mar.), I suggest that she and others sensitive to chemicals try hypnotherapy, in which a therapist (self or a professional) speaks to the person’s subconscious mind and gives it instructions, canceling out undesirable responses of the body and supply new, beneficial ones.

Retired as a medical doctor, I have been using hypnosis for over 22 years and have seen remarkable results in my patients’ allergies and asthma, and also in a severe allergic reaction to pinion pollen that struck me suddenly one spring. It is reasonable to expect good results as treatment for chemical sensitivities as well.

Hypnotherapists vary greatly according to their training and experience. Names can be found in the telephone directory. Suggested wording from the hypnotherapist needs to include, “From now on, everything that enters your body, whether you eat or drink it, breathe it, absorb it through your skin, or have it injected by a syringe or the bite or sting of an insect or snake, everything that enters your body by any route enters either as a helpful, beneficial substance that your body welcomes and utilizes, or else as a perfectly harmless, neutral substance that your body ignores and casts out. And all the tissues of your skin, respiratory passages, and digestive tract remain healthy and natural in every way.”

As with the public awareness of any minority condition, such as wheelchair existence, there is a lag in research response and in public acceptance and accommodation. For the immediate help of those with chemical sensitivities, however, the above suggested treatment can’t hurt, and may help. Indeed, it may help immensely, especially if repeated a number of times in the state of hypnosis, the amazing catalyst. Louise Ireland-Frey

What Friends can do about chemical sensitivity

New England Yearly Meeting added a check-off box for chemical sensitivity, a federally recognized disability, to its 2002 registration form. Twelve of 700 attenders described themselves as chemically sensitive, or one in 60.

Neurotoxins can build up in human tissue over a lifetime. We suspect that great numbers of people can be subclinically affected by their environment. Because we can see the worst effects of neurotoxins in others, and because we see hints of large-scale demographic effects, I urge Friends to eliminate unnecessary neurotoxins from indoor air.

My wife is chemically sensitive, a “canary.” We bring a quiet air cleaner to meetings for worship. (Years ago we used a noisier one but it somewhat disrupted the meeting’s worship.) Paint and carpet fumes tend to build up in meetinghouses over a seven-day period. They can be aired out early on First Day, and running an air cleaner before the earliest meeting will also help, particularly during ragweed and mold seasons. Some meeting rooms have only one electrical outlet. It would be thoughtful to reserve seating near the outlet for chemically sensitive people and for those in rechargeable electric wheelchairs. Commercial perfumes contain benzene-solvent rings that drive the scents into the air. The solvents don’t interfere with the perfume smell, but they do make canaries like my wife sick. Some meetings are trying to ban secondhand perfumes (like secondhand smoke) within the meetinghouse. Mount Toby (Mass.) Meeting has a designated perfume-free section near a screen door in the meeting room. Scented candles for a wedding will make the wedding inaccessible for canaries, and the chemicals linger in the meeting room for some time. Many permanent marker pens and correction fluid bottles bear the caution: “Don’t concentrate and inhale vapors.” Out! Learn how to get rid of roaches, ants, and bees without pesticides so that you won’t be tempted to reach for a can of bug spray. We know people who have been seriously affected by pesticide spraying.

Canada has banned high-VOC (volatile organic compound) paints, but you can still buy them in the U.S. If you’re building a meetinghouse, be aware that paint and new carpet fumes are prime suspects for “sick building syndrome.”

Early negotiations with sleepover meeting venues such as college campuses could avoid a number of hazards inherent in janitorial cleaning supplies. Finally, gasoline-powered golf carts are unregulated by the EPA. My wife runs far off the sidewalk or wears a paint fume mask to avoid their fumes. We need to ask Congress why millions of people have to become sick before we someday will test the chemicals in the air and on our skin.

Finally, we need to love our meeting’s canaries. They may not be as centered as the rest of us, especially after inhaling perfume, but they’re trying their best to overcome this.

Children can show the way to peace

After all the pain and hopelessness that one feels these days, the simple piece about six Palestinian kids at Friends Music Camp left me in tears of joy. “Hard-Wired for Hope” (FJ April) is exactly the kind of thing we need to hear to give the rest of us hope. The pathos as the rough kid wept as he had to leave ought to give us adults the courage to continue to urge the administration to get out of a war with Iraq and into waging peace in Palestine. Once again, as Isaiah predicted, a little child (in this case, six) will lead us if we will only open our hearts.

Kudos to author Earl Whittem.

Harold Confer
Washington, D.C.

Too easy

Arden Buck’s article, “What Do We Do Now?” (FJ April) was a good antidote to this cynic’s growing despair. I wish, however, he had stressed the need for working in a group. Alone we may do good things, but I, at least, find that I am too easily silenced by social pressures in times like these.

From my limited reading of history, I have the impression that every successful nonviolent movement for social change has involved a lot of training of its members before and during action phases. I’d like to see a group within, and supported by, the Religious Society of Friends that would become a true, disciplined peace movement. Unfortunately, I have little idea what the training should include or what the discipline would look like written down.

Would AFSC be the place to turn for leadership on this? Is it time for FCNL to give up, for a time at least, talking to our blind and deaf Congress and to rebuild their base in the Religious Society of Friends?

From observing other churches, I have the impression that those that seem effective require a lot of commitment from their members. I think the times call for something less free and easy than the Religious Society of Friends that I have known lately.

Allen Treadway
Decatur, Ill.

The source of freedom

We are often told that once war has started it is important to support our troops, no matter what we think of the war. Yet how can I support our troops if I believe

Paul Klinkman
Providence, R.I.
Thoughts from a peace vigil

As our group of 65 folks stood at the center of Pennsburg last Sunday evening quietly expressing our concern for peace, responses from passing cars were few but once a young voice shouted, "Idiots!"

That response started a train of thought that matured the next evening when President George W. Bush made two misstatements during his television speech.

Those two misstatements were: 1) For the first time he specifically stated, not merely hinted, that U.S. investigations had discovered evidence of weapons of mass destruction in Iraq (this in spite of the inability of the U.S. to provide any information on such weapons to the UN inspectors); and 2) he asserted that Iraq cooperated with the 9/11 bombers, despite the fact that no evidence has been presented and all independent reporters and experts agree that almost surely there was no connection.

In light of the president’s comments I was reminded that the young man driving by probably has heard relatively few presidents in his lifetime and is under the illusion that men in such high office always tell the truth. I, on the other hand, remember many untruths by presidents starting with Franklin D. Roosevelt who lied about aid he sent to the British early in World War II. Then Dwight D. Eisenhower lied about the U-2 Affair, John F. Kennedy lied, but later came clean, about the Bay of Pigs episode. Lyndon B. Johnson built the whole Vietnam War on a lie about an incident in the Gulf of Tonkin. Richard M. Nixon, of course, got mired in a series of lies about Watergate. I am hard-pressed to make lies out of Gerald R. Ford and Jimmy Carter but neither of them was reelected or is generally considered a great president. Ronald Reagan and George Bush (the first) both lied about the Iran-Contra Affair. Finally, Bill Clinton lied about his private life.

The following quote from Hermann Goering, Nazi leader and one of Hitler’s right-hand men, takes my thought to its logical but sad conclusion: “Of course, the people do not want war. . . . But, after all, it is the leaders of the country who determine the policy, and it’s always a simple matter to drag the people along whether it’s a democracy, a fascist dictatorship, or a parliament, or a communist dictatorship. Voice or no voice, the people can always be brought to the bidding of the leaders. That is easy. All you have to do is tell them they are being attacked, and denounce the pacifists for lack of patriotism, and exposing the country to greater danger.”

Ian Cooper
Wakefield, Mass.

Let’s savor everyday moments

Yesterday I was wandering around in a bookstore, which was quite packed with shoppers. I saw a little girl who was about two years old. She had on miniature overalls, a long-sleeved turtleneck, and she had bright red hair. She was running around (literally) picking up books, mostly the ones she could reach on the bottom shelf, examining each one for several minutes, then putting them back down.

At one point I heard her mother call her. I was standing right behind her, so I saw her put the book she had in her hand down and start back to her mother. Halfway down the aisle she turned around and ran back to the book, picked it up, said, “Good-bye book!” kissed it, and sat it back down. It was Gray’s Anatomy. Her obvious delight and love of books at such a tender age left me quite overwhelmed. May we all find time to be peaceful and experience simple delights these days.

Kathleen A. O'Shea
Charlottesville, Va.

Continued on p. 42
Keith Helmuth is a sojourning member of Central Philadelphia (Pa.) Meeting and a member of the coordinating group of Quaker Eco-Witness.

Pentagon has generated a range of responses among Friends on the Peace Testimony and on the commitment to nonviolence. Some Friends have concluded that this situation goes beyond the relevance of the Peace Testimony and have laid it to one side in order to support military action against terrorism. We have been given nuanced interpretations of the history of the Peace Testimony showing how the tradition, from the beginning, has allowed for military action—a kind of Quaker just war theory. Others, who have recoiled against war, have agonized over the sense that some effective response must be made, but have been unable to see how such a response can emerge from the Peace Testimony or any kind of pacifist stance. Still others have argued persuasively that even in this case there was plenty of scope for effective nonviolent response, including the use of international law. A few Friends have suggested that, at a minimum, we should recognize the role U.S. policy and its military expression in the Middle East has had in setting up this conflict. According to this understanding, reducing the incentive for terrorism would include a fundamental change in U.S. policy—a change from military and economic domination to support for equity and justice in the region.

As I have listened to, read, and thought about these various responses, and considered them against the policies and actions of the Bush administration, another level of concern has emerged that goes beyond the Peace Testimony. The crisis for Quakers that arises from 9/11 and its aftermath is not just a matter of the relevance of the Peace Testimony or whether a commitment to nonviolent action can be sustained in the face of terrorism. Behind this crisis is another crisis, a crisis brought on by the way the current U.S. government is setting itself up openly to oppose and deny human solidarity.

Gregory Baum, Dominican priest and

political culture and policy for a long time. The events of 9/11, however, became a new golden opportunity for U.S. exceptionalism and its "natural right" of domination to be brought into full force.

The policy framework now being put in place by the Bush administration is clearly based on this "natural right" of domination. In watching the progress of this policy formation, and in watching the behavior that flows from the policies, it is easy to see that a "master culture" syndrome is emerging. It is this master culture stance of the U.S. government that confronts Friends with a crisis that goes deeper than the Peace Testimony: It goes to the heart of the question of what it means to be in relationship to the social, economic, spiritual, moral, and ecological

If we look at the behavior of the U.S. government and fully consider the range of economic interests reflected in its actions (and inactions), the following zones of policy come into view.

1. The institutionalization of war. The War on Terrorism has become an opportunity to make war an institution of U.S. life in the way education and healthcare are institutions. Those who profit from war will be assured of continued contracts and increasing business. The business of war as a regular and acceptable feature of U.S. life makes it possible for the policies of domination to be quickly implemented at any point in which U.S. interests are threatened. Opposition to U.S. military domination is now considered to be supporting terrorism.

2. Economic development as a triage process. Because the U.S. government and its associated interests have taken the view that there is no alternative to the political economy of the capital-driven market, a policy of writing off the impoverished, marginally, and excluded people of the world has become a clear and logical necessity. This is made evident by the use of the expression "nonviable economies." Regions that cannot participate in and contribute to the capital-driven market economy are not being assisted in becoming better subsistence economies. If they cannot get with the program of capital-driven economics they will be allowed to fail. The pitifully small aid programs of the G-8 nations, even considering their recent face-saving pledges of increased assistance, is clear evidence of this triage policy.

3. Enclave strategy: The Bush administration has finally admitted that global warming is an environmental problem. But its response to this, and to other examples of ecological deterioration, is to just plunge ahead and tough it out from a position of strength. The administration seems to think that maximum use of fossil fuel and nuclear technology for as long as possible will put the U.S. economy in as strong a position as possible for coping with the disruptive events that are bound to occur. There seems to be little place for risk reduction or preventive action in the

Keith Helmuth is a sojourning member of Central Philadelphia (Pa.) Meeting and a member of the coordinating group of Quaker Eco-Witness.
governing policy framework. This same attitude is clearly evident in the administration's response to the terrorist problem—reinforce the fortress, create defensive and offensive enclaves around the world. Equip them with the best technology. Plan for war in perpetuity. No sense of systemic problem solving. No sense of risk reduction. Add to this, the Bush administration's refusal of the Kyoto protocol on global warming, its abrogation of the ABM treaty with Russia, and its opposition to the development of international legal institutions, and the rapidly expanding dimensions of the enclave strategy come into view.

4. Human health and development advantage. With the rise of biotechnology, wealthy U.S. residents, and their peers around the world, now have a dramatically increasing health and human development advantage over poor and low-income people. Not only will the rich continue to enjoy superior medical attention, but, with biotech enhancement, they will increasingly realize a human development advantage with regard to learning, skill development, intelligence, emotional balance, quality-controlled reproduction, physical strength, stamina and longevity. Since the technologies that make these kinds of enhancements possible have been developed within the political economy of the capital-driven market, their availability will naturally be restricted to those who can afford to pay for them. As the benefits of biotech enhancement continue, and the functional potential of affluent populations is pushed to extraordinary heights, the human world will become increasingly divided between a class of wealthy, objectively superior people, and a class of impoverished people who, by comparison, can only be regarded as deficient and defective. Already the language of "enhancement" has begun to describe those left behind as "naturals." The advance of market-driven biotechnology (once it is accepted as inevitable) leads directly to a further polarization of the superior rich and the deficient poor. The logic of eugenics, around which Germany's National Socialist government formed many of its policies, is implicit in this polarization. Biotechnology, along with its eugenic implications, fits perfectly within the program of U.S. exceptionalism. It is apparent that the current U.S. government is comfortable with this increasing polarization of rich and poor, and willing to accept the write-off implicit in this world picture.

The question must be asked, however; are Friends comfortable with U.S. government policies that advance the interests of the rich, deliberately write off the poor, and increasingly program a highly inequitable human world, both domestically and globally? How do Friends relate to a government and a political process that, as a matter of policy, are willing to
write off “nonviable” economic situations and the people who inhabit them? How do Friends relate to a government and a political economy that range over the Earth seeking to command and sequester resources for the benefit and aggrandizement of those already among the favored rich, while large populations want for basic goods and whole regions remain impoverished?

The four zones of political, economic, and cultural life noted above all have a range of public policies that define and support them. These policies are rooted in the worldview of U.S. exceptionalism and expressed in the “natural right” of domination. Taken together, they describe a rejection of the moral evolution of Christian and other religious traditions. Taken together, they add up to a denial of human solidarity.

Is it not the case that a part of the agonizing conflict for Friends over 9/11 and its aftermath has been a sense of a wounded United States and a genuine feeling for its collective identity on the one hand, and, on the other, the realization that the collective identity of the United States is wrapped up in a doctrine of exceptionalism that rejects and denies human solidarity? This doctrine expresses itself in worldwide military and economic domination, itself a primary factor of the context in which terrorism has emerged.

I am reminded of the situation for people of faith in Germany just prior to the Second World War. Although the situation in the United States today is very different, the similarities are disturbing. Many good people had no idea that their elected government was about to plunge their homeland into Holocaust behavior and Europe into a catastrophic war. If we look now at the overarching policies of the U.S. government and the way they are shaping U.S. political culture and global behavior, we should ask: Where will these policies and these actions take the country and the world? In particular, what will happen if the U.S. uses “tactical” nuclear weapons in its War on Terrorism (a policy option now under serious consideration)? In 5, 10, or 20 years will a surviving remnant say, “Why didn’t they see the trajectory? Why did they plunge headlong to such a disaster? Why didn’t they take the 20th century’s lesson of human solidarity to heart? Why didn’t they make human solidarity a reasonable equity the foundation of political, economic and intercultural life?”

Can Friends help intervene and preempt these haunting questions? Can we see what may be written if the trajectory of U.S. exceptionalism is played out? In the past it was possible to think that U.S. policy, although sometimes inept, was basically a positive force in world development. The evidence now unfolding makes it extremely difficult to maintain this view. A commitment to human solidarity is now increasingly at cross purposes with the mainline trajectory of U.S. government policy.

The challenge to Friends in the aftermath of 9/11 is not just about the efficacy of the Peace Testimony. It is about something even more central to the identity of Quakerism. It is about whether Friends still understand Quakerism to be rooted in a universal and transcendent experience of faith that makes human solidarity a first-order reality. It is about whether, under the imprint of the Divine, human solidarity is still the “unwobbling pivot” that centers and balances all our work for human betterment.

I think Friends in the U.S. are confronted with the uncomfortable choice of retaining support for the U.S. political economy or a full commitment to the ethics of human solidarity. Unfortunately, these two realities do not, at present, coincide. Although many good things still occur in the U.S., the trajectory of its public policies around economic behavior seems to diverge more and more from any sense of human solidarity. It seems likely that a full commitment to the ethics of human solidarity—a commitment to which Friends have traditionally aspired—will require the laying down of the last vestige of U.S. exceptionalism. This is not an anti-American thought. It is rather the hope that the U.S. might come to embody a different kind of political economy and culture, that it might become a focus of equity and justice, a beacon of human solidarity, and a citizen nation in the commonwealth of life.

Can Friends come to see what may be written if the present trajectory of U.S. exceptionalism is played out? Can Friends help build a movement that will create the future in a different way? Can Friends, as a people of faith, help keep human solidarity in central focus, and work unrelentingly for public policies that advance equity, justice, cooperation, peace, and the integrity of Creation?

—Jen Tishrean

FIGHTING WORDS

Gunmetal gray is a beautiful color for skies
over navy blue seas.
A blood red rose graces a field
where I sit swathed in army green
which matches my eyes.

May I call for a hiatus in the war on drugs,
and the battle against cancer?
On killing time and fighting traffic?
On seizing power, on resisting temptation?

Choose a color from a palette of fighting words,
but I will tell you this:
as long as there is any war
you cannot win.

Jen Tishrean lives in Eugene, Oregon.

June 2003 FRIENDS JOURNAL
Like everyone, we are touched close to home and deep in our hearts by the War on Terrorism. But as Quaker parents of teenage boys from two separate households, we face another dilemma. How do we encourage our sons to ponder their own inner leadings about their personal participation in war? As parents, we raised our children in Quaker environments, specifically to answer to that of God in everyone and to be at peace in the world. Yet, regardless of our influences, our sons must make their own decisions when it comes to participation in war. Our job is to provide them with information and opportunities to think about these issues.

Initiating a discussion about conscientious objection is, in some respects, premature and, in other ways, long overdue. A draft currently does not exist, though Selective Service Registration does. Eighteen-year-old males are required to register, but the form still has no place to request CO status. An official process for declaring oneself a CO, then, is nonexistent at registration time and may only come into effect if and when a draft is initiated, at the time of an induction notice, or when someone is already in the military. Of course, this does not lessen the need to prepare ahead of time. A young man's views on participation in war do not just crystallize. They are nurtured over time through his family and community, often well past his 18th birthday.

Preparing Ahead

Beyond our roles as parents, we also are present and past clerks of our meeting’s Youth Religious Education (YRE) Committee. From this perspective, we wondered how we could guide all our teens, male and female alike, to study, discuss, and seek the guidance of their own Inner Light on the question of conscientious objection. But first we had to get their attention. They may be focused on socializing with peers, playing sports, learning to drive, going to the mall, playing the latest video game, or attempting...
How do we encourage our children to ponder their own inner leadings about their personal participation in war?

In Nove 
mber, we had a follow-up program where the questions from the 1968 CO application form were discussed in small groups. Questions from adult COs to face challenging questions such as:

- "Why should we grant you CO status?"
- "Don't you any have duty at all to your nation?"
- "How do you explain all the wars in the Old Testament?"
- "If someone were about to kill your mother or father, would you attempt to stop them, even if it meant killing them first?"

As each young person responded to the mock draft board's questions, sometimes with impressive articulation, their companions watched with rapt attention.

An all-day field trip to Quaker House took place in November. We visited military museums, and then discussed the experience over pizza with a soldier from Ft. Bragg who was receiving guidance from Quaker House. This was followed by a visit to Ft. Bragg itself and by an end of day wrap-up discussion. Chuck advised us as we toured the museums to look for casualty descriptions and statistics. To no one's surprise, few were found. We also viewed a display at Quaker House that presents images and documents from the GI resistance movement at Ft. Bragg during the Vietnam War. The following First-day school class shared the high points of the trip. The teens were impressed that the soldier was just a few years older than themselves. He joined the Army primarily for the college money, getting good exercise along the way, and had not really thought about what joining the Army could mean to him in terms of facing the call to fight and kill in combat.

A session composing potential letters to draft boards came next. We have included the young women as equals in these activities, knowing that, should a draft be reinstated, women would most likely also be drafted.

In January, a forum for the meeting as a whole had adults in small groups answer the same questions about their beliefs with teens playing the part of the draft board. Eight teens turned out. While the adults prepared their answers, the teens huddled up to toughen their questions.

An individual adult from each small group took the hot seat to answer questions from the teen draft board. The teens did not go easy on them. The adults renewed their appreciation for the difficulty and complexity of answering these deeply personal, faith-based questions and developed empathy for the challenges that face an 18-year-old. The participating teens gained the opportunity to hear adults express their beliefs about the Peace Testimony and their own experience of God.

The YRE Committee keeps track of young men approaching their 18th birthday. Whether or not they are currently active attendees of our high school class, we send them a letter with information about Selective Service Registration and offer support and guidance if they want to consider applying for conscientious objector status. As we have six such young men this year, we invited them to special get-together with pizza. This became like a clearness committee for personal discernment, giving them further guidance and the opportunity to discuss specific aspects of their decision. The pizza helped!

The Material to Cover

The information that we share with our youth has been pooled from several sources, including Quaker House (see <www.quakerhouse.org>), the Center for Conscience and War (formerly NISBCO), and Central Committee for Conscientious Objectors (CCCO).

When presenting information on conscientious objection, we start with some words of caution and interpretation. To begin, the United States government currently has no draft, but we have a Selective Service System, the step before the draft. The information we present, then, is based upon past experience and law, as well as proposed legislation. They are unofficial; there is no official procedure in place for CO claims when registering with Selective Service.
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Under Selective Service, all men must register within 30 days of their 18th birthday. Failure to register is a felony, with a fine up to $250,000 and five years jail. Registration is also tied to college federal student aid, citizenship if not born, federal job training, and employment in certain federal jobs. In some states, it is also linked with auto registration and renewal, veterans' dependent benefits, state employment, state educational assistance, and enrollment in state colleges.

Secondly, we do not advocate that 18-year-olds prepare to make claims as COs simply to get out of military service. A CO claim is based upon "deeply held moral, ethical, or religious beliefs." This is a First Amendment right. Also, it is "against participation in all war," not just "selective" wars; so it is also a statement of personal conviction, not of public policy.

On the other hand, few 18-year-olds can fully articulate their CO convictions. For most, it is a leading in its early stages and one that we, as a community, can help them nurture.

Lastly, while we shun violence, we hold in the Light those young men and women who serve in our military. While we oppose war, we honor their decisions to participate as they are led.

In a State of Emergency, a draft can be instituted fast—compare how quickly the USA-Patriot Act moved through Congress. Should Congress pass a draft, however, implementation would more likely take about 180 days. Twenty-year-olds would go first. An induction notice could give someone as little as nine days to declare a CO status officially. So, if considering a CO status, young Friends should prepare ahead of time. Here are the steps we recommend:

**Steps for the 18-Year-Old Registrant to Consider:**

1. Before your 18th birthday, start a record showing your beliefs, convictions, and/or religious training. Examples include: attendance and participation in meeting, upbringing in a Quaker household, absence of violent actions in school or community, participation in nonviolent activities, testimonies from others, influential readings or persons, etc.

2. Write a letter to the meeting declaring your intent to register for the Selective Service System as a CO. This letter is both a request to the meeting for its support and a legal document declaring your CO conviction. The letter should state: a) that you are conscientiously opposed to participation in war of any form, b) that it is based on moral, ethical, and/or religious beliefs, and c) that these beliefs are deeply held.

3. Pick up a Selective Service System Registration Form from the Post Office. Do not register online or by phone, since it will not allow you to add anything manually. After filling out the form in the appropriate boxes, write in a blank area in the middle of the form, "I am a conscientious objector." Sign and date your statement as well as the one in the box on the form. Do not write in the margins because they are cut off when Selective Service microfiles your form.

4. Before sending the form, get witness signatures on the form from two members of the meeting, preferably from the ministry and counsel committee (or similar). Have them write, for example, "I, [name], trustee for the [name] Monthly Friends Meeting, witness [your name]'s conviction as a CO." Sign, date, and consider notarizing. Again, don't have these signatures in the margins of the form.

5. Begin collecting letters of support from friends, neighbors, teachers, or others who know about your convictions. These will help demonstrate that your claim is deeply held. A convincing letter may come from someone who disagrees with you, but who can vouch that your beliefs are sincere.


7. Finally, send the form to the Selective Service System as required, but send it certified mail, return receipt requested. In addition, photocopy it, tri-fold it, and mail the copy to yourself to establish a postmarked paper trail.

8. The acknowledgment form sent back from Selective Service will include a change-of-information form. Write on this form that the "registration acknowledgment" did not reflect a status as CO and should be noted as such. Again, send this form by certified mail, return receipt requested. And send a copy trifolded to yourself as above.

**Steps for the Meeting to Consider:**

1. Prepare and nurture all your youth. The meeting should actively prepare and nurture its Young Friends in Quaker ways, especially in the Peace Testimony, nonviolent conflict resolution, and the value of all human life. This is done, of course, both programatically (as in First-day school, retreats, etc.) but also through personal interactions with children and with each other.

2. Document how the meeting upholds the Peace Testimony. What peace programs does it fund? How does it nurture nonviolence in its youth First-day schools? In what ways are individual members witnesses to peace? What adult forums address this topic? Are any members of the meeting COs from prior times and have they shared their experiences with the youth? Do you support parents and guardians as they nurture loving and peaceful environments to raise their children?

3. Meet with the candidate during a monthly meeting for business. Listen to his statement of belief and support the candidate in his conviction. Provide, if requested, a clearness committee to help any candidate with both logistics and an opportunity to explore internal questions of conscience.

4. As witness, document the meeting's response to the CO's declaration. Write a minute recording the meeting's support. Consider publishing in the meeting's newsletter. Ensure the candidate that the meeting's support is ongoing.

5. Keep copies of the registrant's Selective Service form, his request to the meeting for its endorsement, the minutes of the meeting, and other supporting evidence in a secure place, such as a lock box or safe.

We hope by sharing what we are doing with our own youth, we can inspire other meetings to create their own programs for their youth. We welcome dialogue with those from other meetings, so feel free to contact us. Detailed lessons are forthcoming on Friends General Conference's Religious Education website (www.FGCQuaker.org). Our young people are a precious resource. They deserve the opportunity to consider how to live the Peace Testimony in these perilous times as they feel led to do so.
Our life is love, and peace, and tenderness; and bearing one with another, and forgiving one another, and not laying accusations one against another; but praying one for another, and helping one another up with a tender hand.

—Isaac Penington

Among liberal Friends today, many feel uncertain about how to pray for one another, or about prayers of petition or intercession. Many do not conceive of a divinity with whom one can have a personal relationship. Some feel the Divine is distant and does not intervene in human affairs, while others, in contrast, believe the Creator is already so well aware of the needs of the whole world that it is presumptuous to make specific requests. My personal experience, however, and the experience of Newtown Square (Pa.) Meeting, suggests that God wants us to pray for one another, indeed invites us to participate in divine healing of ourselves and others. In doing so, we come face to face with the Mystery in which we live, move, and have our being.

Newtown Square Meeting is a small, close spiritual family. During the six years I was a member, the meeting weathered a number of crises together and learned precious lessons about listening to one another—letting go of personal agendas, forgiving, discerning God's will, and being gathered by the Spirit. There were usually no more than seven active members and attenders at any time. Together we studied Quaker texts and explored spiritual practices, shared meals and took trips. We knew a lot about each other's lives, and there were many bonds of friendship among us. Our
spiritual energy I had received during my solitude. During that time I came in contact with an abiding love for God and the power, and honoring the Divine who resides within me, as in all things.

I've heard many people say they stopped believing in God—or at least in prayer—when their prayers for an ill family member went unanswered and the beloved one died. Our meeting was troubled by Louisa’s illness and death, but we did not stop praying. As a faith community, we continued to believe God was present with us and that it was important to pray for one another.

When we held a meeting retreat in November 2001, Louisa’s death was more than two years past. It was our meeting's first overnight retreat in our memory. Nine of us drove one Saturday to Kirkridge retreat center in eastern Pennsylvania, where we had rented the Hermitage for one night. It was a bitter-sweet gathering, a wonderful opportunity to be together in a beautiful place, yet also a time of endings. Two of us would soon be stepping down as co-clerks of the meeting. I would be transferring my membership to a meeting much closer to my home, while the other co-clerk would be moving to another city. A small group would remain to shoulder the large burdens of caring for a meetinghouse whose oldest section had been built in 1711.

Though discussing various property issues was important, we nonetheless felt led to begin our retreat by making time for spiritual renewal, dedicating two hours for individual meditative walks in the woods. When we came together in front of the fireplace in the Hermitage afterward, we were glowing from having reconnected with nature and our inner lives. With pleasure we shared the stories of our meditative walks. Before we retired for bed that night, one member of our group urged us to pay attention to our dreams, telling us that someone might have a dream with relevance for the whole group.

That night I dreamed about a prisoner condemned to die soon. Somehow our meeting had a spiritual obligation to release this prisoner from death row. When we gathered around the fireplace in the morning and settled into silent worship, I pondered the strange dream I’d had and prayed to understand what message it might have for our group. I remembered how early Friends often spoke of the seed of God within each person, a seed that needs to be carefully attended in order to grow and flourish. They spoke of the seed often being imprisoned, crushed down inside people, oppressed. I wondered if this was the prisoner I had dreamed of, whom the meeting had a spiritual obligation to release. I prayed to understand how I might be oppressing and condemning that seed within myself.

Breaking a long silence, Doug Humes began to speak. Though he sometimes graces the meeting with a musical ministry of spontaneous piano compositions, in six years I had heard him speak during meeting for worship only a couple of times. He began by telling us about a friend from college years named
Georgette. They'd lost touch for decades, but recently he had visited her in Texas, where he found her struggling in the aftermath of a divorce and battling cancer. As he recounted the painful treatments and losses she had suffered, Doug's sadness was evident. He told us Georgette had nonetheless managed to keep a positive attitude through it all, caring deeply for other cancer patients she met. He reported there was now a tumor near the center of her head and explained that doctors were going to use stereotactic radiation—radiation coming simultaneously from more than one point. Doug's voice became choked and he had to pause a long time before explaining that the procedure would require a metal device being fastened to Georgette's head. Drilling holes in her skull would be necessary.

“I was wondering if we could try stereotactic prayer instead,” he said. The members of the meeting were tremendously moved by Doug's emotion and his friend's situation. In silence, we began to pray for Georgette's healing, sending simultaneous prayer from the several different “points” of the nine people present. We prayed for a long time, each in our own ways.

In my mind, I made a connection between Georgette and the prisoner on death row whom I'd dreamed about. Perhaps our meeting had an opportunity to release Georgette from the death sentence her cancer might represent. I wondered if there was some inner significance to Georgette's tumor, located near what the Hindu tradition refers to as the third eye, an important site of spiritual perception. I imagined she might be a person of strong spiritual intuitions, which she may have learned to suppress or deny due to outside pressure and the desire to please others. I had never met Georgette, but that morning I felt led to pray for her as though she were myself. I placed an image of her face in my mind's eye. I imagined smiling at her and beaming encouragement to let the Light shine. I imagined her pain melting away and her face relaxing in peaceful trust. I felt the Spirit guiding this prayer. The woman I saw in my mind's eye seemed to grow more beautiful as I prayed. Loving her, I felt as though I were being shown how to love myself, and how to let myself receive the love and healing that comes from God.

Years before, I had felt the Spirit guiding my intense prayer for Louisa, though in a different way. The way to pray in each case seemed to be given to me. My prayer for Louisa had to do with my answer to a question posed to me in worship two weeks in a row: would I be willing to give my life for my friend's healing? The first week this question was posed, my answer was no. The second week, out of a deep feeling of compassion, it was yes, and my prayer was to offer my life for her healing.

I suspect prayer may be the single most powerful way that we can, individually and collectively, help bring God's healing to others and the world.

I believe that my willingness to offer my own life for another is what led to my own healing.

Now, for Georgette, each person in the room was praying in a different way, all of us turning our hearts and minds to the Spirit for the sake of her healing. Possibly the many ways we had grown in response to Louisa's illness and death increased our capacity to pray for Doug's friend. After a long time, someone stood up, stretched out her arms, and spoke a prayer out loud. Not long after she sat down, I felt a sense of inner relaxation, as though our prayer (and the meeting for worship) were concluding. Then a sudden, powerful gust of wind whipped around the little building where we were gathered, sending fall leaves swirling at the windows all around us. Several of us felt intuitively that the gust of wind signaled that the prayer had been effective in an unusual way. Something real and powerful had just happened, something that called into play powerful forces of nature. Several of us believed the wind was a sign that a miracle had just occurred.

Georgette Peterson had not known that our meeting would pray for her. Nonetheless, that morning, while wandering through her house in Texas, she suddenly experienced a powerful feeling overcoming her, bringing tears. She wondered, “Where on Earth did that come from?” That evening, Doug called and told Georgette about our meeting's experience, and she wondered if the prayer had been connected to that sudden feeling. In an e-mail she wrote: “It was so fleeting and so out of the blue and so uncharacteristic of me. So perhaps that was the time when all the energy and prayers were sent my way and I was simply momentarily overwhelmed without understanding the cause.”

The next morning Georgette went to the highly respected Houston cancer center where her stereotactic radiation procedure was scheduled to take place. Diagnostic tests showed, however, that the tumor was now gone, so the procedure was canceled. That night Georgette e-mailed Doug with the unexpected good news: “I just got a call from MD Anderson. The neuroradiation doctor said there is no longer a reason for radiotherapy. He said ... there is nothing to target. I'm pretty sure this is very good news!”

Though the stereotactic radiation procedure was declared no longer necessary, Georgette was later persuaded to undergo some general radiation “for consolidation purposes”—just to be sure there were no stray cancer cells lurking somewhere. Half a year after our meeting's retreat, extensive tests were done that found no live cancer cells, and Georgette was declared to be in full remission.

Georgette writes: “I am a great believer in prayer and I feel that having been through the process of cancer twice in the last two years, along with a divorce at the same time, it is the people in my life and their prayers that have played a large role in my recovery. ... I want people to know that this is real and true and that I completely support it.”

When a story is told of a prayer that was answered (that is, in which a person received healing in the way requested), people often quickly cite cases of unanswered prayers. Does the fact that miraculous physical healing sometimes occurs mean there is something deficient in people's prayers or faith when such healings don't happen? This question causes discomfort, and it may seem easier just to deny that prayer can ever play any role in physical healing. However, removing illness and postponing death are not the only ways that healing can come to individuals who are ill. A Friend once told me...
family and their meeting had prayed very fervently for a miraculous cure, which did not come. However, something else happened. Her son’s illness had severely tested his growing faith. Shortly before his death, however, when he could no longer speak, he wrote a note to his mother. It said, “God is good.” He wasn’t able to describe his experience, but it’s clear that in some way he had received the gift of an inner assurance of God’s goodness.

Emotional and spiritual healing can happen in the midst of illness and death, even if there is no physical cure. The fact that miraculous physical healing sometimes does occur, however, gives witness to the existence of a divine power that is not limited by time, space, or physical laws. Georgette and those who were present at our meeting retreat believe we were participants in a healing miracle. Like believers throughout the ages in every spiritual tradition, we experienced the movement of a Power that transcends time and space, a power that can remove illness and restore wholeness in an instant, a power residing in each person that can flow through us to one another and the world.

Although many such healing miracles were associated with early Friends—particularly George Fox—Quakers of succeeding generations have been reluctant to talk about them, or even fully to believe miracles can happen. Our modern science does not have place for events that operate outside of the physical laws known to us. Unfortunately, many of us have come to place more faith in the changing hypotheses of physical science than in the testimony given in scriptures of all religions to an unchanging spiritual power that transcends physical limitations. I believe miracles do not violate natural laws; rather, they operate according to laws little understood as yet by scientists.

Prayer, faith in divine love, and openness to healing are all natural forces that have a role in such miracles.

Several years ago, I experienced a strange illness that caused my eyelid to droop and my eye to become inflamed. A series of doctors were baffled by symptoms that did not respond to the medications they prescribed. Cancer was suspected. One afternoon, after praying fervently for healing, I received a vision and a message, followed in subsequent days by a series of dreams. They indicated that the cancerous growth in my eye would soon receive the medical help I needed. At my mother’s insistence, I traveled to Boston to receive the opinion of a highly respected specialist in the field. He thought I had a rapidly growing cancer and was not much interested in my dreams. However, unlike the previous surgeon I’d consulted, he said it was possible to operate on that sensitive area beside my eye without the use of general anesthesia.

In the midst of the operation, he sent a sample of tissue off for preliminary identification while continuing to remove more pieces of the growth. When the lab report came back saying it looked like a pseudotumor, not cancer, I reminded the surgeon that my dreams had been correct. As he continued to operate, he then told the story of a miraculous healing he had witnessed after the family of a little boy had refused the medical treatment he had recommended. They chose to treat the fast-spreading tumor with prayer alone. Not only did the tumor disappear, but bone that had been destroyed was completely healed.

“I’ve seen many such healings that happened when there was no treatment but prayer,” this highly respected expert in his field told me as he continued to operate on his wide-awake patient. “I don’t recommend prayer as treatment,” he added. “But if patients are going to do it anyway, I encourage them.”

These days it is becoming more acceptable even for medical doctors to tell about miraculous healings they have witnessed and to affirm the role prayer can play in healing. My hope is that it will also become easier for Friends to acknowledge the reality of miracles and the power of intercessory and healing prayer. Whatever the reasons for Georgette’s illness, Newtown Square Meeting is grateful for the opportunity to have participated in her healing, and we give witness to the mysterious power of God and the importance of prayer. Such experiences convince me that Friends (and all people) are called to dedicate more of our time and hearts to prayer. Indeed, I suspect prayer may be the single most powerful way that we can, individually and collectively, help bring God’s healing to others and the world—both directly and through the action prayer prompts us to take.

Let us pray.

—Molly Wilson
When people get together for a business meeting in a non-Quaker setting, they analyze each problem, share the best solutions they can think of, discuss the implications of each alternative, and choose the one they consider most likely to succeed. In a healthy meeting, there is a lot of give and take—what one person says can spark an idea in another. People will speak often, sometimes interrupting each other, as they come to better understand the problem and various alternative solutions to it. Inevitably, there are personalities involved. Some people don't like some others. There are personal agendas and politics to consider. People may become so attached to their own ideas that it is difficult for them to really consider other approaches. But, the clock is running—the problem won't just go away by itself, so people find a way to work together. Eventually, enough people are persuaded to accept one particular solution and it is adopted.

Many of us have been in such meetings as part of our jobs and often the solutions that come out of that process are exciting, original, and productive. So, why don't we use the same techniques in our Friends meetings for business? We are the same people on Sunday afternoon as we were in a conference room on Thursday morning. But, thinking through a problem and waiting for God's guidance on it are as different as seeing and hearing. We use our minds in both cases, but different parts are called into play.

THE LIGHT TO EARLY FRIENDS

When early Friends spoke of the Inward Light, they were referring to the Light near the beginning of the gospel of John (1:9): "The true Light, which enlightens everyone, was coming into the world." Although for them, this Light was identified with Christ, it conveyed much the same meaning that the expression "that of God in every one" has for many contemporary Friends. The Light is something of God, not something that belongs to the individual. It enlightens all people—allowing them, in a spiritual sense, to see clearly. And because it is "of God" and not God, the Inward Light is just those few beams of an infinitely larger "Outward Light" that happens to strike their hearts and illuminate their consciences. Everyone shares in that same Outward Light, but it is incomplete within any particular person.

Unlike natural light, which shines passively, the Inward Light works actively on each person. Early Friends understood that for anyone who is not spiritually blind (i.e., closed his or her inward, spiritual eyes or looked away from the Light to darkness), the Light has three distinct actions:

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First, by enlightening the conscience, it makes one's own sins visible. "Conviction" was the term used to describe the moment when a person sees his flaws and shortcomings and realizes that he or she has acted in ways contrary to the will of God. Like a judge and jury for the soul, the Light convicts people of having done wrong.

But becoming aware that you have fallen short is only the first step. We all know how easy it is to avoid acknowledging our own faults. In its second action, the Light works on each person, urging one to repent—to stop doing anything sinful and to accept one's need for God's forgiveness. This is "convicement," the point at which the Light convinces the individual of the need to change.

But, admitting that one is lost doesn't show the way home. In its third action, the Light is a spiritual guide. It directs each person to "conversion." This is more than just stopping old behaviors and asking for forgiveness. Individuals are converted or spiritually transformed—they change the way they live their lives, actively seeking to know and do what God desires. In words that George Fox borrowed from the apostle Paul, they are "turned from darkness to Light and from the power of Satan to God."

**THE LIGHT IN MEETING FOR BUSINESS**

Besides working within each individually, early Friends believed that the Light acted on them collectively during meeting for business. Perhaps it is easiest to see this in the last sense given above. The Light is available as a guide for each person in the meeting. When a piece of business is considered, if everyone looks to the same Light to see what God desires, they are inevitably all drawn towards the same solution. Unity is achieved when everyone present is spiritually pointed in the same direction, following the same guide. Achieving unity requires patience and careful listening—both to that still, small voice of God within, and to each other. Speaking more than once to a topic becomes unnecessary. If each person waits to hear that voice and shares only what the Light leads him or her to say, then speaking only once is natural. And, since the Light within any one person is a unique portion of the total Light, it is important that each be willing to share with the meeting what he or she has been given.

The work of the Light as a guide is only part of what it can do for the participants in a meeting for business. Despite our best efforts, we still bring our personalities; our likes and dislikes; our beliefs, attitudes, and ambitions to the meeting. These characteristics can, if we let them, dominate us and keep us from finding unity. But, when we are in the Light, our shortcomings become visible. If we do not turn away, the Light can convict us of playing politics or trying to advance our own agendas. When that happens, the Light can convince us (if we let it) to repent of that gamesmanship and to convert our energies to listening and waiting for God's guidance.

Sometimes, this happens in remarkable ways, leading the meeting to solutions that would never have been found through logic, analysis, argument, or compromise. When all turn to the Light, the solution to a seemingly intractable problem may suddenly seem obvious—not because we have been persuaded by thoughtful reasoning, but because that is what God is calling us to do.

If we are outside and the sun is shining, it is not remarkable that we all point in the same direction when asked where the light comes from. If we are in meeting for business, with our spiritual eyes open, why should we think it remarkable that we all see the same Light?
"I have found profit in tracing the word [worship] back to its Old English root, weorthscipe, meaning worship. In the religious services that have meant the most to me, the leaders have held up that which is of value, that which is of worth—this very life itself, with all its beauty, mystery, and pain. Therefore, I contend that when a religious service is at its best, when each of us is given reason to pause in reverence and awe at the interdependent web of all existence of which we are a part, we are being worshipful, wherever we may fall on the theist–atheist continuum . . . regardless of whether our worship has an unwavering object at its center or the ever-changing template of our existence itself."

—"Minister's Column," by Mark Stringer, from Intercom, May 2002, a monthly newsletter from First Unitarian Church of Des Moines

Confessions of a Nontheistic Friend
by David E. Drake

How we become Friends and why we remain Friends is of interest to me. Have you ever wondered what other Friends believe about God, about an afterlife? Or what other Friends do with the one hour of silence in meeting? I have been interested in my own evolution in all these areas and have thought that any one of these topics would be of great interest to explore with other Friends.

I am a psychiatrist. I tend to dissect and read between the lines. I would like to communicate, as best I can, how I have come to a point in my life where I see myself as a nontheistic Friend: not at one pole or another—theistic or atheistic—but at a place where the question of the existence of God is not an issue. It is not on my mind nor is the question something I debate with others who are on either pole of the spectrum.

I first came to Friends as an 18-year-old high school student in Denver, Colorado, in 1970. The Vietnam War was raging. I was at loggerheads with my father, a retired Army colonel and physician. Becoming increasingly socially conscious, I was also rebellious against nearly everything my father stood for. Friends were a perfect match for my situation.

Having been baptized and confirmed in the Episcopal Church, I had been active in the choir and later as an acolyte. I began to identify with the more radical elements of my church, straying from the massive Episcopal cathedral I grew up in to attend a downtown church that fed and clothed the poor and preached a message of love, forgiveness, and peacemaking. I taunted my parents with how they weren't living the Gospel in their comfortable church.

I was heading for the ministry when I first began college. I saw myself as a future "Father David"—one who would live according to a radical interpretation of the New Testament, and one who had answers for a troubled world. I now know that I would probably have had a nervous breakdown had I continued in that direction. One evening while studying mathematics in my college library, I came to the very sudden realization that I didn't believe in God. For the next several days or more I went around in a fog, shaken and overwhelmed. What did this mean? How could I live without God in my life?

As a child, my mother had said prayers with me every night. I had asked God to help me in many moments of distress. My God had been a fatherly male figure—kind, empathic, and powerful. As a teenager, I remembered testing my notion of a God, asking to see certain acts performed to prove that God existed. Could God close the drapes in my room when I asked? Could God turn on the light? I just wanted a little verification.

As my doubt continued and I shared this with some select friends and family, my mother would let me know that she was praying for me, i.e., that I would return to what she believed. This was never comforting and it seemed to disparage my own struggles and search for what gave me meaning.

Following a tumultuous year as student body president in college and just prior to a summer bicycle tour in the Orient (Japan, Taiwan, Hong Kong), I met with the Episcopal bishop of Colorado, who prayed with me at his private altar that I would "find Jesus in Japan." On my travels I sought out English-speaking spiritual people whom I hoped could help me with my questions and struggle. The son of a Buddhist temple master sat with me on a wooden deck outside a meditation hall, with a shaved head and dressed in a long, black Zen Buddhist robe, smoking a cigarette. He told me that if I had been born in Japan, I would be Buddhist and if he were born in the United States, he would be Christian. What he said was so simple and yet so profound: we are all obviously bound by our own geography and culture.

An Anglican minister in Hong Kong took me to the church altar and prayed with me, telling me, "Your doubts are just the cross you will have to bear in this life."

I was mortified. Was this the best he had to offer?! A former girlfriend, who later entered the Congregational ministry, would tell me she couldn't accept my view of the world. She told me that there was no reason to have any ethical standards without God—that life without God was meaningless. It seemed rather empty to me at the point in my life where I see myself as a nontheistic Friend: not at one pole or another—theistic or atheistic—but at a place where the question of the existence of God is not an issue.

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the time: that there wasn't something more basic, some connection that would allow human beings to remain compassionate without a belief in God.

Back at college in Colorado Springs, I began to attend a very small Quaker gathering. The six or so of us who met usually found ourselves in silence for most of the hour. It was a time to stop my usual actions and just sit. I found it restorative. Never was there any pressure to believe anything.

After graduation from college, I attended divinity school at Harvard. I became a regular attender at Cambridge Meeting and took a class on Quakerism taught by Elmer Brown. I was aware that when I attended meeting I could believe anything! I had some Sundays when I counted myself as an atheist, others as agnostic, and perhaps some still as a theist. In this transient student community, I was friendly and supportive. Once again, I found no pressure to believe one way or another. When I once considered membership, a clearness committee was formed, with four good friends from attenders of meeting from a variety of religious traditions came and went.

While in medical school in Iowa, I attended Des Moines Valley Meeting only a few times. I also began attending the local Unitarian church just as infrequently.

During my internship following medical school, I met my future wife, who had strong ties to the Methodist Church in Alabama. When we moved to Topeka, Kansas, for my residency at The Karl Menninger School of Psychiatry, we began to search for a church we would both want to attend. I was frankly disappointed by several that we went to, until we found a small preparative meeting that met in the lobby of a Methodist Church at 4 p.m. on Sundays. I became friends with many of the attenders, several of whom were also in the mental health field. Our first spiritual home together was friendly and supportive. Once again, I found no pressure to believe one way or another. When I once considered membership, a clearness committee was formed, with four good friends from members themselves. I was later told that I had been the first person in this preparative meeting to have had a clearness committee for membership and then decided not to become a member.

After completing my residency and in my early practice years in South Carolina, my wife and I both attended the meeting in Charlotte, North Carolina. Later in Albuquerque, my wife became a regular attender at meeting, while I began attending and eventually joined the Unitarian church. I enjoyed the quick and curious intellects of the Unitarians, their comfort with questions in place of answers, as well as the option to become involved in leading services in the absence of the minister. I also taught an ongoing seminar on understanding how families work in light of evolution and family systems theory. My wife wasn't happy with the split in our attendance, and I occasionally would attend meeting with her.

On our move to Des Moines, I began attending both the Unitarian church and the local meeting. The meeting is only six blocks from our house, and walking to the meeting gradually became a regular habit and a method of settling myself into the silence. Again I felt a desire to consolidate our family (now four of us) at one church, and so I became a regular and active attender at Des Moines Valley Meeting.

After several years of thinking about it, I once again toyed with the idea of becoming a member. My anxiety went up each time I considered why I would want to do this. I was aware that I didn't believe in a personal God—one who directs, answers, or comforts. I was aware that I didn't believe I was divinely inspired when I got up to speak in meeting—although I would not speak unless I did indeed feel considerable passion or inspiration to do so. I also became aware that to some degree it didn't matter what church I joined—that regardless, I would struggle with the message, doctrine, and core beliefs. I am not a pacifist in the sense that I would not fight back to defend myself or others and in fact could not say that I would never serve in the military under any circumstances. I have also studied martial arts for years—for conditioning, the philosophy, and to have a means of effective self-defense for myself and my family.

I became increasingly aware that my wife was close to becoming a member. We decided to ask for a clearness committee...
“For the last several years I have worked at a bank in Japan. I am interested in international affairs and social justice, and came to Pendle Hill to re-assess my career direction. Reading the experiences of Mieko Kamiya, a Japanese woman at Pendle Hill in the 1930s, led me to apply for the Pendle Hill Resident Study Program in 2003.

“This experience has allowed me to discern how to best use my gifts, my nationality, and my gender for justice. When I return to my home in Tokyo, I intend to apply for medical school.”

—Michiko Saito, Pendle Hill Resident, 2003

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for membership together. It was no big deal. My worst fears of some kind of inquisition into what I believed and why I wanted to pursue membership never materialized. We had already become active and attended regularly. I knew what Friends were about and the meeting knew us. The members of the clearness committee greeted us warmly and told us we had already become valuable contributors to the meeting. We were acknowledged as members at the next meeting for business.

After this time, like having a “religious affair,” I would sometimes still meander over to the Unitarian church. I have some good friends there and attend if the topic of the sermon or forum is of interest. I have also become enamored with Buddhist meditation and began a regular morning and evening sitting—finding relaxation and greater focus as a result. This regular practice seems to have allowed me to connect more easily with the suffering in the world—my own and that of the families in my psychiatric practice. I no longer needed meeting as the place where I would sit quietly.

So why do I stay in meeting? It is a place to rest, to stop, to become quiet. It is a place from which to observe my mind and let it flow freely, or just focus on my breath to become present in the moment.

Meeting is a place where I can sit in community—sharing the change in seasons, births and deaths, doubts and callings, with a group of people who have not insisted that I believe as they do. In fact, when I have shared my struggles and doubts in the silence of meeting, I am often thanked afterwards for having done so. And, in coming from a Christian background, I am challenged by others who profess a belief in God.

I do not believe in a heaven or hell, in an afterlife of this body, or in a soul that dwells after this life. I do believe that our work, actions, and example in this life will affect others in ways and over time that we may never realize.

My own suffering from seeing the poverty and violence in our world, experiencing the loss of both my parents, sharing the struggles of my family and friends, and from my own disappointments and failures has brought me to a point of connection with all of life. I am not alone. We are in this together.

I do not think of God while sitting in meeting. For me, it is enough to sit with Friends.
I have been using the edition of George Fox's Journal edited by John L. Nickalls for years, and it was not until I needed a new reading list in connection with some university lectures that I discovered the more recent Penguin edition (1998), edited by Nigel Smith, a Reader in English at Oxford. The opening of Nigel Smith's introduction is a wonderful surprise:

In the 'Scylla and Charybdis' of his great experimental novel Ulysses (1922) James Joyce momentarily fuses the lives of the greatest English author William Shakespeare and the early Quaker George Fox: "Christfox in leather trews, hiding, a runaway in blighted treeforks from hue and cry. Knowing no vixen, walking lonely in the chase. Women he won to him, a whore of Babylon, ladies of justice, bully tapsters' wives. Fox and geese. And in New place a slack dishonoured body that once was comely, once as sweet, as fresh as cinnamon, now her leaves falling, all, bare, frightened of the narrow grave and unforgiven." Joyce's central character, Stephen Dedalus, is fascinated by Shakespeare's life, and he imagines here a Shakespeare neglecting his wife Ann Hathaway, as opposed to Fox, who, persecuted and in his famous leather breeches, won many women converts.

So we are not to keep George Fox for ourselves! Just as well, although the tribute Joyce pays to him is not one that I can fully appreciate.

I have myself been wondering what to make of the fact that Ludwig Wittgenstein admired Fox's Journal. He gave Norman Malcolm (a student and close friend, then teaching at Cornell) a copy for Christmas in 1948, having come across it first in 1912, and told Malcolm that he saw George Fox as a paradigm for what it means to be a religious person. (Others he mentioned in that category include Augustine of Hippo, Francis of Assisi, John Bunyan, and Soren Kierkegaard.) Being a student of Wittgenstein, I reread the Journal with an eye for what Wittgenstein is likely to have noted and admired. The dozen points that I noted are hardly definitive, but they signal affinities that I find useful to ponder:

- Utter reliance on what he sees clearly himself.
- Utter rejection of outward authority, especially of priests and professors.
- Simple (nonintellectual) recognition of mystical (spiritual) reality.
- Need for Spirit and Light to see things aright.
- Passionate and persistent search for purity.
- Keen awareness of his own troubles, sorrows, and temptations.
- Sense of evil as a lack or privation, a failure to attend to one's inward Light.
- Hence lack of condemnation, combined with high moral sense.
- Narration rather than argumentation

I think it mattered to Wittgenstein, and perhaps also to Emerson and Joyce, that Fox was set upon by mainstream people, and beaten by them, and continued to confront them.
or explanation.

- Translation of intuitions into actions, or integration of the two.
- Refusing special status, since everyone has the same inward Light as he.
- Hence not sparing others the task of thinking and seeing for themselves.

We could, of course, linger long and profitably over the textual basis and significance of each of these points. But rather than do so, I wish to leap to the suggestion that the Quaker-Wittgenstein kinship is manifold, and might be presented schematically as follows:

- Respect for silence, prominent in Quaker practice and at the end of the Tractatus.
- Emphasis on common domains of the mind, mental features that we share rather than experience separately and individually.
- Integral to the importance of silence is a priority of actions over words.
- One needs to achieve or be blessed with the Light, or with perspicuity, in order to see the world aright. What is most important can only be seen or shown, it cannot be proven either scientifically or logically.
- Emphasis on the present, prominent in an early letter of George Fox to his parents that “ye have no time, but this present time,” and in Wittgenstein’s remark to Moritz Schlick and Friedrich Waismann, core members of the Vienna Circle, that “we already have everything; in fact, it is present, so we do not have to wait for anything.”
- An insistence on alternatives for Fox and Quakers alternatives to what governments find necessary; for Wittgenstein alternatives to alleged philosophical necessities, both in Tractatus, and also throughout his later philosophical work, where he often notes possible alternatives and comments that the alleged necessity is one of a number of ways in which things may proceed.
- An intertwining of rationalism with mysticism: respect for science and rational argument combined with insistence on their limits and presuppositions, which require not thinking but seeing things right, either through “that Light and Spirit which was before Scripture was given forth” (Journal) or through “perspicuous representation” (Philosophical Investigations).
- A similar style of thinking, eschewing theory and dogmatism on one side and theology and ecclesiastical authority on the other, while still modeling and requiring powerful discipline. Dogmatic starting points are replaced with queries, a Quaker practice and a striking feature of Wittgenstein’s later work.

We seek a world free of war and the threat of war.

We seek a society with equity and justice for all.

We seek a community where every person’s potential may be fulfilled.

We seek an earth restored....

Friends Committee on National Legislation
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I climbed the mimosa tree in my backyard looking for God. My ten-year-old mind had latched on to the words I heard in church, "then we shall see God." It was the only part of the sermon that got my attention but it made a powerful impression, and I spent the rest of the church service looking around for God to make an appearance. As we left church and shook the minister's hand, I wanted to ask him when can I see God and if he's not here, where is he, but I couldn't quite work up the courage. (God was definitely a "he" for us, back then.)

In my church community I often heard people talk of walking with the Savior, or talking to Jesus and that Jesus was the Son of God. The pictures of Jesus in the Bible and my Sunday school books gave me the image of a tall, thin white man with long, brown hair knocking on a door. This convinced me that maybe God sent Jesus around to do the visiting and he just might show up at our house one day. Then we'd be able to go for a walk and I could ask him all the questions I had. I thought of some really good ones. Like if you love all the little children, red and yellow, black and white, why are some of them starving? And how is my mother making me eat things I don't like going to keep them from starving? Why is there a polio epidemic making so many children crippled and making everybody afraid to go swimming?

When he didn't come to the house that day or the next week, I decided that he must still be in heaven and maybe if I just got up high enough in the mimosa tree, I'd spot him. I tried this several times and even took Daddy's field glasses, but still no luck. Then it occurred to me that maybe I just wasn't up high enough and that when we took our Sunday afternoon drive up the Blue Ridge Parkway, I'd be able to see him from one of the overlooks.

After several weeks of failure with this plan, I finally told my father about all the places I'd been looking for God and asked him where I needed to go. It was a beautiful Sunday afternoon in late spring and we were standing at an overlook along the Parkway. He didn't answer directly, but just said, "Tell me what you see." I described the blue line of mountains in the distance, the lake near a farm in the valley, and the tree-covered slope leading to it from where we stood. He said, "God is all these things and is more than anything we can see or know. God's Spirit is in everything created—plants, animals, and people. We can see God's face in everyone we meet because we are all made in the image and likeness of God." My father could see the doubt on my face as certain people came to mind that I didn't think could possibly be like God at all. And he added, "Being made in God's image, doesn't mean we always act like we should, and what we might call ugly in looks is still beautiful in God's eyes."

This was not the answer I wanted, not even close. The Sunday School picture of Jesus knocking on the door was clear in my mind. "What about the pictures of Jesus? Do the people who draw pictures of Jesus get to see him?" I asked. He laughed and said, "We all have to find our own way to picture God and Jesus, and that is just those people's way."

I still climb trees and hike up mountains looking for God and there is still a piece of that little girl in me hoping I'll meet a kind, gentle man in long white robes who looks like that picture. I have also learned the wisdom of my father's words and can feel the living spirit in the trees and on the mountain path. And I see the face of God every day in all the people I meet when I don't let my own narrow images, fears, and prejudices about that face get in the way.
THE CHRISTIANA RESISTANCE

by Brenda Walker Beadenkopf

In the early morning hours of September 11, 1851—ten years before the Civil War and exactly 150 years to the day before the September 11, 2001, catastrophe in New York City and elsewhere—a fight erupted that would rock the nation. It was initially between a Southern slaveholder and some escaped slaves in Christiana, a small town between Philadelphia and Lancaster in Pennsylvania near the Mason-Dixon Line separating North and South, and two miles from Gap, where my father, Charles (Charlie) Coates Walker, grew up.

The Christiana Resistance (sometimes unkindly called the Christiana Riot or Christiana Rebellion) is considered to have been a turning point in the North’s relationship to the South. The outcome was unheard of in those times: a white man was killed and his black attackers were freed in a subsequent jury trial.

Edward Gorsuch, a plantation owner from Maryland on the other side of the North-South border, had crossed over it, determined to retrieve his slaves. He met armed resistance from a small band of blacks, who were just as determined not to let one of their own be taken back into slavery from which they had successfully escaped into a “free” state.

Back then, many freed slaves and freedmen, as well as escaped slaves, were kidnapped and taken back over the line to be sold into the Deep South to work in dreaded cotton plantations. Anyone might be taken who generally fit the description of a particular slave. People of all ages and genders were often taken in the middle of the night, beaten senseless, and dragged across the border. No black was safe.

Determined blacks banded together, held meetings, and pledged to fight before they would allow any of their own to be kidnapped. A man named William Parker, who had escaped from Maryland a few years earlier, emerged as a leader of these impoverished but free blacks. He was muscular, handsome, well-spoken, and intelligent. He had memorized the Bible and was viewed as an upstanding citizen.

William Parker, who lived for a time as a tenant of my father’s Quaker ancestor, Isaac Walker of Gap, later wrote in the Atlantic Monthly in 1866, “I formed a resolution that I would assist in liberating every one within my reach at the risk of my life, and that I would devise some plan for their entire liberation.” Another of my father’s ancestors, Lindley Coates—who was a member of the Anti-Slavery Society, active in the Underground Railroad, and living in Christiana—had great respect for William Parker. Lindley Coates described him as “bold as a lion, the kindest of men, and the most steadfast of friends.”

Exacerbating the kidnapping problem, a band of horse thieves living in an abandoned nickel mine near Gap would also spy on newcomers and ruthlessly turn in fugitives for bounty money. Fields and trees above this mining cave, now closed, are visible across the valley from the Walker family farm. The chief spy for the Gap Hill Gang, William Padgett, was a repairer of clocks, which gave him the opportunity to visit and spy on local farms. He had written to Edward Gorsuch to inform him that his former slaves were residing in Christiana.

Quakers involved in the Underground Railroad often struggled in their consciences over their clear conviction against slavery versus a strong belief in pacifism and the importance of being law-abiding. They supported blacks in their bid for freedom so long as this did not entail violence. Most Quakers felt that laws which went against their consciences, such as those enforcing slavery, could and should be broken. However, some Quaker meetings disowned members who participated in the Underground Railroad, mainly because of the defiance of laws and its connection with occasional violence.

Two Walker relatives, pacifist Quakers Levi and Sarah Pownall, owned the house in which the Resistance took place. This building was rented to William Parker and his family. As reported by Margaret...
Hope Bacon in *Rebellion at Christiana*, Sarah Pownall, hearing of approaching violence, went to meet with William Parker the night before the battle. She hoped to dissuade him and his friends from forceful resistance. "I wish thee would consider whether it would not be better to escape to Canada rather than lead the colored people to resistance by force of arms," she entreated her tenant.

According to R.C. Smedley's *History of the Underground Railroad in Chester and the Neighboring Counties of Pennsylvania* (1883), William Parker replied, "If the laws protected us colored men as they do white men, I would be a nonresistant and not fight, but appeal to the laws. But the laws for personal protection are not made for us, and we are not bound to obey them. If a fight occurs, I want the whites to stay away. They have a country and may obey the laws. But we have no country."

On the foggy morning of September 11, Edward Gorsuch and his party of about 15 men from Maryland arrived in Christiana by train at around 5 a.m. Despite the cover of darkness, they had given themselves away on the train by talking freely. Their cover was further blown when a notorious Negro catcher, U.S. Deputy Marshal Henry H. Kline, whom the Marylanders had hired from Philadelphia to enforce their warrant, drunkenly called attention to himself as he stopped in taverns along the way.

Right before daybreak, Henry Kline and the Southerners strode up the lane to the small, stone house where William Parker lived. One or two watchful blacks outside had run in and warned the occupants of the approaching kidnappers, and a Quaker, Joseph Scarlet, ran by, shouting a warning. But the frightened blacks had inadvertently left the door open, so the slave catchers went partway up the steps, where they found themselves staring up at the barrel of William Parker's rifle. The Maryland party retreated to the bottom of the steps and partially outside.

Henry Kline read a warrant from the United States government, to which, according to the *Atlantic Monthly* article, William Parker answered that he "did not care for him or the United States." William Parker stood his ground for several hours, trying to persuade Edward Gorsuch to give up his ill-fated mission. The two held rifles in their hands but—so far—spared only with Bible verses.

At Edward Gorsuch's demand that his "property" be turned over to him, William Parker slyly suggested theslave holder look in the house and barn for tables and chairs or farm stock that belonged to him. This angered Edward Gorsuch, and he became even angrier when William Parker's wife sounded an alarm with horn blasts from an upstairs window. When the Marylanders shot at the window in retaliation, the courageous woman ducked out of sight and continued to sound the horn. This warning brought out many black neighbors armed with pitchforks, corn cutters, and other farm implements; they watched from the corn field and then gathered around the house.

Two whites then appeared on the scene: a Quaker, Elijah Lewis; and his friend Castner Hanway, who—though not a Quaker—was married to one and later became one. They had heard of the trouble at the Pownalls and came to try to help avert violence. Henry Kline, seeing the whites in the group, showed them his warrant. He pointed out that the Fugitive Slave Laws, passed by Congress a year before, permitted anyone to be forcefully deputized to help bring in runaway slaves under penalty of treason. The two whites refused to help the Southerners, saying the blacks had a right to defend themselves. At the same time, they called out to the blacks in the corn field to keep their distance. These two whites then left, to Henry Kline's extreme frustration.

Edward Gorsuch was thrown off track by William Parker's demeanor, but he remained stubborn. His son, Dickinson Gorsuch, pleaded with his father to leave, fearing they would be killed by the resolute blacks. The fugitives had not retaliated with guns to the shots fired by the Marylanders, but they made it clear that they would use their weapons if pressed too far.

Edward Gorsuch appeared at first to be relenting, but then he abruptly changed his mind and, according to William Parker's account in the *Atlantic Monthly*, reportedly said, "I've not had my breakfast. My property I'll have or eat my breakfast in hell." The younger Gorsuch shot at William Parker, who ran up to him and struck the gun out of his hands. A
melee ensued, during which most of the whites fled in terror, leaving Edward Gorsuch and his son to fend for themselves. When the battle was over, the older Gorsuch lay dead. Dickinson Gorsuch, seriously wounded, was taken to the Pownalls' home and subsequently nursed slowly back to health by the compassionate Pownalls and their two daughters, Eleanor and Elizabeth.

The Pownall family, even with Dickinson Gorsuch recuperating in their home, secretly helped William Parker and his brother-in-law escape from the Pownall house by dressing them in gray Quaker garb. The daughters walked arm in arm with them out the gate to freedom, past the government guards outside, pretending they were young courting men.

The prominent black abolitionist Frederick Douglass also participated in William Parker's escape to freedom, arranging for him to journey by steamer from New York to Canada. Frederick Douglass later wrote in his autobiography that the Fugitive Slave Law had been decidedly checked at Christiana.

At the conclusion of the Resistance, the state brought three white men to trial for treason (the two who refused to help Henry Kline, and the man who had tried to warn William Parker of the Southerners' arrival), and it rounded up about 40 blacks in the area to be similarly charged. Along with other Quaker families involved, Lindley Coates's house was searched several times. However, he was not indicted for any crimes, even though he had hid some of the Resistance fugitives in his corn field and helped them escape to Canada.

The abolitionist lawyer Thaddeus Stevens was instrumental in obtaining a highly controversial acquittal for all the defendants during a nationally publicized trial (the largest treason trial in the history of the United States) at Independence Hall in Philadelphia. According to a trial report, one of the defense lawyers, Theodore Cuyler, said to the judge: "Leveling war against the United States... Sir, did you hear it? That three harmless, nonresisting Quakers, and eight and thirty wretched, miserable, penniless Negroes, armed with corn cutters, clubs, and a few muskets, and headed by a miller, in a felt hat, without a coat, without arms, and mounted on a sorrel nag, levied war against the United States. Blessed be God that our union has survived the shock."

Outrage in the South over the acquittal, along with many editorials pro and con throughout the nation, exacerbated the growing schism between North and South. Some historians have called the Christiana Resistance the first battle of the Civil War. General Robert E. Lee, when making his attack into southeast Pennsylvania in the next decade, is alleged to have asked where Christiana was so he could burn it down. In Christiana today, proud banners over its streets proclaim, "Freedom Began Here!"

Some historians also believe that the Fugitive Slave Law was a significant cause of the Civil War. If so, then the Resistance at Christiana played a key role in the origins of that tragic bloodbath. It has even been suggested that if the armed resistance and subsequent trial had not taken place, the Civil War might have been put off several more decades, to play out alongside the violent struggles between Native Americans and whites that continued until almost the turn of the 20th century.

Another fallout of Christiana came through Edward Gorsuch's youngest son, Thomas, who resented the fact that his father's killer had not been brought to justice. He spoke bitterly of it to his classmate, John Wilkes Booth, who later assassinated President Abraham Lincoln.

Quakers, along with all U.S. citizens, might learn some lessons from that September 11, 150 years ago. Whites have generally felt secure that the U.S. Constitution protects them. But William Parker felt that since the laws did not encompass the protection of blacks, they had no compulsion to obey them. As a white, I have always felt that my country's laws protect me, and I willingly obey them. They surround and assure me, and so I, in turn, embrace them. But I can imagine how I would feel if I saw my neighbors being protected from murder, rape, and kidnapping—but not me.

As historian Christopher Hill wrote, "Unless freedom is universal, it is only extended privilege." In this time of great struggle, the United States must demonstrate to all people—here and abroad—that its laws are meant to protect all its citizens. If the country embraces its people, the people in turn will embrace their country. We must all work to stop the hatred and contention between peoples in this country and enforce "liberty and justice for all." Our future may depend on it.
With Demie Kurz, conversation about life, family, work, and beliefs is laced with phrases of feeling—"I love...", "I'm passionate about...", "I'm deeply interested in..."—yet she speaks thoughtfully, in measured tones, with a calm demeanor that is a contrast to her enthusiasm.

Demie Kurz identifies the important aspects of her life: as her marriage of 31 years to Bruce Birchard; their two sons, Ethan (25) and Joshua (22); being an active Quaker; her work as a sociologist, writer, scholar, teacher, and co-director of Women's Studies at University of Pennsylvania; and her residence and participation for 27 years in a small Quaker farm community in New Jersey.

Demie grew up in New Jersey, graduated from Wellesley College, spent a year after college in India on a Fulbright scholarship, came back to Chicago, met Bruce, and undertook graduate work at Northwestern University, completing her Ph.D. in Sociology in 1976. For a year, she and Bruce went around the world on the "cheap," including six months in India visiting Gandhian development projects. On their return, in 1974, they settled in the Philadelphia area, finding it an ideal place for them to be among Quakers and for her to find academic work.

Out of a family setting that was "kind of a Quaker family," she learned that within the faith communities of many, "there was no space for feminist ideas at all—there was hostility." Happily, she was "getting involved in the religious faith that included the incredible tradition of Margaret Fell, who was really a 'feminist' pioneer..."

Demie has been co-director of Women's Studies at Penn and has helped to shape the program since 1988. She says, "Change is a constant in Women's Studies. The conceptualization of women and men in gender is dynamic, growing, changing, and exciting. It has been pushed and challenged to expand and to look at the lives and experiences of women from many classes, ethnic and national origins, and educational levels, as well as of men." Gender studies and research also includes religion. For Demie, being a Quaker and having access to Margaret Fell and the many other Quaker feminists and religious women through the centuries has broadened her perspective to include religious studies as a ripe field for feminism, which is changing our understanding of history and of the church.

Demie bases her sociological research on extensive interviewing. She has co-authored written chapters in several books, and she is the sole author of For Richer, For Poorer: Mothers Confront Divorce. Currently she is conducting research about parenting. One of the reasons she's interested in parenthood is that "sociologists have left the study of parenting to psychologists, who have their own agenda. So there has been this big vacuum in understanding what parents do. It's not been studied primarily because it's been women who have been parenting and we could assume that it was 'natural,' meaning we used to grow up in communities where we saw it being done. Now we don't see it so much and we know it's learned; it's very skilled."

"So some of us in the social sciences (history, economics, psychology, sociology) have been interested in this new area we're calling 'care work.' This is what I love to do in my work: take a picture of reality and alter the lens—in this case, 'care work,' just the way it is; women do it, a little housework, raising some kids, helping sick people. My work on parenting comes out of the impulse to describe the reality more accurately—to show what's really going on here."

Demie says, "Truth is very, very important to me—truth in my spiritual life and truth in my professional life. We're barraged with mythology about life, from our increasingly market-oriented society and the forces that are eroding a common belief in the public's responsibility for social welfare. Beyond the facts, it is the challenge of naming things: finding the accurate and effective language to challenge these forces. Friends' voices have always been desperately needed as an antidote to powerful, elite, governing ideologies that pretend to speak for everyone and absolutely do not!" She is deeply appreciative of Quakerism's melding of activism and the spiritual, feeling it is the "genius of Quakerism."

Regarding nurturing her spiritual life and growth, Demie is challenged to practice what works for her: "going to meeting; making some space each day to just sit quietly and be open to the Spirit, doing some reading." Her goal is "living in the present in a spirit of compassion and love." Her challenge is nurturing her "inner spiritual work in a really disciplined way." She finds it "easier to take action on things, having always been drawn to issues of justice." She met someone in graduate school who told her, "Friends are so important to social justice movements because their deeper spiritual base means they keep a balanced and larger perspective—they don't burn out, but find hope and joy even as they are upset by inequality, violence, and injustice."

Though her life may sound intense, she knows how to relax and have fun. She loves to read, and she and Bruce "do lots of outdoor things, like canoeing and hiking." She also finds the arts very important in "sustaining the spiritual side" of her life, as they reflect the themes of joy and beauty, as well as despair. Demie loves to learn, not only from reading, but also from students, friends, and colleagues.

She speaks quietly about her sense that "life is very precious"—a growing sense that comes from living through Bruce's cancer and recovery more than 20 years ago, and also of just getting older and having a different perspective on what's really important. She also acknowledges that the war in Iraq found her "doing more praying. Among other things, prayer helps me stay in touch with all the goodness, beauty, and love around us."
Australia Yearly Meeting

Australia Yearly Meeting gathered from January 4 to 10 in Adelaide on the grounds of Flinders University. We were welcomed to this land by an elder of the Kaurna people, Lewis O’Brien, who said, “Martuinyanga Kaurna meyunn na wangi duri marni na budni Kaurna yertauna. On behalf of the Kaurna people, we welcome you all to Kaurna country.” In turn we send loving greetings to Friends everywhere.

Dwarfed by an imposing cathedral, the Adelaide Meetinghouse is a timber building dating from 1840. A tourist blurb refers to it as “this modest structure.” With fewer than 1,700 members and attenders, Australia Yearly Meeting is also a modest structure. Nevertheless, over 200 Friends are gathered together this January. Small numbers allow us the space and attention to come to know one another in things ephemeral and things eternal.

At our annual Backhouse Lecture, large displays of indigenous plants helped us to picture the local landscape of 1837, when the British Quaker botanist James Backhouse explored it. Today little remains of the original vegetation. As we look towards the sea on the horizon, we see planted woodlands, with city buildings in the distance. Amidst these signs of Western development, how are we to respond to the challenges of our testimonies?

Troubles that are the lot of much of humanity come into our awareness. Leaders of powerful nations wage war on the peoples of “Two-Thirds World” countries. The threat of full-scale war against Iraq is a constant concern.

Backhouse lecturer Helen Bayes reminded us of the ways in which the Spirit moves and guides us. She urged us to stay open and seek an adventurous unity in following its leadings. Early Friends spoke, in vivid language, of feeling “God’s tender love in their bowels.” To an individual, the responsibilities of living with a leading may seem overwhelming; however, through discernment within community we can find a way forward.

Friends place much importance on living our lives in such a way that we will “come to walk cheerfully over the world answering that of God in every one.” Our strength lies in the inclusive nature of this phrase—it encompasses children, women and men, people of other faiths and denominations, the secular community, refugees, asylum seekers, and the “more than human” world. We reminded ourselves that it includes those on all sides of all conflicts and national leaders who shame us. In a session on facing our own racism, we read, “This work of the heart is essential to living out our Quaker Testimony of Equality—the deep moral recognition that we are all equal in the Spirit. It is work we must do.”

Friends gathered here know that when we find space for the heart, our work for peace and reconciliation has begun. In keeping with the theme of our summer school, “Spaces,” we believe that every human being is entitled to a space in the world that enhances their dignity.

Australian Young Friends are keen to be involved in all aspects of Quaker life, and older Friends have been urged to hear young people with responsiveness and respect. Young Friends’ business session ended with a burst of exuberant energy, as, under the midmorning sun, Friends of all ages “striped the willow” and danced the polka across the grass. It was a Young Friend, during one of our compelling sessions on peace issues, who reminded us of the power of listening. Friends felt an especially deep sense of connection during these sessions. We want this unity to be expressed in a more visible public witness for peace; Friends know the inspirational effect that individuals and small groups may have in the world when they have hope and faith and love.

It is exciting to experience the heartfelt passion with which many Friends undertake their work in the Religious Society and beyond. In a complex, busy, troubled world, Friends feel impelled to take action against injustices, even to the point of physical and spiritual weariness. We have not forgotten our call to simplicity. We have been encouraged not to let ourselves slip into action for action’s sake. The Spirit needs room to breathe. “Being and doing are both important, and the balance between them can change at various points in our lives. But do we take enough time to just be?”

—Colin Wendell-Smith, 
preaching clerk

SUNKES

June 2003 FRIENDS JOURNAL
Freedom and Responsibility
by Tristan Wilson

I didn’t realize that blue hair would be such a problem. It was the campers’ hair, not mine after all. It seems that the fashion world is more dangerous than I’d reckoned. As it turns out, it taught me a lesson in responsibility that I’m glad I know now. The story goes as such:

I work as a counselor at Camp Onas, an overnight Quaker summer camp in Bucks County, Pennsylvania, near Doylestown. It’s set in the midst of a great wood and there’s not a single housing development marring the view. The staff does a very good job of promoting Quaker values and teachings among the campers, and, as a Friend, I’ve always been impressed by how this place so

 Tristan Wilson is a member of Chester (Pa.) Meeting.

- Build schools, not bombs • Green, not greed • Reduce, reuse, recycle • Prevent pollution • Minimize waste •

Recently, The New York Times said, “Nonviolence is no longer in fashion.” We disagree. Since we began in 1971, our policy has dictated that we not invest in companies that manufacture weapons. We see no reason to change.

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1. “A Tough Time to Talk of Peace.” The New York Times, 2/12/03. 2. Past performance does not guarantee future results. Ratings are as of 3/31/03 and are subject to change every month. For each fund with at least a three-year history, Morningstar calculates a Morningstar Rating® based on a Morningstar Risk-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 35% 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 distribution percentages 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 3 stars for the 10-year period as rated against 163 and 249 U.S.-domestic Mid-Cap Growth funds, respectively. Pax World High Yield Fund received 3 stars for the 3-year period as rated against 301 U.S.-domestic 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. April 2003. Distributors: H.G. Wellington & Co. Inc. • contract administration • research & development • project staff • fund accounting • prospectus compliance • shareholder communications • accounting • operations management • financial reporting • compliance • operations management • financial reporting

Friends Journal June 2003
If Grace Is True: Why God Will Save Every Person
By Philip Gulley and James Mulholland.

The question seems to be whether the old gospel song “When we all get to heaven” is true or not. With the emphasis on the “all,” the premise of Philip Gulley and James Mulholland’s new book is that we all do get to heaven, whether we’re George Fox or Mother Teresa or Adolf Hitler. That idea, and the idea that the authors as Quaker pastors were writing a book about it, has been generating heat, especially in their home state of Indiana.

Certainly, Friends who hold to a more orthodox view of Christianity will find some troubling ideas in If Grace Is True—especially in relation to the authors’ answer to the 2,000-year-old question Jesus asked his disciples, “Who do you say I am?” The authors’ notion that the Bible is a worthy book, but not the inerrant Word of God, is also likely to get them in hot water with some. Others, who believe that all truth is God’s truth and that God makes God’s self known in many ways to many people, will not have any trouble with this book at all.

Using the sentence “I believe God will save every person” as their touchstone, Philip Gulley and James Mulholland examine and explain what they think about and mean by salvation (“being freed of every obstacle to intimacy with God”), the nature of belief, God (“The Holy One always comes in love”), the will of God, and universal salvation (“We will all repent and be transformed”). They also wrestle with the reality of evil in this world and how their vision of universal grace does not negate the horror of an Idi Amin or Joseph Stalin. Likewise they work with the themes of holiness, justice, reconciliation, wrath, and more. They cover a lot of ground in a relatively short book.

Experience is also a recurring theme. “The God I’ve experienced is the God of Jesus—a God of unlimited patience, infinite love, and eternal faithfulness,” is just one example of how experience serves as the prime basis for their thinking. In some ways, that resonates with Friends. After all, George Fox urged us all away from a merely intellectual faith to an experiential one.

But we can come to some grief if we rely too much on experience. After all, experience is tainted by our views and life and may not be reliable. Many of us have had the experience of having a close friend that our parents and friends warned us about. At times we’ve disregarded that in favor of our experience and been hurt by it later.

That is one thing the tri-fold test of Friends (personal leading, clearness committee coupled with historic witness, and the Bible) often helps us avoid—theologically, anyhow. It’s not that Philip Gulley and James Mulholland’s experience sounds false—rather that I distrust almost any argument based primarily on experience. They didn’t, for me, use enough of the other two parts of the test.

This is not to say that they dismiss Scripture or historic witness. Indeed, their book is full of Scripture references and interpretations, and a call to historical figures such as Clement of Alexandria, St. Jerome, William Penn, Robert Barclay, and Elizabeth Barrett Browning.

While well written and thoughtful, Grace isn’t deep. It’s not Dietrich Bonhoeffer (The Cost of Discipleship) or Hans Küng (On Being a Christian) on grace. And that shouldn’t be surprising. After all, Philip Gulley is best known for hometown tales of a folksy nature and James Mulholland came on the publishing scene with Praying Like Jesus: The Lord’s Prayer in a Culture of Prosperity, an anti-Prayer of Jabez book.

The only jarring part, for me, is that Grace is written entirely in first person singular, and that “I-talk” bothers me—especially since I know two people authored the work and I’m always trying to figure out which experience happened to which writer.

This is a fine little book that helps us wrestle with some very important questions—what is the nature of humankind and God, what’s our relationship to each other, and what about grace.

Even though I don’t buy all of their arguments, it wouldn’t be the worst thing ever to find out that the authors were right about God’s all encompassing love.

—Brent Bill

Brent Bill is FRIENDS JOURNAL’s assistant book review editor. He attends First Friends Church in Indianapolis, Ind.

The Best Spiritual Writing 2002

The Best Christian Writing 2002

Here are two books similar in theme and very different in content. Both deal with writing that is aimed, as Philip Zaleski writes, at
bringing forth "truth, beauty, and goodness." Yet even though both deal with spiritual issues, there is very little overlap. Two essays are common to both, but there the resemblance ends.

The newest edition of Philip Zaleski's The Best of Spiritual Writing series brings together essays on art, intimacy, prayer, love, meditation, and faith by Toni Morrison, Barry Lopez, Harvey Cox, Philip Levine, Natalie Goldberg, and others. Its contributions come from Christian, Muslim, Jewish, secular, and pan-Hindu perspectives. They are drawn from the New Yorker, Vanity Fair, Atlantic Monthly, Sports Illustrated, and more intentionally spiritual publications like The Sun, Image, and Christianity Today.

Though it is more uneven in tone and quality than past editions, Spiritual Writing has many strong pieces. Leon Kass's essay, "L'Chaim and Its Limits: Why Not Immortality?" asks the question, "If life is good and more is better, should we not regard death as a disease and try to cure it?" "Higher Education" by Gary Smith tells the story of a man and a place where magic happened. "It was magic so powerful that the people there can't stop going back over it, trying to figure out... how it'll change the time left to them on Earth." I was especially taken by "The Muslim Gandhi," Bill McKibben's tale of Abdul Ghaffar Khan and his 100,000-man "Army of God" whose oath was, "I promise to refrain from violence and taking revenge. I promise to forgive those who oppress me or treat me with cruelty" and who died rather than give in to violence.

September 11 and its aftermath overshadow much of the book—much of the writing deals with life, death, reconciliation, and evil. Brian Doyle's "Leap" is especially haunting and comforting as it looks at a couple that leapt from the South Tower of the World Trade Center. "Their hands reaching and joining are the most power prayer I can imagine... It is what makes me believe that we are not craven fools and charlatans to believe in God."

The Best of Christian Writing is edited by John Wilson (editor at large of Christianity Today and editor of Books and Culture). Its pieces come from across the Christian perspective—Episcopal, Catholic, Presbyterian, Lutheran—and Jewish. These pieces appeared mostly in Christian magazines; Books and Culture, The Christian Century, First Things, Leadership are among the most notable. These are all fine periodicals, but they don't have the same breadth of audience as Philip Zaleski's sources—which is possibly why there's a "preaching to the choir" feel to some of them. These writings tend to affirm what their readers already believe and feel, rather than challenge them to new...
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The Future of Peace: On the Front Lines with the World's Greatest Peacemakers


Standing at the top of a Himalayan mountain peak after four days of cave meditation, California writer and Buddhist teacher Scott A. Hunt sat on a large rock and watched as strings of tattered prayer flags fluttered in the wind—sending prayers for peace and happiness riding the breeze to people throughout the world.

"I looked out across the lake-filled plateau far below me," he writes in The Future of Peace. "In the distance, the snow-covered mountains rose up like never-ending steps... A strong desire welled up in me to share this sense of peace with everyone in every corner of the globe, and I imagined this peace streaming from my body, flowing down the mountains and across the plains like a river and further still across the oceans and distant continents, rippling in the currents like the prayers from the flags around me, healing all that it touched, relieving the suffering of millions of beings throughout the world. It was in that moment, in that dazzling flight of the imagination, with the most profound and sincere desire to help spread peace, that the idea for this book was born. And no danger or hardship... was going to dissuade me from fulfilling the prayer that came from the depths of my heart."

Nor did it. Reading at times like an adventure story as Scott Hunt tracks down and

thinking and seeing.

Still, there are some fine pieces. Paul Elie's "The Catholic Writer in America?" is especially enjoyable. The issues and questions he raises about being a Catholic writer could (and should) be asked by those of us who are Quaker writers. Lauren Winner's "Is She a Bible Thumper," about what it means to be an evangelical Christian, is pure delight. The pieces by Barbara Brown Taylor, Jurgen Moltmann, and Richard John Neuhaus, all weighty thinkers and good writers, make for intellectual and theological wrestling, even—or perhaps especially—when you don't agree with them. Eugene Peterson's introduction alone makes this book worth buying.

Both are worthy books, but I found Philip Zaleski's more spiritually satisfying. It helped me think in new ways about the important things of faith and life. It offered no easy or dogmatic answers. And it was chock-full of "truth, beauty, and goodness."

—Brent Bill
interviews a dozen peacemakers who have influenced the course of history, *The Future of Peace* traces the peacebuilding activities of Aung San Suu Kyi in Burma, Thích Quang Do in Vietnam, Óscar Arias Sánchez in Central America, Maha Ghosananda in Cambodia, the Dalai Lama in India, and a number of lesser-known peacebuilders working every day throughout Israel and Palestine. He also catches globe-trotting primatologist Jane Goodall at a conference in San Francisco and asks her what her studies among primates have to say about the peacebuilding capabilities of humans. Is living in peace really against our natures? "I am afraid that we are hard-wired to be aggressive," replies Jane Goodall. "But I equally strongly feel that we have the capability to overcome our aggression."

Using our fascination with the details of other people’s lives, the author connects us to peace and justice issues as they come to ground in places around the world. As a result, *The Future of Peace* informs, educates, and suggests the possibilities of peace even as it lobbies against indifference and the notion that violence is inevitable.

"We should not forget," he writes, "...that whatever tendencies we have toward violence, we also have a profound tendency toward compassion."

Although the Buddhist prism through which Scott Hunt sees the world is occasionally intrusive—as in the Jane Goodall chapter when he regularly interjects Buddhist parallels to what the primatologist, a Christian, is saying—in most cases his spiritual perspective provides fresh insight into peacebuilding around the globe. It also allows him to conclude the book with the firm conviction that it is our compassion that will bring peace.

"Because of our innate compassion," he writes, "we can never truly be happy and enjoy our lives when we know that we could help alleviate suffering but choose not to instead. No matter how much we try to turn away from suffering, when we know our fellow beings are in pain, it affects our conscience. In our inactions, we will not be at ease, and we certainly will not have a sense of inner serenity or fulfillment."

"Only by aligning with and expressing our innate compassion through helpful actions can we feel the sense of inner peace and satisfaction that we so fundamentally desire."

In other words, true happiness is only attainable if you try to set the world to rights. And when you do, peace triumphs—within and without.

—Ellen Michaud

Ellen Michaud is the *Friends Journal*’s book review editor and a member of South Starksboro (Vt.) Meeting.

Friends Journal June 2003

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In addition to The Hickman's "not too big, not too small" size, Bill and Becky McIlvain liked the retirement community's in-town location.

“There are so many things you can do within walking distance. We're still driving now, but the day will come...”
Three Quaker peace activists from the Lexington, Va., area were arrested on March 4 after smearing their hands with fake blood and refusing to leave following a meeting with Congressman Bob Goodlatte in his Roanoke office. Philip Hyre, Morris Trimmer, and Kathy Fox met with Congressman Goodlatte (R) to talk about their reasons for opposing a U.S. war against Iraq. Goodlatte voted last fall in favor of military intervention in Iraq. According to a newspaper report, the congressman took issue with the smearing of symbolic blood by the protesters on themselves, and was also irked at the protesters' plans to hold silent worship in his offices for an extended period. Goodlatte, quoted by the Roanoke Times, said, "At some point in time, you have to say, 'If you're not going to leave, we're going to escort you out.'" A few hours after the meeting, Goodlatte had left his office when a staff member called the Roanoke police. Four officers arrested the Friends, who were engaged in silent worship. Charged with misdemeanor trespassing, the three were released around 4 p.m. Trimmer told the Roanoke Times, "This is civil disobedience of the Martin Luther King Jr. type. We felt that something more than the standard means of communication had to be done." 

How much of your 2002 federal taxes are going to the military? For Fiscal Year 2002 (FY02), which began October 1, 2001 and ended September 30, 2002, the federal government spent $587 billion dollars on current and previous years' military activities. Friends Committee on National Legislation has calculated this to be 40 percent of all federal funds outlays. Since individual income taxes make up the lion's share of the federal funds revenues, 40 percent is a close approximation of the amount of one's income taxes that are being used to support the military. Of the total expenditures, $369 billion (25 percent) is funding current military activities while $218 billion (15 percent) is paying costs associated with past military activities. FCNL's analysis includes all of the programs identified in the federal budget as military programs, including the Department of Defense, nuclear weapons programs in the Department of Energy, and military-related programs in the departments of Justice, Homeland Security, and other independent agencies (e.g., Selective Service). FCNL's analysis also includes mandatory payments to the military and CIA retirement systems and outlays for foreign military financing, sales, grants, and training. FCNL's analysis also includes spending for past military activities such as the portion of the interest paid on the national debt that
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Quaker Values
by Marsha D. Holliday
Teaching Quaker faith and practice to children is perhaps the most important job a Friend can have. This book is an aid to First Day School teachers no matter what size the class. Each of the 14 units contains stories from Biblical, Quaker and secular sources that speak to the topic of the week. Exercises, questions, and activities supplement the lesson and provide variety and fun. 8.5" by 11". Appendices, 3-hole punched. QP of FGC, 2002, 88 pp., paperback $14.95

Learning How to Care for the Meeting’s Children
by Harriet Heath, Ph. D.
This curriculum is a valuable resource for training the meeting’s young people in caring for children. The step-by-step directions involve teachers, teens, parents and children in developing a Quaker-friendly program of child care. 8.5" by 11", 3-hole punched. QP of FGC, 2003, 60 pp., paperback $20.00

American Friends Service Committee has nominated Women in Black for the 2003 Nobel Peace Prize. A worldwide network of women committed to peace, the Women in Black movement began in 1988 in Israel among women protesting the occupation of the West Bank and Gaza. Today, Women in Black across the world carry out a simple form of protest: they stand together in silent vigil in the same public location at the same time each week, wearing black. In the words of the women, “We are silent because mere words cannot express the tragedy that wars and hatred bring.” Visit www.womeninblack.net.

—AFSC

Victor W.C. Hsu, senior advisor for the American Friends Service Committee, visited North Korea from April 1-5 to monitor delivery of a CWS donation of 1.5 million pounds of fortified flour. This gift was intended for children under age seven, pregnant women and nursing mothers-among the most vulnerable of millions of hungry North Koreans who rely on donated food aid to stay alive. He visited seven of 20 beneficiary institutions in Pyongyang, the port city of Nampho on the west coast, and South Phyongan Province.
The CWS flour reached Pyonyang by train from Dandong, China, in three shipments March 19-26 and was promptly divided up and transferred to the beneficiary institutions, Mr. Hsu confirmed. CWS sent the flour in response to a direct appeal from the United Nations World Food Program, an important source of aid for hungry North Koreans. "After years of crop failures, disastrous weather, and an economy that is best described as fragile and embattled, millions of North Koreans rely on this food aid to stay alive," said the Rev. John L. McCullough, CWS executive director. "The CWS shipment helps 20 institutions to bridge the gap during the lean months prior to the next harvest. It enables them to provide nutrition to babies and young children. It continues the trend of reversing wasting and stunting in North Korea's future generation," Mr. Hsu said. Visit <www.churchworldservice.org> or <www.nccusa.org>.

Fair Hill Burial Ground celebrated its 300th anniversary on April 12. On a bright, sunny Saturday, local dignitaries, actors in historical costume, and North Philadelphia (Pa.) neighborhood residents and Quakers from the greater Philadelphia area in work clothes spruced up the grounds and then settled back for a celebration that included historical vignettes, music, carriage rides, and an anniversary cake. The seven-acre burial ground is on a plot of land originally given by William Penn to George Fox. Nineteenth-century Quaker reformer Lucretia Mott and African American Robert Purvis are among those buried there. After a long history of Quaker involvement in the burial ground and a former meetinghouse (now owned by a Baptist church), the burial ground fell upon hard times in the 1980s and became a drug-infested wilderness. Then a local group of neighbors, along with Quakers in surrounding meetings, organized the Fair Hill Burial Ground Corporation to clean it up and care for it. The group now has a website: <www.fairhillburial.org>.
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Are some Quaker perspectives on the wrong track?

Do you want to know what sincere Quakers think, who truly advocate peace, justice, and helping the poorest of the poor, but who think many Quaker perspectives are on the wrong track?

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Opportunities/Resources

• Woodbrooke Quaker Study Centre invites applications for the Ferguson Quaker Fellowship. This new opportunity is intended to attract Friends with substantial experience in their field to reflect on their work, draw lessons from it, and share them with a wider audience. The intended outcome of the reflection and analysis will enrich Friends spiritual understanding of global, social, moral or political issues and spread Quaker insights more widely. Introducing this innovative new Fellowship, Helen Rowlands, Woodbrooke’s Head of Education, commented, “The difference with the Ferguson Quaker Fellowship is the flexibility in which the outcomes are communicated to Friends: be it through seminars, workshops, or even writing for publication.” Contact Woodbrooke Quaker Study Centre, 1046 Bristol Road, Birmingham, B29 6LJ UK; e-mail: enquiries@woodbrooke.org.uk.

• Bolivian Quaker Education Fund (BQEF) offers challenges and opportunities for Friends.
elsewhere to work with one of the largest and fastest-growing bodies of Quakers in the world, the largely Aymara Friends of Bolivia. The mission of BQEF is to strengthen ties between Bolivian Quakers and those of North America and Europe through programs that improve the education of Bolivian Quakers and of Quaker schools in Bolivia and neighboring countries. BQEF has received a small grant from New York Yearly Meeting and support from Purchase and Buffalo monthly meetings. In Bolivia, prices and salaries are generally 5 percent of what they are in the U.S., so support can go a long way. More information about programs (including a five-year plan), organization, opportunities for service, and contributions can be obtained from Newton Garver, 11253 Boston Road, East Concord, NY 14055, or by writing BQEF at <BolEdFund@aol.com>.

• A new FCNL civil liberties protection network is forming. Are you a librarian, library employee, volunteer, user, or supporter? Are you a bookstore owner, employee, or frequent bookstore visitor or shopper? FCNL's Library Friends Network will be a nationwide grassroots network; receive the latest updates in civil liberties developments and action alerts; help with civil liberties-related research; and coordinate with other organizations oriented to protect the right to read, write, and publish. The Library Friends Network will focus on issues related to post-9/11 encroachments on libraries' and bookstores' capacity to protect, preserve, and advance the civil liberties of their patrons and customers. For information visit <www.fcnl.org listserv/quaker_issues.php>. E-mail inquiries to Jeanne Herrick-Store at <civil-liberties@fcnl.org>.

• A new AFSC Web feature, the Human Face of War, focuses on the humanitarian crisis caused by the war on Iraq. It relies on first-person accounts from AFSC senior correspondent Doug Hostetter, based in Amman, Jordan, and other highly reliable sources. <www.afsc.org/human-face>

• Recent photos from Iraq and Afghanistan are available on the website of School of the Americas Watch/Northeast: <www.soawne.org>.

• The New York Yearly Meeting website <www.nyym.org> now has a newsletter, "InfoShare," which comes out six times yearly, between issues of the regular newspaper Spark.
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- To publish and respond to the concerns of Friends of African descent within the Religious Society of Friends
- To provide for the nurture of Friends of African descent, their families and friends
- To address and respond to issues affecting people of African descent in their communities worldwide.

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Milestones

Deaths

Anderson—Marion Block Anderson, 70, on December 7, 2002, in East Lansing, Mich. She was born on November 6, 1932, in New Haven, Conn. to Richard Block and Peggy Strasser. Marion grew up in Scarsdale, N.Y., and was a 1954 graduate of Oberlin College, where she majored in History and minored in Art History and Government. She became a Quaker in college. In 1954 she married Werner Krebers; the couple later divorced. In 1967 she married James R. Anderson. In 1958, as a 26-year-old housewife opposed to the sharing of nuclear secrets with allies, she testified before the Joint Committee on Atomic Energy. From 1959 to 1963 she was a lobbyist, meeting with 230 members of Congress a year on issues including establishing the Peace Corps and founding the Arms Control and Disarmament Agency. In 1964 Marion became the field organizer for SANE, working nationwide to lobby against the Vietnam War. During that period she also directed the Washington Friends Seminar Program, a course on Congress and foreign policy. She organized the 1966 Columbia University Conference on National Priorities. She was national field organizer for Clergy and Laymen Concerned about Vietnam in D.C. (1966-67), and became the Michigan director for the organization. She also set up the Michigan Institute for Nonviolence. From 1972 to 1974 she was director of peace education for the Michigan Council of Churches. In the late 1970s, as legislative director for the Public Interest Research Group in Michigan, she wrote a number of reports, including “The Empty Pork Barrel,” on damage to the economy caused by military spending. From 1979 to 1995 Marion was the founder and executive director of Employment Research Associates, an economic research firm dedicated to analyzing and publicizing the negative impact of military spending on the U.S. economy. In the late 1990s she was the Michigan field organizer and lobbyist for the scientific research society Sigma Xi, where she established a framework that brought research scientists to meet with Congressmen to preserve federal funding of scientific research. She worked for many presidential campaigns, as well as numerous Michigan Democratic campaigns. She was a member of East Lansing Meeting. Marion is survived by her husband, James R. Anderson; sons David Anderson, Richard Krebers, and Tom Krebers; and one sister.

Child—Ralph Grasping Child, 83, on January 16, 2003, in Sandy Spring, Md. He was born on October 7, 1919, in New York, N.Y., to Mary Jane Grasping and Andrew M. Child Jr. After receiving a BS from Hofstra College in 1941, and while stationed at Bethesda Naval Hospital (1942-44), he married Rose Bednar. From 1944 to 1946 he served as a medic on a submarine chaser in the South Pacific. Following the war, he obtained a master’s degree from George Washington University and, in 1950, a PhD from Iowa University. Ralph and his family moved to New York, where he worked at Lederle Laboratories as a senior research chemist until his retirement. At Lederle he was the author or co-author of 23 chemical patents, and was a member of Sigma Xi. After retirement, Ralph and his wife spent summers at their house in rural Vermont, and winters with friends in South Florida. He was an avid tennis player who...
remained competitive well into his 70s. A member of Sandy Spring Meeting, he volunteered at the Friends House Nursing Home and FCNL. In addition to his skills as a scientist, Ralph, a capable carpenter, was on call when something needed fixing. Ralph is survived by his wife, Rose Ann Bednar Child; children, Laura Moegenstein, Marcus Child, and Edith Hols; grandchildren, Greg and Cory Moegenstein; and a sister, Gertrude Klein.

Curtis—Suzanne (Sue) Richardson Curtis, 50, on October 9, 2002, in Lanham, Md. Sue was born January 27, 1952 in Hood River, Oreg. She graduated from high school in Anchorage, Alaska, and received a BA from Lewis and Clark College, and MS and PhD in Food and Nutrition from Virginia Polytechnic Institute and State University. She initially encountered Friends as a graduate student, attending and then joining Blacksburg (Va.) Meeting. In 1983 she moved to Maryland, where she was a professor at University of Maryland and an active member of Adelphi Meeting. There she met another U of M employee, Peter H. Curtis; they were married December 28, 1985. Described as "the glue that held the undergraduate program together," Sue was named teacher of the year by the College of Agriculture in 1996, and served as a mentor and advisor for many students. Active in the community, Sue served for many years on College Park's Friends Community School Board, and volunteered for her hometown paper, the Greenbelt News-Review. At Adelphi Meeting, she edited the weekly newsletter for many years and led a singing group that created beautiful quilts that were sold to benefit meeting projects. Sue is survived by her husband, Peter H. Curtis; a daughter, Cara E. Curtis; her parents, James and Muriel Richardson; and two sisters, Kary McKinney and Brit Ritchey.

Sargent—Martha (Marty) Sargent, 70, on February 1, 2002, in Coral Bay, St. John, U.S. Virgin Islands. Marty was born on October 12, 1932, the daughter of Samuel and Sarah Bucknell, in Unionville, Pa. She was a lifelong member of the Religious Society of Friends, first as a member of Westtown (Pa.) Meeting, then Acton (Mass.) and Portland (Maine) meetings. Finally, she was an original member of the Waterboro (Maine) Meeting, founded in 1982. Marty's education included Westtown School, Macalester College, and Swarthmore College, from which she graduated in 1955. During college she worked a year for American Friends Service Committee and served in two AFSC workcamps. She received a master's degree from Harvard's Graduate School of Education in 1956. She married Phil Sargent in 1957 after teaching second grade for one year. The early years of marriage were spent in Cohocton, Mass., where Marty worked for AFSC, raised three children, and volunteered in the local school. During the late '60s she worked with several national and local antinuclear organizations. Marty devoted her many talents to her family, community, and all the children she met. She had a deep appreciation of the natural world, was an expert birder, and supported environmental causes. She was a wonderful teacher, always interested in sharing her knowledge, compassion, and love. Marty is survived by her husband, Phil Sargent; children Russ, Ben, and Sarah Sargent; sister, Joanna Salder; four grandchildren; and several nieces, nephews, and cousins.

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Valuing the silence in meeting for worship

I wonder if your readers have thoughts about how one can deal with the following problem: whenever I attend a meeting for worship these days, whether it is my own or some other, I find a distressing tendency for speakers to use the meeting to unload their personal concerns. A possible divorce; the problem of coping with family illness; how to deal with loss of a job; difficult children or an uncooperative spouse. Very often the speaker seems not to consider how the account of these preoccupations can contribute to the life and spirit of the meeting community.

It seems to me these messages, if you can call them that, are misplaced. They are more appropriately discussed with friends, close relatives, or with a therapist. The meeting should not be used as a substitute for these other relationships.

I would be less concerned by these interventions if the speaker were attempting to use the report of his or her troubles to convey a general message or insight that would benefit all of us, or if he or she were thinking: How can I use my distress to help the members of the meeting understand better the nature of our life together?

The meeting for worship is intended to be nourishing. But the speaker who focuses exclusively on his or her personal misfortunes ignores what one Quaker writer has called "the courtesies of silent worship." We should be sympathetic to an individual's distress of course, but as a meeting we also can expect that those who are moved to speak address collective needs and concerns.

Quakers over the centuries have been aware that comments by the self-absorbed are one of the risks of silent worship, a consequence of our religious method, which we must endure occasionally in return for the many joys and revelations of a gathering meeting. But when these interventions become common occurrences—as they do in many meetings today—they fracture togetherness.

I wonder how many of your readers have similar apprehensions about the way in which meetings are being used. Have they discovered a constructive way to address the issue?

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Princeton, N.J.

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Robert Gutman
Princeton, N.J.

Conviction

I live in San Jose, California—I believe it to be a fairly typical representative community of middle America; it could be suburban Houston, Atlanta, Los Angeles, Dallas, Seattle, Kansas City, you name it. In getting around town, I hear snatches of conversation about the goings-on of the war protesters in nearby San Francisco. Almost to a T, the general sentiment is one of being completely turned off by any message they may be trying to deliver, "I've had enough of them sitting on people's cars and blocking roads and building entrances." Or, "They always seem so angry and ready to tear something down." The general gist is that people in communities like San Jose don't take protesters seriously, and breathe a sigh of relief that "there aren't more like them." The general public doesn't differentiate between protesters using violence and those Quakers among them only wanting to make a statement by a strong, nonviolent presence.

I wonder if Quakers who believe that marching in protest is effective would for a moment consider the potential effectiveness of conviction—as in, "The pen is mightier than the sword." A failing I have observed in the larger Quaker community in recent years is its inability to reach out to the common suburban American with a written or oral educational message—one convincing people that a certain line of thought about wars, social legislation, homelessness, etc. may be better than the one they are currently using. There has got to be a way to attract people's attention to this via tracting, letters to the editor, appearances on shows like Oprah, etc., and slowly convince them by effective argument. I wonder if the FCNL or the AFSC would be up to leading the task? AFSC became very well known after the two world wars for its European relief efforts, and it hasn't been in the limelight much since then. Perhaps its time has come again?

Peter Schmidt
San Jose, Calif.
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LOMELI - Meeting for worship and First-day school
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BERLIN- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 1306 Main St., Berlin, NJ 08009 (609) 283-3123.

**Tennessee**

NASHVILLE- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 2200 5th Ave. N., Nashville, TN 37203 (615) 242-2250.

**Pennsylvania**

PHILA- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 6015 34th St., Philadelphia, PA 19131 (215) 447-3612.

**Michigan**

ANN ARBOR- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 1400 E. Michigan Ave., Ann Arbor, MI 48103 (734) 996-0003.

**District of Columbia**

WASHINGTON, D.C.- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 1010 19th St. NW, Washington, DC 20006 (202) 478-0444.

**Georgia**

ATLANTA- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 2000 Peachtree St., NE, Atlanta, GA 30309 (404) 878-3200.

**Florida**

TAMPA- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 1200 N. 3rd St., Tampa, FL 33602 (813) 228-1900.

**North Carolina**

WINSTON-SALEM- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 300 E. Peace St., Winston-Salem, NC 27101 (336) 773-5072.

**South Carolina**

COLUMBIA- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 1000 Main St., Columbia, SC 29201 (803) 769-3260.

**Illinois**

CHICAGO- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 520 W. Washington Blvd., Chicago, IL 60606 (312) 924-0216.

**Wisconsin**

MADISON- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 1300 Madison Ave., Madison, WI 53703 (608) 256-3015.

**Minnesota**

BRAINERD- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 802 2nd St. SE, Brainerd, MN 56401 (218) 829-2050.

**Iowa**

DETERMIN-April Meeting 10:30 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 4500 NW 120th St., Des Moines, IA 50321 (515) 246-2600.

**Missouri**

COLUMBIA- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 1220 E. 17th St., Columbia, MO 65201 (573) 884-3276.

**Montana**

BOZEMAN- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 700 N. 7th St., Bozeman, MT 59715 (406) 587-3266.

**Nebraska**

OMAHA- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 3320 13th St., Omaha, NE 68134 (402) 397-7177.

**Vermont**

BURLINGTON- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 79 Main St., Burlington, VT 05401 (802) 863-0100.

**New Hampshire**

CONCORD- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 15 Main St., Concord, NH 03301 (603) 224-7760.

**District of Columbia**

WASHINGTON, D.C.- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 501 15th St. NW, Washington, DC 20004 (202) 472-2250.

**South Carolina**

COLUMBIA- Meeting 10 a.m. on the first Sunday of February to 1st Sunday in November. Contact: 1000 Main St., Columbia, SC 29201 (803) 769-3260.
Ohio

CRON-Unprogrammed worship, 10:30 a.m. Discussion, 3 p.m. at 215 Mt. Pleasant Ave., Akron 44303, 374-4259.

HENS-10 a.m., 22 Birge, Chauncey (740) 797-4636.

DYLING GREEN-Broadhead Friends Meeting FGC in programmatic worship. First and Third Sundays, 9:30 a.m., 327 1/2 High St., Lancaster.

BLUFFTON-Sally Weaver Somner, clerk, (419) 359-5411.

FINDLAY-Joe Davis, (419) 622-7686.

RIDDLE (419) 677-7392, 409-3459.

TOLEDO-Rilla Buckman, (419) 877-7709.

NCINATI-Eastern Hills Friends Meeting, 1671 Nagel Rd. (513) 747-0235.

NCINATI-Community Meeting (United FGC and FUM), 80 Winding Way, 45229. Worship from 10 a.m., 21st and Quaker- house phone. (513) 881-3523, Frank Hess, clerk.

EVELAND—Meeting for worship and First-school day a.m. at 10916 Magnolia Dr. (216) 791-2220.

LUMBURS-Unprogrammed meeting 10:30 a.m. at 94 Indiana Ave. (614) 291-2331.

VAY-Friends Meeting, FGC, Unprogrammed worship and First-school day 9:30 a.m. at 1519 Salem Ave., Rem. 236. phone: (937) 943-9161.

LAWARE-Unprogrammed meeting and First-day school 10 a.m. at 1001 E. Washington St. (740) 797-4636.

ANVILLE-Unprogrammed meeting at 10 a.m. For invitation, call (740) 876-1070.

NT-Meeting for worship and First-school day 5 a.m. to 10 a.m., 1000 N. Main St. (513) 766-0537.

MENT-Worship and First-school day 5 a.m., Lewis Environmental Center, 12 Elm St., Celina, sweek worship Thursdays, 4-5 p.m., at 80 licking Ave. (419) 774-6175.

OBURIN-Unprogrammed worship Sundays 10:30 a.m., 30100 Main St., 1191 E. 10th St. (513) 613-1000.

TAYLOR- Unprogrammed meeting for worship and First-school day, 5 a.m. East York Rd. (610) 671-0736.

DOYIELD-Worship meeting and First-school 10:15 a.m. at 3001 New Ottawa Ave. (513) 973-7000.

BEAN-First-school meeting and First-day school 11:15 a.m. at 1003 Magnolia Dr. (216) 791-2220.

DOLGUN-First-school meeting and First-day school 11 a.m. at 10916 Magnolia Dr. (216) 791-2220.

DOLING-First-school meeting and First-day school 11:30 a.m. at 10916 Magnolia Dr. (216) 791-2220.

DOLINGTON-First-school meeting and First-school day 10:30 a.m. at 10916 Magnolia Dr. (216) 791-2220.

DOLSFORD-Unprogrammed worship and First-school day 10:30 a.m. at 10916 Magnolia Dr. (216) 791-2220.

DORLEYN-Worship meeting and First-school 11 a.m. at 3001 New Ottawa Ave. (513) 973-7000.

EAGLE-First-school meeting and First-school day 11 a.m. at 3001 New Ottawa Ave. (513) 973-7000.

TAYLOR-First-school meeting and First-school day 10:30 a.m. at 3001 New Ottawa Ave. (513) 973-7000.

MELTON-First-school meeting and First-school day 11 a.m. at 10916 Magnolia Dr. (216) 791-2220.

MILLER-First-day school 10 a.m. at 10916 Magnolia Dr. (216) 791-2220. Phone: (740) 797-4636.

MILLER-First-school meeting and First-school day 11 a.m. at 10916 Magnolia Dr. (216) 791-2220. Phone: (740) 797-4636.

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An Active Commitment to Social Justice

Social Witness Programs at Pendle Hill

Based within the context of a spiritually led Quaker community, Pendle Hill offers its residents and staff a variety of opportunities to be involved in social witness on campus and in the larger community.

Social Action/Social Witness Internships

Each year our Resident Study Program includes interns who take part in some classes and other campus activities while also engaging in community service and action. Internships are available to both seasoned activists looking to deepen their work, and to younger adults exploring social justice. Some are involved in Pendle Hill’s own programs in urban community justice and peace activism, while others may engage in social justice work according to their individual leadings.

The Chester Project

Once a vibrant small city, Chester has faced years of economic disinvestment and decline. Pendle Hill, working in collaboration with several Chester groups, has joined the effort to revive this city by providing empowering programs for young men and women. In cooperation with the Masjid as-Sabiqun Mosque and the Chester YWCA, Pendle Hill provides counseling and job training for young people who have dropped out of school or been involved with the criminal justice system.

The William Newman Peace and Social Action Fund

The initial funding for this interfaith community project is being provided by grants from the William Newman Peace and Social Action Fund. The Fund was established by gifts from Bill Newman, longtime Pendle Hill supporter and board member. Pendle Hill continues to seek long-term support for the Chester Project. Contributions to Pendle Hill’s Social Witness Programs are welcome.

Please contact us for more information on...

how you can support Pendle Hill programs
Barbara Parsons, Director of Development at ext. 132 or contributions@pendlehill.org

our Social Witness Programs
Julian O'Reilley at ext. 126 or julian@pendlehill.org

PENDLE HILL
A Quaker Center for Study and Contemplation
338 Plush Mill Road · Wallingford, PA 19086
www.pendlehill.org

800.742.3150 (U.S. only) · 610.566.4507

FRIENDS JOURNAL June 2003
American Friends Service Committee

What we take for granted...

...warm blankets...sturdy shoes...a brush and comb...
clean water...adequate clothing....

Giving their children such life basics is what every parent around the world wants to do.

Too often, they can't. That's when AFSC's Crisis Fund makes a difference.

Responding to the humanitarian crises created by war, conflict and natural disasters, over the years the Crisis Fund has:

• purchased a mobile water purifier for Iraqis that moves where needed and processes enough water for 15,000 people a day. We've also dug wells in poor suburbs of Baghdad and provided collapsible water storage tanks that can serve whole neighborhoods;

• purchased food and delivered it to northern Afghanistan in the midst of armed conflict;

• funded health projects to aid earthquake victims in India;

• provided emergency assistance to communities affected by volcanic eruptions in Angola;

• bought pots and pans for Lakota families in South Dakota whose possessions were lost to tornados.

We'd like to do more—and with your help, we can. Please consider the importance of the basics in your life—and provide those same basics for needy people around the world. Give generously to AFSC's Crisis Fund. Thank you!

Yes, I want to support AFSC's Crisis Fund.

Here's a contribution of □ $250 □ $125 □ $85 □ $50 □ $35 □ $____ other

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