

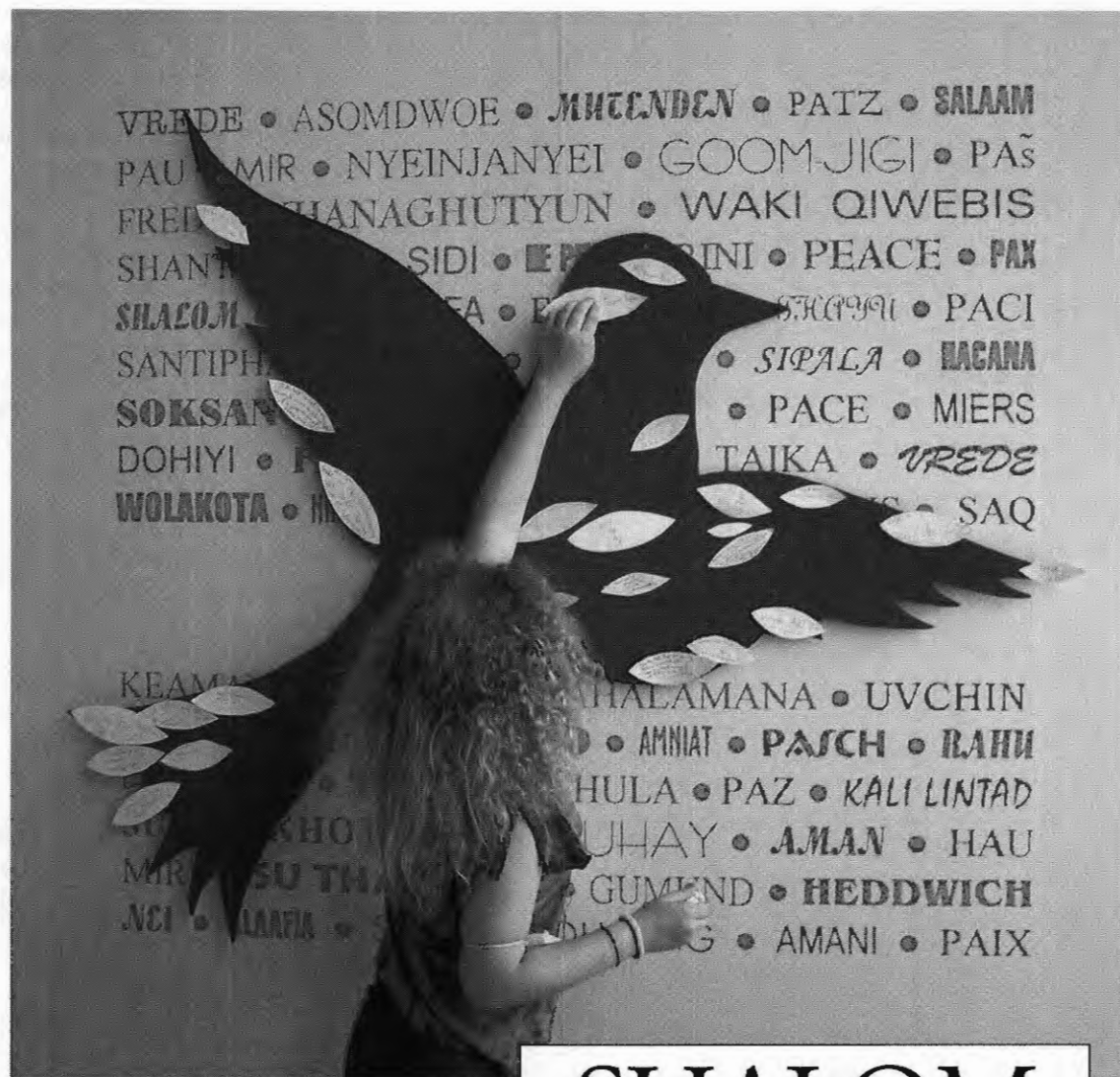
November 2003 • \$5

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

FGC Friends  
Gather in  
Johnstown

Special  
Book Section



## SHALOM

Much More than Just "Peace"

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



**Editorial**

Susan Corson-Finnerty (*Publisher and Executive Editor*), Robert Dockhorn (*Senior Editor*), Lisa Rand (*Assistant Editor*), Judith Brown (*Poetry Editor*), Ellen Michaud (*Book Review Editor*), J. Brent Bill (*Assistant Book Review Editor*), Joan Overman (*Book Review Assistant*), Christine Rusch (*Milestones Editor*), Robert Marks, George Rubin (*News Editors*), Kara Newell (*Columnist*), Marjorie Schier (*Copyeditor*), Teresa Jacob Engeman (*Editorial Assistant*), Danielle DeCosmo (*Intern*)

**Production**

Barbara Benton (*Art Director*), Alla Podolsky (*Assistant Art Director*), Herb Ettel (*Web Manager*), Cheryl Zabinsky (*Production Volunteer*)

**Advertising, Circulation, Development**

Nagendran Gulendran (*Advertising Manager*), Nicole Hackel (*Circulation Assistant*), Melissa Martin (*Project and Database Manager*), Lawrence Moore (*Circulation and Marketing Manager*), Gretta Stone (*Development Coordinator*), Kay Bacon, Ruthanna Hadley, Jennifer Lenik, Ruth Peterson (*Volunteers*)

**Administration**

Marianne De Lange (*Office Manager*), Tom McPeak (*Accounting Services*)

**Board of Trustees**

Barbara Andrews, Paul Buckley, TylaAnn Burger (*Treasurer*), Katharine Clark, Linda Coffin, Karen Cromley, John Darnell, William Deutsch (*Assistant Clerk*), Mary Ann Downey, Walter Evans, Marsha Green (*Recording Clerk*), Linda Houser, Paul Landskroener, Linda Lyman, Ellen Massey, Janet Ross Melnyk, Larry Miller, Julian O'Reilly, Ann Trueblood Raper, Jonathan Tamez, Lynn Waddington, Pamela Williams, Elizabeth Yeats (*Clerk*)

FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955).

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. Telephone (215) 563-8629. E-mail [info@friendsjournal.org](mailto:info@friendsjournal.org). Periodicals postage paid at Philadelphia, Pa., and additional mailing offices.

• Subscriptions: one year \$35, two years \$65. Add \$8 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$5 each.

• Advertising information and assistance is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

• Copyright © 2003 by Friends Publishing Corporation. Permission should be received before reprinting excerpts longer than 200 words. Available on microfilm from Bell and Howell Information and Learning.

PRINTED ON RECYCLED PAPER

Min. 20% post-consumer

**Moving? Let us update your  
subscription and address.**

FRIENDS JOURNAL, 1216 Arch St., 2A  
Philadelphia, PA 19107-2835 • (215) 563-8629  
Fax: (215) 568-1377 • [info@friendsjournal.org](mailto:info@friendsjournal.org)  
Web: [www.friendsjournal.org](http://www.friendsjournal.org)

**Among Friends**

# Seeking Guidance

*Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves. (Matt. 10:16)*

In recent days I've been struggling with a challenging personal relationship with a close family member. As I've weighed the choices I have to make and how best to convey my loving intentions, I've found myself caught in the dilemma of needing to stay fully present to a situation that also requires completely letting go. I find this to be a most difficult thing to do: to balance giving my most nurturing, selfless love and maintaining reasonable, appropriate boundaries for myself without inflicting pain on the other party. One reason it's so challenging is that the landscape of the relationship is always shifting. An astute friend in whom I confided, commented that my dilemma would require the wisdom of a serpent and the innocence of a dove. Her comment led me to reflect on the biblical passage above from the book of Matthew.

As I sat in meeting for worship this week, listening to Friends struggle with how we collectively can remain harmless yet still be effective in our efforts to mend what's wrong in the world, it occurred to me that my personal dilemma is quite similar to one that grips many Friends. How do we stay present to the pain and suffering in the world without becoming numb, overwhelmed, depressed, or defeated? How do we stay present without losing ourselves in this pain and suffering? How do we, as Friends, avoid taking sides so that we can remain open to that of God in every adversary, every oppressor, every human who commits atrocious behaviors, yet still is a child of God? Where do we find the wisdom and strength for this? More importantly, what can we offer the world as our particular wisdom about how effectively to mediate terrible and violent conflicts, or situations that could become that way, without violent interventions?

The tenth chapter of Matthew in which Jesus charges his disciples for their work in the world offers relevant advice for consideration. With apology for my lack of biblical scholarship, I offer my personal interpretation of the guidance given: Begin your work with our own people. Don't fret about funding, your work will be worthy of recompense. Both physical sustenance and the right words for the work that you do will be provided by the Spirit. Don't linger or trouble yourself over outcomes; some people will receive your work well, others will not. The outcomes are in the hands of the Spirit; you are not to be troubled by them. But have no illusions, you will be despised and denounced for your efforts to speak Truth. You will need to be both *very wise* and *very harmless* in doing this work. Do not fear others, no matter how threatening they may be. Follow the guidance of Spirit in all things. Know you are very precious in the sight of God. Know, too, that you may be called to sacrifice all for the sake of this work. In learning to focus not on yourself but on God's calling, you will find your life. And therein will be your reward.

Are we Friends becoming too focused on outcomes instead of God's guidance? Do we trust enough in Spirit and follow the guidance we are given, or are we pushing our own agendas—our personal visions of the peaceable kingdom? That brings me to the themes in this issue, and in particular, to Anthony Prete's plenary address at the Friends General Conference Gathering on "Shalom: Much More than Just 'Peace'" (p.6), in which he takes up closely related queries. Anthony Prete is a biblical scholar, and I commend his examination and interpretation of the word "shalom" to you.

*Susan Corson-Finnerty*

**November 2003**  
**Volume 49, No. 11**

Ioanne Clapp Fullager



## Forum

### Blue hair

It's my opinion that Tristan Wilson was being a precocious camp counselor when she permitted youngsters to experiment with removable blue hair dye ("Freedom and Responsibility," *FJ* June). By my lights as a 67-year-old "grammy," former teacher of youngsters of all school ages including adults, Tristan did the sensible thing. This was camp, and her reasoning soared beyond spilled ink.

Lots of organizations, including camps and schools, begin with a mission to encourage creativity and self-direction, and gradually twist directions, as if following a mission to protect the institution's own property and reputation, the creativity and self-direction of its customers be damned. Those new missions tend to replace fun with punishment, such as scrubbing a spot of color from a camp porch, or raking rocks! Tristan also recognized the motives behind the overreaction of the other leaders—fear of criticism. Tristan understood correctly that she was there to help other young people, nor to protect her own reputation as a counselor.

*Jan Saecker  
Markesan, Wis.*

### The power of Truth

It was with interest that I read your June *FRIENDS JOURNAL*. Though many thoughts caught my mind's eye, it was a letter to the editor concerning the manipulation of Truth by past and present presidents ("Thoughts from a peace vigil," by Irving Hollingshead, *FJ* Forum) contrasted by a personal expression from Demie Kurz featured in "Quaker Profiles," that caught my heart's eye.

Demie Kurz says, "Truth is very very important to me." Recently my eye was caught by a bumper sticker that read, "In an age of deceit a word of truth is as powerful as an atomic bomb."

Well, perhaps we would prefer a water analogy. It starts with one drop, seeps out everywhere, ruins the best-laid plans, is capable of a raging torrent and without it life would not exist!

The prophet John wrote, "Light has come into the world, but men loved darkness instead of light. . . . Everyone who does evil hates the light and will not come into the light for fear that his deeds will be exposed. But whoever lives by the Truth comes into the light."

A more contemporary prophet, Alexander Solzhenitsyn, said, "To do evil a human being must first of all believe that

what he's doing is good. . . . Ideology—that is what gives devildoing its long-sought justification and gives the evildoer the necessary steadfastness. . . . That is the social theory which helps to make his acts seem good instead of bad in his own and others' eyes, so that he won't hear reproaches and curses but will receive praise and honors."

What personal ideologies do we hold that obscure the Truth?

Jesus the Christ said, "I am the way, the Truth and the Life," and "I am the living water."

In a world of shadows He is the atomic bomb that we need.

*Scott Reichley  
Sumneytown, Pa.*

### Please imagine other faces, too

I was distraught to see the photograph of Noora Abbas's smiling, scarred face that Marjorie Schier sent with her letter to the July Forum ("Collateral Damage"). And I was distressed to learn that her parents were killed by a U.S. bombing strike in Baghdad. As many Friends know, I have come to support the use of force in self-defense and in defense of human rights. But I am still sickened when such force injures innocent little girls and kills their parents. Characterizing such attacks as "collateral damage" is genuinely profane.

I would ask Friends to try to imagine the faces of other little girls and boys, equally innocent, who were slaughtered by Saddam Hussein's forces and buried in vast mass graves. I've been to those graves. If there is anything to equal the outrage of seeing scars on a small girl's face, it's the faceless skeleton of a child.

I would ask Friends to try to imagine the faces of mothers and fathers who were apprehended, tortured, and murdered in Saddam Hussein's numerous prisons. Did any Quaker meeting ever make an effort to bring over their families? It would have been impossible, of course—the regime would not let them leave. But that's also the point. You didn't see pictures of the two million Iraqis that human rights groups now estimate were killed during Saddam Hussein's long reign on al-Jazeera, BBC, or in *FRIENDS JOURNAL*, because Iraq under Saddam was a closed, savage tyranny. Those two million people weren't killed as collateral damage, but specifically slaughtered to help the regime hold a death grip on its own people. I struggle with the fact that my support of military force to stop murderers can have the consequence of killing innocents. I hope that *FRIENDS JOURNAL* readers will open their

hearts to the possibility that their pacifism may do the same.

*Scott Simon  
Washington, D.C.*

### Membership questions

I would like to compliment Teddy Milne for the recent thoughtful column "Some Thoughts on Membership" (*FJ* July) and make some additional comments. This is a subject close to my heart and life. My husband and I have raised our Quaker family many miles from any Quaker meeting. We have maintained our membership in the meeting where we were married and into which our sons were welcomed at birth. One of them has continued to keep membership there although he has participated in a local meeting at any time they have lived where that was possible.

The other son, a CO during the Vietnam War, was informed by the meeting that since he was not contributing, he would be removed from the roll. I understand fully the financial reasons for this. I worked as financial secretary for a mainstream church for some years where this was the usual practice. However, I would have hoped that there had been some type of affiliation register for young people who are sincerely interested in the Quaker mission, but who are not able to participate on an active basis.

Friends often speak of a lack of interest and of diminishing membership and it seems unfortunate that we feel we must drop people who are either physically or financially at a distance. The use, as suggested by Teddy Milne, of a yearly meeting database, would seem to be helpful in this regard. This should include those persons who have been members of a meeting for years, but have moved to an area where no meeting is available as well as young folks just getting established. I would hope that there will be further discussion and prayerful consideration toward the goal of better preserving our membership.

*Margine M. Holland  
Grand Forks, N. Dak.*

### Another membership option

The column "Some Thoughts on Membership" (*FJ* July) raises some interesting questions. May I introduce another option, which some people are finding helpful? The Wider Quaker Fellowship, which is administered by Friends World Committee for Consultation, is a



# Knowing and Not Knowing

As a member of the delegation whose trip inspired Stanley Zarowin's article, "A Visit to Israel by a Quaker Jew Born in Palestine," (*FJ* Sept.) and as a member of one of the "several U.S. Quaker groups . . . making sizable financial contributions to Ramallah Meeting to improve the little-used meetinghouse," I have experienced Stanley's challenges on that issue as an invitation to revisit the question, "Why?" On one level it didn't make sense when Philadelphia Yearly Meeting made its decision at our Sessions in March of 2002 to commit significant funds for that purpose. It made even less sense shortly thereafter when very active fighting, destruction of Yassir Arafat's compound, and curfews made it clear that the situation in Ramallah and the entire area was very dire and unstable. When the first \$50,000 was sent there was no assurance that a restored meetinghouse would not again be significantly damaged by the fighting (as it had been in the first Intifada). Yet we also knew that if a new roof were not in place before the next winter season, the increased damage from the rains would make the situation far worse.

My experience has taught me that when the Spirit moves us to a significant decision it does not always "make sense." Perhaps the not making sense is because the action is one of faith. It is following the leading of the Spirit to that place which often the powers and principalities of the world fear to go: a place characterized by vulnerability, a witnessing to the worth of every living thing and a readiness to listen. There is no defense in that place except in knowing that the only thing, in the end, that will transform our world will be the power of love at work. It is the choosing of what we Friends know to be essential—the living of lives of integrity in which there is congruity between our inward knowing and our outer actions.

Yet, if there is anything which a conflict such as that which goes on daily in Israel and Palestine puts solidly in front of

us, it is the challenge of how we make our testimonies real in the face of suffering, violence, and injustice. How do we speak out clearly against wrong acts which daily deepen the hatred which fuels the conflict, yet not demonize (nor dehumanize) all those trapped in the conflict? How do we take seriously the charge made frequently that Quakers are pro-Palestinian and anti-Israeli (which often is translated into anti-Semitic)? How do we allow ourselves to be truly touched by the suffering that is occurring when that awareness leads us to a feeling of helplessness because we cannot alleviate the suffering? How do we take care that our commitment to working against injustice in other countries does not serve as a diversion keeping us from seeing the injustices in our own communities and country, injustices in whose perpetration we have a role? How do we keep from being overwhelmed and disempowered by the questions themselves, given the reality that there is no way in which we can ever know the answers—though that does not excuse us from seeking them?

My sense is that continued effort to grow into a place of greater humility is the path which will lead us to greater faithfulness. Jean Zaru, clerk of Ramallah Meeting, addressed us at our yearly meeting Sessions in 2002. The minutes of that Session state in part, "[Jean] pointed out that crucial to transformation is the public cry of pain. The communication of grief and anguish is necessary to penetrate the numbness of history and open the way for newness of life, justice, and peace. She called on us to listen and to create the space where this grief, this truth can be brought forth."

Please God, anything but this. Many in our country are ready to take up guns and risk their lives trying to wipe out the perpetrators of injustice. Many of us are ready to work hard for peace from inside our cocoon of denial. Isn't it enough to let in the anguish in little pieces? Those of us old enough to remember a Vietnamese child running down the street aflame from our napalm know what it is like to have the numbness shattered. The Iraqi boy this spring who wanted his hands

back so he could fulfill his dream of being a doctor did it too. But to lay aside our numbness and our privilege and to walk hand in hand with the oppressed and the suffering, feeling their anguish and allowing them to be our teachers—that is what Jesus did. Is that what's being asked of us as well?

It would not be truthful for me to say that I thought members of Philadelphia Yearly Meeting had all of this in our thoughts when the Spirit led us to our decision to commit funds for the rehabilitation of the meetinghouse in Ramallah and, if the way opens, to partner with our Friends in Palestine. But, I do believe that in leading us the Spirit has given us opportunity to grow into that awareness. I do know our action has brought some hope through offering employment in the face of an impoverished economy and through our saying symbolically that we believe this (Palestine) to be a place of worth. I do know that a small international group of Friends (including some associated with American Friends Service Committee) is working in partnership with Friends in Ramallah to think about ways in which the meetinghouse can be a vital place of coming together as concerned Palestinians and Israelis continue to seek peace.

The meetinghouse is essentially complete, but has no bathrooms and no smaller meeting spaces until the annex is also rebuilt; the funds for these improvements have not yet been found. I believe the question for each of us to address is: What is the opportunity in front of me (us) for making the Spirit manifest in this moment and in this place? What is my contribution to keeping hope alive in the darkness that surrounds us?

*Arlene Kelly*

*Arlene Kelly is a member of Central Philadelphia (Pa.) Meeting, and recently stepped down after four years' service as clerk of Philadelphia Yearly Meeting.*

program started many years ago by Rufus Jones to enable isolated Friends to keep in touch with the wider family of Friends. The Fellowship is open to people living in areas where there are no established meetings for worship and for those who, for other reasons, are not yet members of a monthly

meeting. WQF mailings bring articles and copies of talks, which may not yet be readily available. One collection being prepared for mailing soon will be by, about, and relating to youth.

*Phil Gilbert*  
Kennett Square, Pa.



# SHALOM

MUCH MORE THAN JUST "PEACE"

by Anthony Prete

*Anthony (Tony) Prete is a member of Central Philadelphia (Pa.) Meeting. This article is based on the closing plenary address he delivered at the 2003 Friends General Conference Gathering in Johnstown, Pa. The talk is available on a CD prepared by Quaker Press of FGC at [www.quakerbooks.org](http://www.quakerbooks.org).*

©2003 Anthony Prete

**I** begin with two queries: *To what extent might our opposition to war be diverting us from addressing the conditions that create war? And: To what extent might our dedication to social activism be preventing us from utilizing God's role in social change?*

Over the years, as I've delved more deeply into the Scriptures, I have increasingly found Quaker convictions expressed and endorsed there. One example is the Hebrew word shalom. As I came to uncover its broad and rich biblical meaning, I recognized that it mirrors what George

November 2003 FRIENDS JOURNAL

Fox described as “that life and power that took away the occasion of all wars.”

Most people understand shalom to mean “peace” in the sense of “the absence of conflict.” While correct, this reflects the end result of biblical shalom, not the substance. To get at the substance of shalom, we have to begin with the verb, since Hebrew is primarily a language of action, not of concepts, a language that favors the dynamic over the static.

This much is clear: shalom, no matter how casual its use, is tied directly to justice. Even in biblical times, the slogan was true: “No Justice, No Peace.” We’ll see just how true as we unpack the range of meanings that shalom has in the biblical text. We begin with the verb, with the action of “doing shalom.”

In concrete, everyday use, the verb form of shalom means “to pay.” This payment is not a gift or a favor, but is an obligation arising out of an agreement you and I might enter. Such an agreement demands a relationship of trust. We must be willing to trust each other and to respect what that trust requires, otherwise one of us might ignore or distort our obligations. When we fulfill those obligations, we are doing shalom.

The Bible also uses shalom as a legal term. In the Book of Exodus, the section following the Ten Commandments includes lots of concrete applications. Among them are 14 practical rules about losing, stealing, or damaging someone else’s property. Here’s the first one:

If someone leaves a pit open, or digs a pit and does not cover it, and an ox or a donkey falls into it, the owner of the pit shall make restitution, giving money to the animal’s owner, but keeping the dead animal (Exod. 21:33–34).

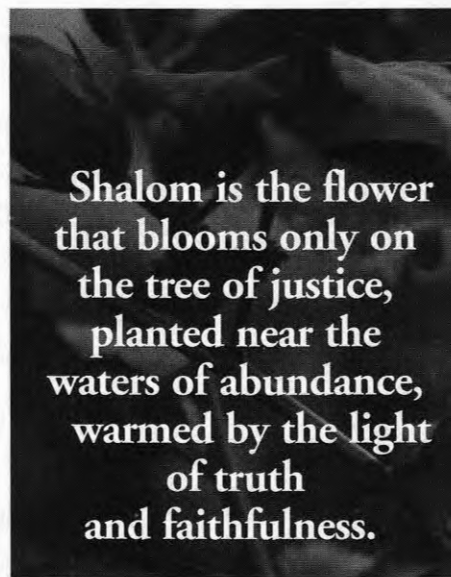
The Hebrew word that is translated “shall make restitution” is the verb form of shalom. Here the issue is not so much relationship as responsibility—like the sign you might see today in pottery shops: “You break it, you bought it.” Put another way, if I cause you loss, I’m obliged to make good for what I’ve destroyed or taken. Again, I’m not doing you a favor, or acting out of the goodness of my heart. I’m doing what justice demands. That, too, is doing shalom.

So, when the Bible uses shalom as a verb, it’s talking about holding up my side of an agreement, or making restitution if I have deprived you of something that is rightfully yours—even if I did it unknow-

ingly or by mistake. Both these uses involve tangible, precise actions—actions that produce or restore an element of equilibrium.

As a noun, shalom has the basic meaning of “sufficiency.” Again, the context is concrete. The sufficiency involves food, shelter, clothing, land, or work. It also includes the feeling of being satisfied because one’s legitimate desires have been met. Note that I said desires, not needs. Biblical shalom is not sufficiency in the sense of having just enough to get by. It is sufficiency on a grander scale. It is sufficiency in the face of abundance, not sufficiency in the face of scarcity.

We need to acknowledge, of course, that today shalom as “sufficiency on a grand scale” is a long way off. Who among us is not aware, as we look around the world, that even in the face of abun-



**Shalom is the flower  
that blooms only on  
the tree of justice,  
planted near the  
waters of abundance,  
warmed by the light  
of truth  
and faithfulness.**

dance, sufficiency is in short supply? You know the numbers: on planet Earth, 80 percent of the goods and services are consumed by 20 percent of the people.

Look at it this way: suppose that tomorrow morning at breakfast here at the Gathering, with all 1,600 of us lined up at our various dining halls, someone walks down each line and taps every fifth person. These 320 Friends get to eat 80 percent of the food—if there’s 3,000 pancakes, they get to eat 2,400 of them—about seven-and-a-half apiece, a lot—but these Friends are big eaters. When they’re finished, the remaining 1,280 Friends are allowed in and are served the remaining 20 percent of the food—less than half a pancake each, hardly a healthy start to their day.

**T**he Bible proclaims a conviction of abundance, not a conviction of scarcity—and offers powerful examples of both. For scarcity, we have the Genesis story of Pharaoh, the original inside trader. Tipped off by Joseph that after seven years of plenty the bottom will fall out of the grain market, Pharaoh panics. Though arguably the richest person in the world, he spends the seven good years creaming off one-fifth of every grain harvest from every field in Egypt—so driven is he by the prospect of not having enough.

When the crash comes, the Egyptians have plenty of grain—enough for seven-and-a-half pancakes each, every morning. But to get their own grain back, they have to buy it. For those without money, the grain is not available. What’s more, Pharaoh has a monopoly, so he can ratchet up the price as much as he wants. Where shared abundance could have saved everyone, scarcity starts taking its toll, as some go hungry and others fill the Pharaoh’s coffers with their money.

After the first year, the money runs out. Does Pharaoh decide to give the grain back to the people he took it from? He does not. His conviction of scarcity will not allow that. So the people are forced to hand over their livestock in exchange for grain. Then the livestock runs out; what else can they sell? Genesis tells us their wrenching decision: “Buy us and our land in exchange for food” (Gen. 47:19). Pharaoh now owns their money, their livestock, their land, and their bodies—all in exchange for the grain he commandeered from them in the first place. So we’re not surprised to read, two verses later: “As for the people, Pharaoh made slaves of them from one end of Egypt to the other” (Gen. 47:21).

From scarcity to slavery—it’s a recurring story, reverberating down the centuries. Greed creates scarcity, thrives on scarcity, celebrates scarcity. Why else do we have today a government that keeps people shackled to crumbling cities through an economic system that fawns on the wealthy? Why else do we have an entrepreneurial empire that feeds off scarcity, and media that sell scarcity? The answer: because those who control the government, the economy, the stores, and the television sets are the true believers in scarcity. And that leaves 80 percent to consume 20 percent—take your half a



pancake and shut up. The age of the pharaohs continues.

There is no peace in that, no sufficiency, no balance, no shalom. It is—as George Fox so keenly observed—the occasion from which wars come. Those who have, keep on taking; those who have not, lose the little they have. If the losers do not take up arms, the takers will.

**T**he God of the Bible offers a different scenario. It, too, begins in Egypt, but the real action occurs in the wilderness—where survival depends on sharing. A band of escaped slaves, led by a rebel Egyptian, has been trudging through the desert for about six weeks when food runs out. The ragtag crew takes out its frustration on Moses, accusing him of bringing them out there just to kill them. But their God, Yahweh, has a solution—and a proviso. Yahweh will cause bread to fall every morning, Moses is told, but they are to collect only enough for the day.

The next morning, the ground is covered with a fine, flaky substance. It's the bread, Moses explains, and he tells them about God's proviso. They agree. The text reads: "They gathered as much as each of them needed" (Exod. 16:21).

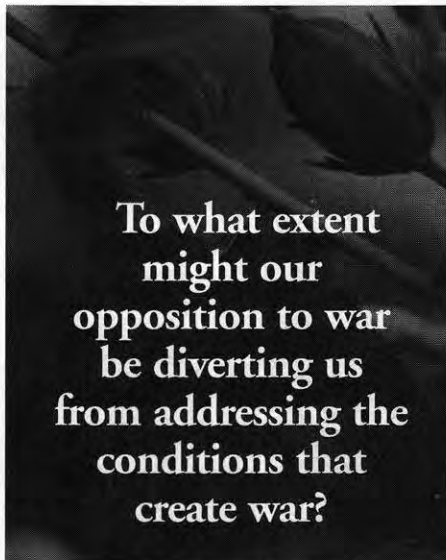
*As much as each of them needed.* Can you imagine how difficult that must have been? They were so hungry that slavery in Egypt looked good by comparison. Now they're being asked to trust that each day will bring a new supply. Unlike Pharaoh's granaries, the supply will not run out. Instead of money and livestock, their currency is trust, trust that there will always be enough. And they manage to pull it off. Each day, they have as much as they need—they have sufficiency, they have shalom.

When this manna story is retold and reinterpreted in the New Testament, the outcome is just as amazing: a deserted place, a hungry crowd—this time 5,000-plus women and children—and just five loaves and two fishes. But the meager food is distributed, and whether by miracle or by neighborly generosity, all are, the text tells us, *and were filled*. What's more, the leftovers filled 12 baskets. Scarcity transformed into abundance. Shalom reaffirmed once again.

The biblical word shalom, which we've just explored, extends from its basic meanings to a cluster of additional meanings. For the verb, the basic meaning was

"to pay" and "to make reparation." Other meanings for shalom as a verb are: to restore, to finish, to heal, to reward. All of these involve answering the obligation to meet a neighbor's need. All are works of justice.

The same justice lies at the root of the noun, shalom. Its primary meaning was "sufficiency"—everyone having what they need, and trusting that their needs will continue to be met. The noun encom-



**To what extent  
might our  
opposition to war  
be diverting us  
from addressing the  
conditions that  
create war?**

passes even more than the verb: completeness, soundness, welfare, safety, health, prosperity, quiet, tranquility, contentment.

They sound wonderful, don't they—these translations of shalom? They express the peace that many of us dream of achieving. But is it really peace that we seek, or just peace of mind? Is our peace grounded in justice, or perhaps just in politeness or civility or political correctness? If we seek it because it extends the benefits of abundance, because it stems the spread of scarcity, because it sides with those who are deprived of sufficiency, who are left holding empty promises worth no more than yesterday's lottery ticket, whose homes and possessions and bodies have been stolen, damaged, or destroyed—then yes, "coming to peace" (the Gathering's theme) is indeed coming to shalom.

But "peace"—be it world peace or our own peace and quiet—that is sought without regard for the demands of justice, that is obtained without being measured against sufficiency for others—or worse, at the expense of their sufficiency—such a peace, however inviting, is not shalom.

No justice, no peace.

**S**halom is something we *do*, not something we feel. It does not come just from being nice to each other, or accepting each other, or forgiving and encouraging each other. Shalom comes from exercising justice toward each other, and for many of us that means going beyond our family and friends, going instead to our brothers and sisters who do not have sufficiency, whose needs are not met, whose agreements are broken, whose possessions are taken and not returned. Only when we can say we have tried to right these wrongs, to reject the mentality of scarcity that they spring from and replace it with a mentality of abundance that is for all to enjoy—only then can we say we are coming to shalom.

Additional evidence of the link between shalom and justice appears in the Bible's directives for the Jubilee year—found in the 25th chapter of Leviticus. Held every 50th year, the Jubilee was the time to "proclaim liberty throughout the land to all its inhabitants" (v. 10). During Jubilee, debts were forgiven, property restored, the needy cared for, and the indentured laborers set free. All these were acts of justice, and the beneficiaries experienced shalom. Biblical shalom is not something one attains for oneself; it is bestowed by another—just as when we leave this Gathering with a deeper sense of coming to peace, we have not ourselves but each other to thank.

That, then, is what I see the Bible saying about shalom. It is the flower that blooms only on the tree of justice, planted near the waters of abundance, warmed by the light of truth and faithfulness.

I started with two queries: *To what extent might our opposition to war be diverting us from addressing the conditions that create war?* And: *To what extent might our dedication to social activism be preventing us from utilizing God's role in social change?* I hope that my comments about shalom shed some light on the first. Now I turn to the second.

In the Scriptures, the opposite of shalom is not war; it is *chaos*. I don't mean the chaos of string-theory enthusiasts or traffic jams or a teenager's bedroom. Biblical chaos is the condition that existed before creation. And biblical creation is the taming of chaos so that abundance can abound and shalom can blossom.

For the ancient peoples, chaos was a

Consider the advantages of a gift annuity with

# FRIENDS JOURNAL

Based on a \$10,000 cash gift, the chart below shows examples of how a gift annuity could also provide you or your loved ones with tax savings and a lifetime income.

For more information, check the items you would like to see and mail this card, or call Gretta Stone, Development Coordinator, toll free at (800) 471-6863.

- ☐ our booklet on charitable gift planning  
☐ sample bequest language for your will

- ☐ a gift annuity illustration for the birthdates below

Name: _____	Age	Rate	Annual Annuity Income	Charitable Deduction
Birthdate: _____	65	6.0%	\$600	\$2,869
Name: _____	70	6.5%	\$650	\$3,401
Birthdate: _____	75	7.1%	\$710	\$4,006
Address: _____	80	8.0%	\$800	\$4,585
City: _____	85	9.5%	\$950	\$5,017
State: _____ Zip: _____	90	11.3%	\$1,130	\$5,557



NO POSTAGE  
NECESSARY  
IF MAILED  
IN THE  
UNITED STATES

**BUSINESS REPLY MAIL**

FIRST-CLASS MAIL

PERMIT NO 35933

PHILADELPHIA PA

POSTAGE WILL BE PAID BY ADDRESSEE



**FRIENDS  
JOURNAL**

1216 ARCH ST STE 2A  
PHILADELPHIA PA 19107-9370





constant threat. Without warning, forces of confusion, diminishment, and destruction could strike, bringing individual difficulty, social strife, or even the collapse of the cosmic order. Shalom was the alternative to chaos, a refuge from its frightening specter and a bulwark that kept it at bay.

The foundation for Israel's assurance that shalom would overcome chaos is in the opening pages of the Bible, the seven-day account of Creation (Gen. 1:1-2:3).

This is a highly crafted text, with significance in every word. The Hebrew begins with a 19-word convoluted sentence that takes up the first two verses. Don't let the English translation fool you; this is a tough sentence to untangle. It says that when God started creating, there already existed the heavens, the world, and something called the "deep." The world, we're told, is *tohu vabohu*—an expression whose meaning is unsure because it appears elsewhere only in Jeremiah 4:23, where it refers back to the pre-creation condition. Many translations say "waste and void," but more to the point might be "a shapeless mess." The "deep" is water, but from a fish's point of view—everywhere you look. The only harbinger of hope is God's *ruah* ("breath" or "wind" or "spirit") hovering or trembling over the deep.

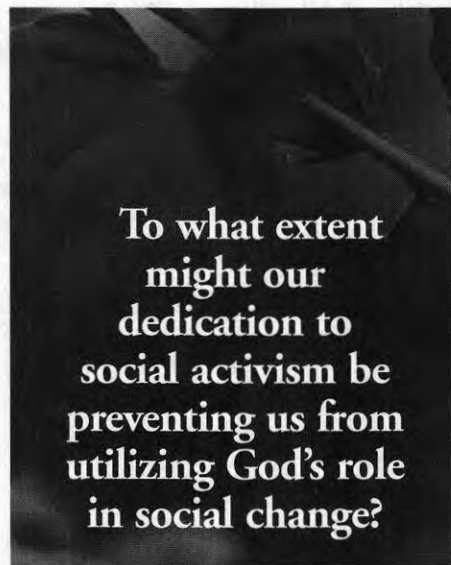
The overall picture is chaos, and not just in the words—the sentence itself is chaotic. But the next sentence marks the beginning of chaos conquered. It has just four words, two of them repeated as a single word: literally "Said God happen light-light-happen." With exquisite simplicity and directness, the text tells us that God has started to take charge. The next sentence also has just four words, two from the sentence before: "Saw God light good." And the final sentence: "Separated God light from darkness." The first boundary is drawn; calm is edging out chaos.

The powerful God is taming the chaos; that much is clear. But many ancient religions claimed their gods conquered chaos. The key is in *how*, and here the Hebrew is clear: in each creative act, God does not command, God *invites*—"let there be" is an offer, not an order. Chaos is conquered because God calls and something responds. Partnerships are being called forth.

The first thing to notice, then, is that God conquers chaos by sharing power. The second is that God invites this creation to be abundantly self-sustaining—

and it accepts. Sky, dry land, sea—all start to bring forth life. The sixth day is reserved for creatures that "have the breath of life"—the animals, then the earthling (for that is the meaning of the Hebrew word *adam*).

First God creates them "in God's image," which means they are to do as God does: overcome chaos. Next God tells them: "Be fruitful and multiply, and fill the earth and protect it [not "subdue



**To what extent  
might our  
dedication to  
social activism be  
preventing us from  
utilizing God's role  
in social change?**

it"], and care for [not "have dominion over"]... every living thing that moves upon the earth." It sounds like a command, but the text calls it a blessing, which means it's an affirmation of the earthlings' role and responsibility to carry on the divine defense against chaos. Finally, God gives the earthlings everything that is growing on the earth for their food.

What's happening here? Where there was chaos there is now order. Because of that order, there is enough for everyone: the God of abundance guarantees sufficiency, and in doing so, guarantees shalom.

The story puts God back in charge, assuring partnership and abundance. This means we can cross off our list of worries the words "lack of"—lack of this, lack of that. There is enough, and it's under our control; sufficiency and satisfaction—*double shalom*! And that is what we wish when we greet each other with "Shalom."

But for those who believe in scarcity—who worship a God of Scarcity—the words "lack of" stay on the top of their list. This is no accident; it is the consequence of a carefully tended ideology,

born of governmental greed, entrepreneurial engorgement, and military might. Convinced that there is not enough to go around, these disciples of scarcity scramble and scheme to "get theirs," as much "theirs" as they can, more than they need because "one never knows"—though they do know they will leave others without enough.

These purveyors of power—be they political, economic, military, psychological, or religious—have let domination, greed, and self-righteousness shove shalom into a dark corner of their hearts. And it seems that nothing we say or do can dislodge it. We strive to subvert their domination, or shame their greed, or expose their self-righteousness, but we cannot coax their shalom out of the shadows. Only God can rearrange the human heart, moving shalom to the center and protecting it from whatever threatens its position or stifles its expressions.

God can do that, but God does not. God does not awaken shalom in their hearts. God does not free them from this allegiance to scarcity. God does not stay their hand as they take what they ought to pay for, walk away from what they have destroyed or damaged, replace sufficiency with starvation. In all this, God does nothing.

**W**hat kind of a God does nothing in the face of such injustice? Who wants such a God? A God who is cold and callous and indifferent, who doesn't seem to notice what is going on—the pain, the persecution, the sickness, the hunger, the homelessness, the tens of thousands who die of AIDS every year? How can God remain so distant, so unhearing, so disinterested, while these atrocities go on, unabated?

These questions are not mine, they are the Bible's questions. The place you will find them is in the biblical prayers known as laments (see sidebar). And I propose these laments—or others like them—as a way of doing the work of justice so that we can come to peace.

The lament is a form of prayer so daring and frightening and demanding, that it doesn't come easy to our lips. It is a protest, hurled not in the face of some jackboot tyrant but defiantly in the face of God. The lament is not the prayer of the timid, a beggar holding out a bowl and appealing to divine pity. The lament uses

language that is bold, graphic, and unvarnished. It blurts out what the lamenter is suffering and how God should be responding. The lament gives voice to pain, abuse, isolation, and oppression—dumps it all in God's lap and says, "There! Now do something about it!"

Many of us may not need the lament; our problems might not seem serious enough to risk calling God on the carpet for them. If that's true of you, pay attention: it is precisely you who need to be the voice of those who are desperate for the lament but cannot say it. You need to be their representative, their surrogate, their advocate. That's what it means to be a part of a faith community, of the human family, and yes, of the Earth itself. This is not a choice, it is an obligation arising out of the demands of justice. Indeed, it goes directly to the source of justice, God, and can set that source in motion. It is the obligation that qualifies us for the gift of shalom.

The lament testifies to a peculiar thing about the God of the Bible. Forget all you were ever told about God knowing everything. This God needs to be told. Before this God can intervene, the person suffering—or their representative—needs to tell God what is wrong, needs to make a

case, needs to plead a cause. That's what the biblical text says, time and time again. The pain must be spoken, articulated, given palpable shape and form in words. Only then, it seems, can God do anything about it.

This means that God is not God spontaneously, unilaterally. When God does act, it is because of a dialogue, because the gaunt face of suffering has grabbed God's attention—frequently with coarse language—and demanded God's help.

What's happening here is the playing out of a relationship, a covenant. Remember the Creation story: this God is a relational God, a God who holds us earthling human partners in high esteem, will not violate our freedom, will not intrude unbidden into our lives. This is a profound limitation self-imposed by God on God. The same God who ardently desires our fulfillment, our happiness, our security, who offers abundance, who can calm the chaos—this God will not right our wrongs, cure our ills, fix our mistakes, clean up our messes unless beckoned into our lives. The biblical witness is consistent: God acts when God is called upon to act, and the more this call is honest, direct, specific, and demanding, the more likely God is to intervene.

**W**e, then, are God's catalyst. We are the flame that ignites the fuse, the switch that turns on the light, the key that opens the door. The words of Isaiah are true: "we are the clay, and you are our potter; we are all the work of your hand" (64:8). But as any skilled potter will attest, the potter responds to the clay even as the clay responds to the potter.

What, then, shall we do with this power that the potter allots to us? I put it to you that we must use it to bring about shalom—for ourselves and for everyone we are led to represent. We do it because we long for the time when hunger has been so satisfied and fear has been so relieved that the wolf and lamb can lie down together (Isa.11:16). We do it by bringing scarcity before God, by presenting it in all its particular horror, pain, stench, and ugliness and saying: "Here, you need to fix this."

All the biblical laments share an essential characteristic: conviction. Their words are a cry from the heart, expressing a deep-down pain, a gnawing need, a shameful degradation—and convinced that God will alleviate it. Without that conviction, their words would be empty and nothing would change.

If it is true that all of us are called to be surrogate lamenters, then our path is clear: tell what you know about the pain that scarcity inflicts on the peoples of the world—indeed, on the very world itself. Tell what you have experienced. Tell what you have felt.

To speak with such conviction you don't have to be a victim yourself. But you do have to get close enough to the victims so that some of their pain rubs off on you, gets into your pores, is imprinted on your mind. Only then can you speak with the voice of a victim, and your speech will have conviction as it demands God's attention and God's help.

Conviction lies at the heart of every protest and every march and every petition. It may not be evident to the people around you, or if it is, they may judge it naive or bizarre. But it will be evident to God, and that is where its ultimate effectiveness lies. Whether we lament with words or with actions, as part of a marching crowd or sitting alone in our room, if we speak to God with conviction, God listens.

*Continued on page 37*

# LAMENTS

**M**ost of the biblical laments are in the Book of Psalms. Among the more powerful personal laments are Pss. 7, 10, 13, 22, 25, 38, 42, 54, 55, 57, 59, 70, 71, 86, 88, 120, and 130. Others include Pss. 3–6, 17, 26, 28, 31, 35, 43, 51, 61, 102, 109, and 140–143.

Communal laments are fewer: Pss. 74, 80, 85, 123, as well as 12, 60, 83, 90, 94, and 137. In the Book of Lamentations, all five chapters are a cry for God to come and look on the destroyed city of Jerusalem—a poignant testament to Israel's faith, because God remains absent. For a contemporary expression of personal lament, see *Psalms of Lament* by the poet Ann Weems, written after her son was killed at age 21.







## AS THE CROW FLIES

Out of a green cave, the crows call, marking the day,  
giving it some kind of border, some form in the struggle to begin.

Last night, down by the river, thirty crows flew overhead,  
evening flocking like black clouds gathering,  
a definite destination in their silent flight and fringed wings.

Not like these early morning barkers, sitting outside my  
window insisting, "Listen."

Their ebony bodies glow with mystery,  
some secret they tell each other over and over again.

Not a warning, since the little birds ignore the frenzied commands.

More like invitation: sound in the morning to declare place,  
silence in the evening offering distance and departure.

This morning they own the tracery of leaves, poised on the edge  
of my ears almost understanding, almost there.

Thousands of years ago, our genes would have heard and deciphered.  
The day would have been planned between the cries and the silence.  
We would have moved in tune with the crows' hoarse advice.

We remember, somewhere, I know we do, how to live  
in the same green world, the same blue sky, the same easy  
transformation between life, death, grief, and joy.

Can you tell me what they are saying?  
I need to know what they are saying.

—Lynn Martin

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

*Alla Podolsky*



# FGC Friends Gather in Johnstown

**J**ohnstown lies deep in a valley in western Pennsylvania along the Conemaugh River, a tributary of the Allegheny, on a major east-west passenger rail link. (Nowadays, most people zoom past Johnstown unawares, a few miles away, on the Pennsylvania Turnpike.) Its name carries ominous overtones for many. In my school years, the Johnstown

front human carelessness or pride is not just a matter for the past.

Attendees of this year's Gathering did not encounter any torrential rains—on the contrary, the weather was ideal. We felt blessed in other ways, too. The University of Pittsburgh at Johnstown, where we met, is situated high above the city, surrounded by woods, and only a few

Flood of May 31, 1889, which killed over 2,000 people, was offered as an example of what can happen when the forces of nature conspire with human carelessness. The poorly constructed dam that triggered the catastrophic flood is still standing today with its gaping breach, and it was a destination for one of the field trips at this year's Friends General Conference Gathering, held this past June 28 to July 5. Our group of pilgrims to the site was solemn—not only out of respect for the victims, but in the sure knowledge that exercising due diligence to con-

hundred feet lower than the summit of Allegheny Mountain. The campus felt just the right size for us, it offered excellent facilities, and our hosts were warm and friendly. As a crowning touch, two fawns frequently grazed in view of Quakers in their golf carts.

If I count correctly, this was my 20th Gathering. I barely remember the first one, in Cape May, New Jersey, in the 1950s when I was a child. My next Gathering was the last one held in Ithaca, New York, in 1980; Roma and I came with young children in tow, strongly encouraged by my mother. We were immediate converts. How could we have been so foolish as to miss out on this uplifting experience up to then? Our children have shared our enthusiasm. Given the weak First-day school programs in my two home meetings during my sons' childhood, I doubt that they would still be Quakers if it weren't for the powerful experience of the Gathering year after year. All three sons, now adults, showed up in Johnstown, one coming from California.

Once, while waiting in a lunch line at a previous Gathering, I got to talking with someone about her involvement in a committee that arranged for the T-shirts that are sold each year embossed with a new Gathering logo. Engaged in our conversation, we ate lunch together while she explained the process of



selecting a manufacturer, choosing the colors, etc. For me this was just one small, behind-the-scenes glimpse of the massive, complex group effort that puts the components in place for each Gathering. Conversations over meals like this one, growing from a few hesitant words in the meal line, exemplify for me the power of the Gathering. More than once, my partner in conversation and I—complete strangers up to then—have connected in an astounding way and revealed our innermost selves to each other by the time we finish dessert and coffee, and years later we still recognize and greet each other as we pass by at Gatherings.

If you were at Johnstown, we at FRIENDS JOURNAL hope these photographs and writings will stimulate your memories. If you weren't able to attend, they hint at the flavor of the Johnstown Gathering. And if you have yet to attend one, perhaps they

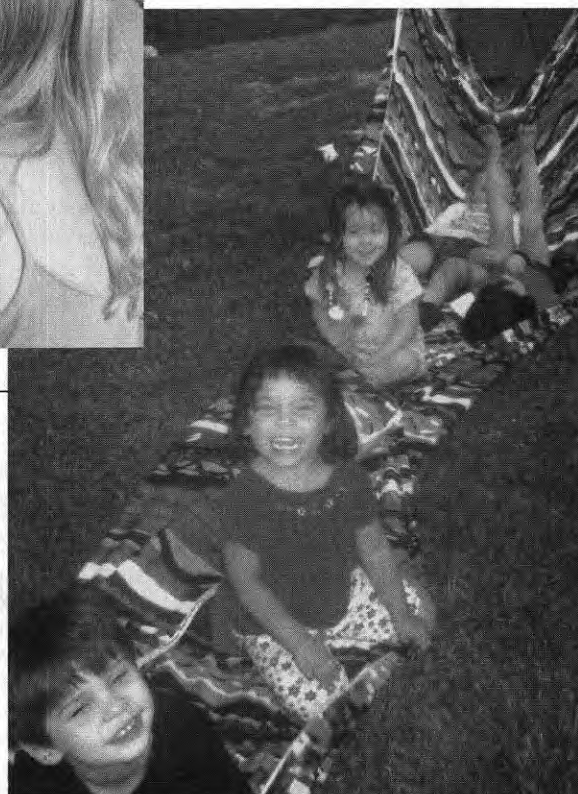
will encourage you to try it. The next one is scheduled for July 3–10, 2004, in Amherst, Massachusetts.

—Robert Dockhorn



Sarah Richardson

*Photos on pages 12–18 show scenes from the 2003 Friends General Conference Gathering.*



Tricia Sutterly

## A Bolt of Color

by Katrina Mason

**T**his year, a high point of the Friends General Conference Gathering for me was, like so much that happens in this special week, serendipitous. As the evening coordinator for the three- and four-year-olds, I arrived a day early for the Junior Gathering staff workshops and to set up our space for the week. Looking at our assigned room I figured we would need a miracle to turn this tiny, divided lounge into a place that preschoolers would run to with delight. The first part of the miracle happened when the morning coordinator, Sunny Mitchell, just happened to bring with her colorful banners made by students at Newtown (Pa.) Friends School, where she teaches art. They not only brightened the walls but suggested creativity, fun, and action.

*Katrina Mason is a member of Bethesda (Md.) Meeting.*

The next part of the miracle occurred at lunch on the first Saturday when one of the local Friends making arrangements mentioned that she had in her garage a huge bolt of cloth that she wanted to get rid of. "I'll take it," I said, sight unseen, figuring that even if it were heavy and ugly, we could drape it over chairs or cardboard boxes to make tents or spaces to crawl through.

The cloth arrived midweek, just when we could really use a new diversion. It turned out to be silky light and an eye-catching pattern of bright blue, yellow, and red, at least two yards wide and so long that we never did find its end. With great glee, the children and an adult volunteer started unrolling it on the sidewalk in front of our room. Soon they were jumping and running along it and hiding in it. Figuring it would be safer on grass, we moved it—an exuberant cooperative project—to the soft grass behind our room, where, as if on cue, the kids sat on it, pulling the sides up as if they were in a long boat. This prompted the singing of

"Row, Row, Row Your Boar" and "Michael, Row Your Boat Ashore." Then, by holding the cloth from underneath and walking together, again with amazing, unprompted cooperation, we paraded as a long dragon. Finally we cut a piece of the cloth into "super capes" for each child to take home to remember a spirited evening.

The unexpected, colorful fun must have appealed to adult passersby as well—for the next night we had more volunteer helpers than we could use and were able to share them with other age groups where they were greatly appreciated. □



# The Fruits of Service at the Gathering: A First-Timer's Lesson

by Hamsa O'Doherty

The prompting came during a time of worship I had set aside for seeking clarity for a ministry to which I am called. The ministry originated as a concern that Friends might explore with me ways that members of the deaf community might find an inviting spiritual home among us. I have deaf family members, so this was a deeply personal concern to me. The concern had evolved into a leading, and from the leading, a ministry. After initiating some outreach for the ministry, it entered a period of "waiting." I wondered if I should be doing something about the apparent lack of progress. I felt a need to enter into worship to seek divine guidance on moving the ministry forward. After some time in silent waiting, a single message emerged: "Go to the Gathering."

There are promptings that emerge with particular strength and clarity. They resonate with a certainty and power that distinguish them from mere notions. This was indeed one of those promptings; it stood firm and persistent. It would lead to a lesson in how being open and submitting to the Spirit might bear fruit. I had never been to a Gathering of Friends General Conference. I knew nothing about the inner workings, so questions remained as to how it would specifically serve the intent of the ministry. I returned to worship several more times, seeking clarification and direction. Gradually, it became clear that, not only was it the right time for the ministry, it was the right time for me.

*Hamsa O'Doherty is a member of Lancaster (Pa.) Meeting, where she serves on the Worship and Ministry and the Outreach committees. She is a founder of Deaf Friends Fellowship (<asf-friends@mailstation.com>). She is a professional sign language interpreter and a Deaf Awareness and Sign Language educator, mentored by members of the deaf community. As used in this article, "deaf community" refers to those for whom American Sign Language is their primary language, and those in close affiliation with them. FRIENDS JOURNAL does not upper-case this phrase in line with its practice of minimizing capitalization.*

©2003 Hamsa O'Doherty

When the advance program arrived I conducted, as it suggested, an inventory of our needs and gifts. Our needs were complex. I would be going with my three daughters, ages 13, 11, and 6, as a single parent. I would be bringing along with me a demanding autoimmune disorder that causes profound multiple chemical sensitivity, systemic pain, and fatigue. With limited finances, I realized there was no way we would be able to go without significant help from our monthly meeting and Gathering grants. I knew first-time attenders were discouraged from taking on significant commitments, yet I felt most comfortable submitting a request for the type of assistance we needed by offering up the full use of my abilities. I could offer my background and experience locating, scheduling, and coordinating professional sign language interpreters for events, evaluating and matching skills to needs, as well as my own interpreting services.

My registration process took up a great deal of two Gathering Friends' time. Looking back, my awareness of the movement of the Spirit began to take hold during this time. We played e-mail tag, sending suggestions and negotiations back and forth. I found myself lifted by their patience, kindness, generosity, and gentleness. These Friends thoughtfully and prayerfully weighed the fact that I was a first-time attender coming with children, the demands of my health, my financial needs, and how important it was to me to have an opportunity to serve. They kindly explained their concerns that I maintain some gentleness with myself, and generously offered a grant package that would do much to make it possible for us to go, and allow me to share a por-

tion of my gifts. As I pursued clarification and reassurance as needed, I was never responded to with anything less than loving patience. I am certain that without their faithfulness, we would not have been able to go.

As I prepared to attend the Gathering, I shared two concerns with the committee formed to support me in my work. First, I was worried that others' concerns



for my well-being might inhibit my opportunity to inject life into the ministry. My offer to serve had been accepted, but only in part. Friends were cautioning me, as a first-time attender, to go easy on myself. I had heard of the infamous "overload" that some first-timers encounter, and I realized I needed to consider this. Second, I was not sure I had all the advance information that might support delivering interpretation at the level of excellence I hoped to achieve. I was scheduled to interpret three evening sessions, including a concert by a duo whose music I had not heard before. My uneasiness was especially true of the concert, since I knew that poorly timed interpreting could affect the enjoyment of the songs. Meeting with my committee helped me



to center myself so that I could refocus on the original intent, remain open to the Spirit, and serve faithfully. While some concerns about the unknowns remained, I had a sense of purpose, and had to trust that way would open.

My first interpreting assignment was Sunday night's plenary, an address by Duduzile (Dudu) Mtshazo, a Friend from South Africa. When I met with her, the Friends who would sit in support of her on the stage as she spoke, and the sound crew, an intricate ministry of tender hospitality and care surrounded her. I was drawn into this spirit and was supported by it as well. Concerns continued to whisper at my nerves, but as I spent more time in the presence of the ministry I was witnessing, they subsided. As Dudu was introduced and I began to interpret, I sensed holiness and the presence of the Spirit among us. An unusually high level of confidence and peace came over me. As Dudu spoke, the spirit in her words entered my body and directed my hands. Divine light was almost visible to me, supporting her as she spoke of deep pain and the healing movement of the Spirit in her life. Her body

appeared to become smaller under the weight and power of her words. The volume of her voice diminished, and her accent thickened. It seemed that Dudu, in a sense, was no longer there. It became difficult, at times, to understand her. I began to struggle to interpret. The small, still voice whispered, "Just let me do it." The Spirit in Dudu's message continued to use my arms and hands, moving them where they needed to be in order to bring the spoken word into the language of sign. Typically, two interpreters would cover an event such as this, in order to prevent loss of attentiveness or "interpreter fatigue." Yet I felt absolutely no difficulty, just a pure energy not my own.

Page 14: Hamsa O'Doherty signs for Beverly Shepard, who is leading a chant during a plenary session.



Friends concluded the event as they settled into worship. As I shook Dudu's hand and those of the Friends who had sat behind her, our eyes met. It was evident that they, too, had undergone a powerful and transforming experience. The Spirit had used and supported us all.

Friends from the audience approached me, thanking me for my service. Though some were unfamiliar with sign language, they were deeply moved by seeing the message as well as hearing it. Initially, I was taken aback by the attention. Still trying to process this awesome experience, I knew only to say, "It was the Spirit, not me." The secular had become sacred. I could only hope they understood that I treasured their expressing their experience to me.

As I prepared to interpret Monday night's plenary I noticed the presenters, Vanessa Julye and Christopher Hammond, also planned to have Friends sit in prayerful support of them. I began to realize that asking Friends to hold me in the Light might help me remain a faithful servant to such powerful messages. I took a few moments alone to center, pray, and submit my hands to the Spirit. Vanessa and Christopher spoke movingly of their personal and transforming experience, and again a sense of holiness and peace covered us. The interpreting moved effortlessly, and I felt more like an observer than one per-

forming a service. After the plenary I experienced a process of "returning," not unlike something I need to do after a meeting for worship that has gone particularly deep. More Friends approached me to express their gratitude, and I continued to search for a way adequately to acknowledge their experience, turning attention to the Spirit that was responsible for how they were touched.

On Thursday night I interpreted the concert performed by Pat Humphries and Sandy Opatow. I did not feel sufficiently familiar with their music. There had been a series of e-mail mishaps on my end, and children who thought they were helping

when they unpacked tapes and lyrics that I needed to bring with me. I felt painfully unprepared for the concert. While I'm trained to ad-lib, music is much more enjoyable to a deaf audience when the interpreting is precisely synchronized with the music. If done correctly, interpreted music can be deeply moving for the entire audience. I did not know these songs well enough, and my stomach was in a knot. As I prepared to interpret my thoughts turned to the experience of the previous nights, and I was able to calm myself with the prayer that tonight would be no different.

As Pat and Sandy were introduced, I



Vanessa Julye



Above right:  
Plenary speaker Duduzile  
Mthshazo of South Africa



captured the hearts and minds of the audience, and the atmosphere was vibrant. I felt the interpreting again move with grace and rise to the level of the music. Occasionally I would find myself in the way and felt the interpretation suffer, but then the still, small voice would say, "Get out of the way, just let it go," and the interpreting would become graceful and fluid again.

Halfway through the performance, a flutter in the audience caught my eye. It took me a few moments to figure out what I was seeing. Lots of people were signing along! Joy filled my heart, and I had to stop interpreting long enough to tell my deaf Friend what I was seeing. The Spirit was moving in the hands of Friends who, despite not knowing sign language with any great familiarity, were signing beautifully. What a wonderful gift! Afterwards, as Friends approached me, some beaming and some with tears in their eyes, I felt blessed and honored, but even more inadequate in responding. The praise belonged to the Spirit.

I was beginning to feel overwhelmed with wonder and deeply humbled, and felt a need for space and silence. A nearby Friend wisely found a quiet place for me. This gave me the opportunity to begin my "return" and to process all that I had witnessed and experienced. I remembered my unanswered question while still at home: "How would my going to the Gathering advance awareness of, and interest in, the ministry?" I saw that the Spirit had moved through the very thing the deaf community holds most dear—the amazing and beautiful language with which they express what they hold within their hearts and minds. Through submission to the Spirit, new life was given to the ministry. Perhaps most importantly for me, I learned a wonderful lesson in how great things might be accomplished by simply being open and teachable.

After I arrived home, I felt challenged to sort out the wonder that I felt. A Friend on my committee summed it up perfectly. As he put it, I had returned home "nourished by the fruit of the Spirit." I had asked to be made open, and despite my worries, it had happened. As I continue to savor the fruits of the Gathering, I pray that I remember well the feast to be had from living my faith and submitting to the Spirit. □

# Peaceful Pedal Cab

by Kim Carlyle

**F**riends General Conference provided the opportunity for an unconventional form of peace witness at the Gathering this year by allowing me to bring a pedal cab (bicycle rickshaw) to assist with the daily transport of Friends about the campus at University of Pittsburgh at Johnstown, Pennsylvania.

We often don't think of our transportation choices and energy use as being related to our Peace Testimony, but there are strong links. The most obvious is our country's profligate use of oil, which has



led our government to engage in armed hostilities in Afghanistan, Iraq, and Colombia, just to name a few instances. Less apparent are the seeds of war that are being sown as fossil fuel use changes the global climate.

The unprecedented warming of the planet, as a result of human activities, will likely cause the oceans to rise to levels that will cause massive shifts in populations. It will also redistribute rainfall and disrupt food production and water supplies. We are already witnessing the spread of tropical diseases to areas where they were previously unknown. We can expect that these climate-connected events will upset social order, stress governments, and provide the occasion of war.

Friends should be aware that, as we work for peace, integrity requires us carefully to consider our individual choices about energy use in the home and as we travel. This pedal cab peace witness was an effort to raise such awareness.

It took almost a year of Friendly persuasion to convince the Gathering planners that a pedal cab was a safe alternative to the fossil-fueled golf carts. I certainly understood their reluctance. This was a new, untested, unusual proposal—some might have thought, a hare-brained scheme. And



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

Photos by David Stewart

for an entire week, it is quite justified in being cautious. Anything new must be considered carefully. But in the end, the Spirit allowed for a trial balloon—one pedal cab, one driver.

Over the course of the year leading up to this year's Gathering, I had tested my leading for this witness with Friends close to me, with my monthly meeting, with the Ecological Concerns Network of my yearly meeting (SAYMA), and finally, with the executive committee of Friends Committee on Unity with Nature. The standard response was, "We heartily approve."

I had also done the necessary research about the vehicle and found a company in Columbus, Ohio, that would rent a pedal cab—a two-passenger canopied carriage

physical demands by bicycling the mountain roads near home in western North Carolina.

Arriving on campus, I went to work acclimating to the vehicle, the terrain, and the transport routes between buildings. Then for the first time I began to have doubts about the project and my ability to haul people across campus in safety. What if someone got hurt? What if the equipment failed? What if I wasn't strong enough to power the heavy vehicle with its human cargo? What if this, after all, was a hare-brained scheme?

That night I went to bed with a great burden on my mind—and I prayed.

I sought guidance from the Spirit. This quiet time helped reassure me. I remembered that I had the spiritual support of many Friends; I wasn't in this alone. It wasn't about me; it was about a witness for peace and a raising of awareness. Friends had heartily approved. How could this peace witness possibly fail?

In the morning I awoke feeling both spiritually fortified and physically strong. Nonetheless, I was quite cautious with my first few passengers, and I remained safety-conscious throughout the week.

My sense is that Friends at the Gathering also heartily approved of this alternative-energy peace witness. Aside from the sea of

the common verbal reaction was, "Very cool!" Friends also engaged me in conversation, often relating their overseas experience with similar vehicles, sometimes offering to help as drivers, always affirming the sense of this witness for peace.

One morning I drove a young woman to her drumming workshop, which was held on a covered patio adjacent to a building. As we arrived, many of the workshop members rose to greet us with appreciation. They said that when the golf carts came close, the fumes hung in the air for a long time, so they were grateful for the clean air.

Another morning I reluctantly gave a ride to a woman carrying a full cup of coffee. I asked her to be very careful and hold it away from her. I warned her as we approached the slightest bump. When we arrived at her destination, she said that not a drop was spilled.

A Junior Gathering coordinator asked me if I would give rides to three- and four-year-old children one evening. I agreed and found it to be a mutually delightful experience—the youngsters were thrilled by the rides (several took multiple tours) and I enjoyed telling them that the vehicle was fueled by cookies.

One afternoon during the slow period after the transport "rush hour," I gave a ride to a young woman, a golf cart driver. Toward the end of our trip, she surprised me by suggesting that I must hate her for driving a fossil-fueled golf cart. I responded by saying that Friends don't "hate," besides, I greatly respect the necessary volunteer efforts of the golf cart drivers. I couldn't help but add, "Drive that golf cart as long as you can!"

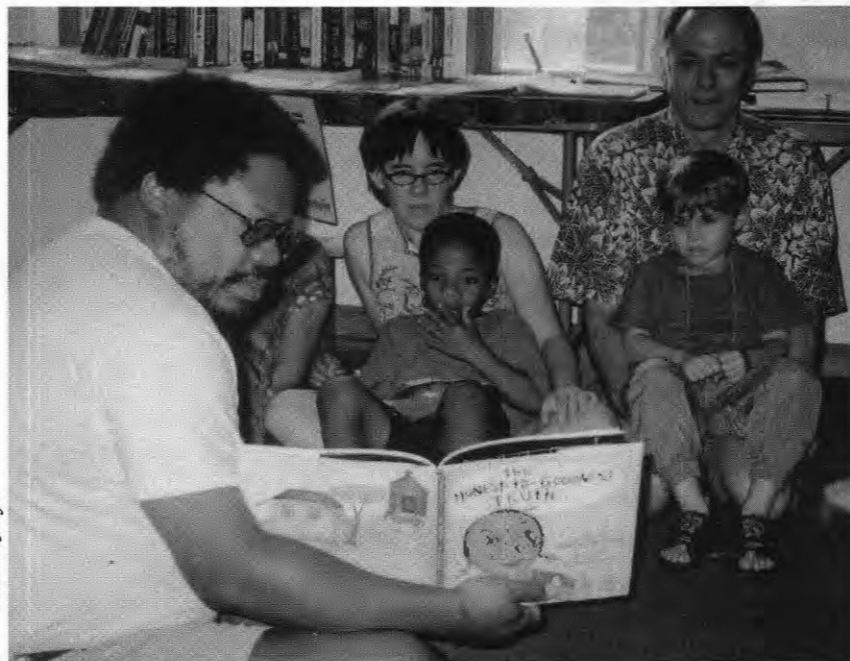
After Gathering I received an e-mail from a Friend: "I just want to thank you personally for your two rides—up and down hill—with my heavy guitar. I am grateful for your presence and energy—putting your beliefs on the line and serving others. I am challenged to use my car less. Blessings."

The response at Gathering to the pedal cab was overwhelmingly positive. I believe that most Friends made the connection about peace and energy use. I'm hopeful that Friends will respond with some reflection on their personal use of energy. I am also hopeful that FGC will be open to alternative energy transportation in the future. □

November 2003 FRIENDS JOURNAL



Sarah Richardson



Vanessa Juby



# PRAYING WITH BODY AND SOUL

by Elizabeth Boardman

Body and Soul being as thoroughly linked as they are, one may ponder on the constraints that straight-backed benches, pews, or chairs might put on the spiritual life of Quakers.

Sitting straight in a hard chair is a productive position for thinking clear, intellectual thoughts, so who can be surprised if our Sunday morning meditations tend to be cerebral?

The physical postures of prayer at once express and evoke the emotions of one who prays. When we want to access new realms of prayer and spiritual growth, moving the body and its limbs into a new configuration can be the first step toward moving the soul. To expand our spiritual life, we straight-backed Friends might try out other positions for personal prayer at various times during all of the ever-sacred days of the week.

Sitting cross-legged on the floor or on a cushion, as many Buddhists do, can, if we are limber and practiced enough, still the mind as effectively as the straight-backed chair. But again, when the body is upright and the back tight, the rational mind may readily prevail over other prayerful instincts.

Kneeling with head bent over clasped hands, Catholics have long taught us, is a bodily posture that expresses and evokes supplication, a mode rather under-developed among Friends. *Ave, Maria! Hear a suppliant child!* Imagine or even try it: down on knees, head lowered, eyes closed, hands clasped, words pleading, strength, pride, and ego melting. Do we Friends know how to do this human prayer? Are we aware of how it expands the heart?

For the expression of heartfelt obeisance, perhaps the Muslims are our best models. Would you be embarrassed to kneel with your forehead on the ground and your rump in the air? If so, is it because you value your own dignity more than your intense and humble fealty to God? How many in your meeting would be willing one day to move aside the chairs and

*Moving the body and its limbs into a new configuration can be the first step toward moving the soul.*



benches, to kneel shoulder to shoulder, forehead to the ground, silently entreating *A salaam alainu* (God give us peace)? Until we pray for peace with body and soul, how will it ever come?

Watch a mother doubled over in anguish, clutching at her womb and crying out, *Oh, God, save my baby!* to know how to pray for the world's children. It is not possible to make this prayer sitting up in a straight-backed chair.

Did you ever want to lie spread-eagle on your back on the floor in a gesture of absolute surrender? *Take my life and let it be! Consecrated, Lord, to Thee.* Maybe not so good to do in the middle of meeting for worship, but it would be fine at home.

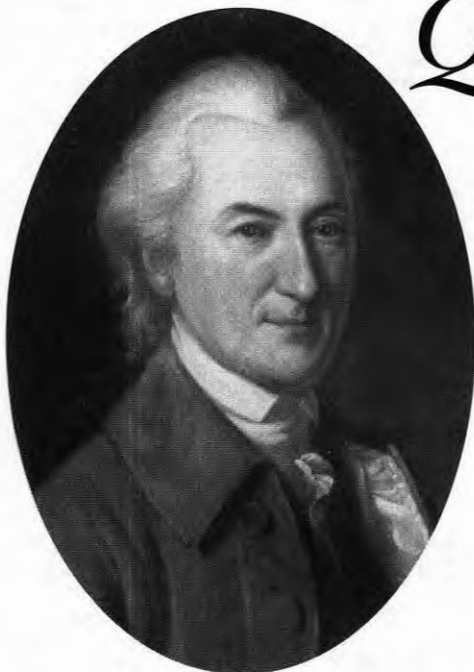
Where is the joy in worship when we do not dance or sing "a joyful noise unto the Lord"? Conversing with God as you drive alone can reveal to you your own intentions. Chanting a Buddhist mantra as you walk can gather your focus. *May I be peaceful, free, and light in body and spirit.* Be sure to find opportunities to pray in these ways during the week's long, lovely days.

And then practice praying as you hope you will be able to do when you are dying. Lying flat and long on your bed, eyes closed, hands crossed over your chest, breathing slowed to almost nothing. You request nothing, cling to nothing, remember nothing, are nothing. *Into your hands I commend my spirit.* In good times, this prayer brings deep serenity. When the best time comes, it will bring you back to God. □

*Elizabeth Boardman, clerk of San Francisco (Calif.) Meeting, is a peace activist who recently visited Iraq. A grandmother, she develops and runs healthcare programs for frail elders.*

Lucy Sikes

# John Dickinson (1732–1808): Quaker Statesman?



by Alice M. Hoffman

*John Dickinson, statesman, author. In influential writings 1765–74, argued against British policies. Later, as a member of Continental Congress, 1774–76, favored conciliation and opposed the Declaration of Independence; nonetheless, served the patriot cause as a colonel, 1st Philadelphia Battalion. President, Pa. Supreme Executive Council 1782–85. Delegate, U.S. Constitutional Convention, 1787; a strong supporter of the Constitution. Deeded land to Merion Meeting 1801–04.*

—Penna. Historical and Museum Commission, 2001

**T**hese words appear on a Pennsylvania State Historical Marker next to Merion Meeting in Merion Station, Pennsylvania.

At the ceremony commemorating John Dickinson when the marker was

*Alice M. Hoffman, a member and former clerk of Merion (Pa.) Meeting, taught labor history at Pennsylvania State University. She serves as the representative of Philadelphia Yearly Meeting to the Pennsylvania Council of Churches' Pennsylvania Action Advocacy Team (PAAT), which advocates to the state legislature on issues of concern to the religious community.*

placed, with local politicians in attendance, the speaker, Edward Fersht, originally from Great Britain, remarked that he was favorably impressed that the state would so honor a man who refused to sign our most "sacred" document: the Declaration of Independence.

There are a number of elements in the marker that cause both puzzlement and curiosity. Why should a man who argued against British policy in the period leading up to the Revolution refuse to sign the Declaration of Independence? If it was because he was raised as a Quaker and favored conciliation rather than war, and the Declaration was after all a declaration of war, why would he volunteer to join the militia? Several members of Merion Meeting began to feel the need to investigate further the thought and writings of John Dickinson. His apparent inconsistency intrigued us and seemed similar to our own meeting's contemporary struggles about how we should respond to calls to wage war. Moreover, since he rejected the Declaration, how is it that citizens of both Delaware and Pennsylvania selected him to represent them at the Constitutional Convention?

A number of historians have asserted that John Dickinson was not a Quaker. For instance, David L. Jacobson, in *John Dickinson and the Revolution in Pennsylvania, 1764–1776*, writes, "His religious life was lived outside the discipline of the Society of Friends. The break between Samuel Dickinson [his father] and the Quakers meant that his son was not to be a member of the meeting."

A member of our meeting who faithfully maintains our archives has kept a book of articles on John Dickinson, clipped from various sources, and there it is recorded that he and his wife lie in the burial ground of Wilmington (Del.) Meeting. It is not uncommon for non-Friends to be buried in a Quaker burial ground, but the combination of his failure to sign the Declaration of Independence, his gift to Merion Meeting, and his burial at Wilmington led us to wonder

about the assertions that he was not a Quaker. I wondered, if he was not read out of meeting, had he perhaps been read out of his proper place in history? So I set about to do a little historical sleuthing at The Quaker Collection at Haverford College and Friends Historical Library at Swarthmore College. After all, it was the least we could do to acknowledge his generous gift to Merion Meeting of two acres of ground deeded in 1801 and 1804. I was, however, concerned that a romantic desire to see John Dickinson not only as a major contributor to our form of government but also as a Quaker might cloud my vision. I asked the archivists at Swarthmore and Haverford to help me unearth information on all sides of this issue.

John Dickinson was born in Talbot County, Maryland, in 1732. His was among the leading Quaker families of Maryland's Eastern Shore. His mother, Mary Cadwalader Dickinson, came from the original Welsh tract settlers in Pennsylvania who founded Merion Meeting in 1682, and it was undoubtedly in honor of his mother's family that John Dickinson gave his gift of land to the meeting. His mother was a faithful member of Third Haven Meeting in Easton for as long as the family lived in Maryland.

In 1740 John's father, Samuel, became disaffected from Third Haven Meeting owing to disapproval of the marriage out of meeting of John's half-sister. As a consequence Samuel moved his family to Kent County, Delaware, where he built a beautiful home on Jones Neck. This was to be the principal home for John Dickinson for the rest of his life. The house is still maintained as a historic landmark. The docent of the house will tell you that John Dickinson was not a Quaker.

John Dickinson was educated at home under the care of his mother and a private tutor. Mary Dickinson, it should be noted, was careful to transfer her membership from Third Haven to Duck Creek Meeting in Delaware after they moved. John was sent to Philadelphia to begin his



training in the law, and eventually he went to England to read law at the Middle Temple in London.

Upon his return from England he began what became a lucrative law practice in Philadelphia and was soon active in politics. He was first elected to the Assembly in 1762 with the support of the Quaker faction. He became embroiled in a debate with Benjamin Franklin over the form of government that should obtain in Pennsylvania. Benjamin Franklin was disgusted with what he regarded as the greedy behavior of William Penn's heirs. He hoped that the colony would fare better under the control of the Crown and Parliament rather than under the domination of the Penn family, who shared none of William Penn's political and religious philosophy. While John Dickinson was not attracted to the Penn proprietors, he stated his opposition to Benjamin Franklin's proposal as follows: "If the change of government now meditated, can take place, *with all our privileges preserved*, [emphasis added] let it instantly take place; but if they must be consumed in the blaze of royal authority, we shall pay too high a price."

The privileges that John Dickinson was loath to risk were those enshrined in William Penn's Charter of Privileges of 1701 which, well before common acceptance, provided for religious liberty and separation of church and state. All the rest of the American colonies, with the exception of Rhode Island, had an established religion. In John Dickinson's speeches of opposition to Benjamin Franklin's plan he is revealed as a whiggish anti-Tory follower of both William Penn's and John Locke's philosophy of government. These speeches, enunciating principles to which he adhered throughout his life, earned John Dickinson the respect and admiration of his contemporaries.

John Dickinson opposed the Stamp Act and the Townsend duties. He claimed that they violated the principle of no taxation without representation several years before Patrick Henry uttered his famous dictum. His *Letters from a Farmer in Pennsylvania to the Inhabitants of the British Colonies* advocated a greater degree of autonomy for the colonies. Its popular reception caused him to be elected to both the First and Second Continental Congresses. The Pennsylvania delegates to these Congresses came prepared with a common program largely formulated by

John Dickinson, and it formed the basis for much of the ensuing discussions. He urged, however, that the cause of liberty should not be "sullied by turbulence and tumult." He authored the so-called Olive Branch Petition to the King as a last ditch effort to avoid revolution. There is no evidence that George III even received the petition, so this effort proved fruitless.

In July 1770, John Dickinson married Mary Norris, the daughter of the Quaker Speaker of the Assembly, John Norris. They had married in a civil ceremony because John informed her that he had no

bedeviled by the pacifist views of his wife and mother." Actually the older woman in the household was not Mary Dickinson's mother but her aunt. Later, according to David McCullough in *John Adams*, the guest remarked that "if he had such a wife and mother he would have shot himself." Perhaps Abigail Adams did not express herself in company as forthrightly as the Quaker women in the Dickinson household.

John Dickinson absented himself from the Congress for the vote for independence. An interesting commentary is pro-



Page 20: Portrait of John Dickinson by Charles Willson Peale, 1780

Above: "The Declaration of Independence," painted by John Trumbull between 1789 and 1794

intention of going before the meeting. It is not known why he rebelled over the authority of the meeting. With considerable reluctance, Mary consented to the civil ceremony performed before a justice of the peace. However, in December of that year she presented a sincere apology for her conduct to Philadelphia Monthly Meeting, and she was excused. Never again did she depart from devout adherence to the Religious Society of Friends.

John Adams, who sought independence, feared that John Dickinson's influence might cause the Pennsylvania delegation to vote against the Declaration. Hoping to persuade him to support revolution, he went to dine at Fairhill, the Norris estate where the Dickinsons lived when they resided in Philadelphia. He believed that John Dickinson's position on independence came from "being

vided by a close examination of the painting by John Trumbull commemorating this historic event. In the background of the picture, almost out the door is a figure wearing a hat, identified in a key to the painting published many years later as Stephen Hopkins, colonial governor of Rhode Island. Irma Jaffe, in "Fordham University's Trumbull Drawings: Mistaken Identities in the Declaration of Independence and Other Discoveries" in *The American Art Journal*, Spring 1971, has concluded by comparing this hatted figure with two portraits of John Dickinson by Charles Willson Peale that the figure "is really John Dickinson, a Quaker Congressman from Pennsylvania who refused to sign the Declaration on the grounds that it would lead to war."

*Continued on page 42*



# the Friend

Subscribing to **The Friend** is like having a little bit of Meeting delivered to your door every Thursday, and it is there for you all week long!

**The Friend** is the favourite and most widely read Quaker magazine in Britain, and the only Quaker weekly in the world. Each week we bring readers a wide variety of news, information and spiritual nurture. **The Friend** is a magazine for all Friends and attenders. Inclusive not exclusive, definitely Quaker.

And now, everything that's in **The Friend** is online. For an annual subscription of £30 (about \$49) you can access the full contents of **The Friend** each week on our website:

**www.thefriend.org**

Visit the site to learn more or to subscribe, or e-mail [subs@thefriend.org](mailto:subs@thefriend.org) for more information.

\*Exchange rate correct as at 6 June 2003

## The Bible Association of Friends in America

since 1829 has offered Bibles, New Testaments, and Portions free or at cost to Friends institutions, individuals, and others worldwide.  
Write to: P.O. Box 3, Riverton, NJ 08077

## BENJAMIN

### *The Meetinghouse Mouse*

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

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



Available for \$6 plus \$2 shipping and handling (\$3.50 for shipping and handling outside U.S., Canada, and Mexico) from the FRIENDS JOURNAL office.

## Life in the Meeting

# Rites of Passage into Adulthood

by A. Malcolm Campbell

This year, our small meeting (about 25 attenders of all ages per week) began a new practice—celebrating the coming of age for one of our young members. Beth is 16 years old and the meeting wanted to do something to acknowledge her growth into adulthood and the changes she is experiencing. With this report we are sharing our experience with other meetings, especially small ones, so they can consider if they, too, would like to develop a coming-of-age process.

Davidson (N.C.) Meeting has been gathering for about 14 years. In 2001, we became an independent monthly meeting after being under the nurturing care of Charlotte Meeting for many years. With our newfound independence, we have been examining our procedures—or lack thereof—and determining what we should do as we grow individually and collectively. For several years, we have been aware that our small size restricts our ability to have youth activities with enough people for a critical mass. The meeting has about ten young people ranging in ages from 1 to 16 years. Our query: What should we do as a meeting to provide rites of passage for our young members as they approach adulthood?

We contacted a few Quakers and collected ideas in order to find out what other small meetings have done. One meeting created an elaborate ceremony with candles. Another meeting organized several adults to join their teens for walks and conversations around a lake to discuss topics that felt appropriate. We decided to ask Beth what she felt would be the best option, and she chose to incorporate whatever we developed into a regular meeting for worship. She did not want to make a big deal of her coming of age, nor be the center of attention. As a group, we decided to select a date and have everyone in the meeting bring a reading, a piece of wisdom, or share some personal story that seemed especially suited for Beth.

In addition to the need for a rites-of-passage process for our oldest teen, the meeting felt our one-First-day-school-fits-all approach had outlived its utility. It was becoming increasingly difficult to create First-day school lessons that were meaningful to children ranging from a junior in high school to a kindergartener. So, the First-day school committee devised a new plan for the coming A. Malcolm Campbell, a member of Davidson (N.C.) Meeting, teaches biology at Davidson College.

year. For the first week of each month, the two high school students would go with one adult to discuss topics that were more mature. The second week of each month, the two high school students would stay in meeting with the adults. On the third week, all children would work on a year-long service project making gift cards for sale to benefit the Heifer Project, which helps people obtain a sustainable source of food and income (see <[www.heiferproject.org](http://www.heiferproject.org)>). For the remaining weeks, all children would meet for a common lesson.

The new curriculum began in September and ran through May. The two high schoolers appreciated being treated differently. They read a book called *Children in War* by Alan and Susan Raymond and later watched the video documentary of the same title that spawned the book (see <[www.childreninwar.com](http://www.childreninwar.com)>). We walked to the cemetery and talked about the price of war in human terms. We discussed the perception they and their friends from school had about the pending/ongoing war in Iraq. The last part of the curriculum was centered on a book written by a college junior during his National Outdoor Leadership School semester in Kenya (*In Mind/In Country* by Worth Allen). This diary recounts several stories about personal choices and responsibility, making the most of your time, and coming of age.

Next year we will have three high school students, and the overall curriculum will continue.

## The Celebration

On December 6, 2002, we gathered as usual for meeting for worship. Fifteen minutes after meeting began, the younger children left for First-day school as they always do. Over the next 45 minutes, nearly every member stood and spoke to Beth. Her father spoke midway through meeting. Five minutes before we adjourned, her mother shared her thoughts and feelings. A few people passed written messages to Beth for her to read later. This hour of worship, centered on Beth, was like no other meeting before or since. Frequently our meeting will remain silent for the entire hour, but on Beth's week nearly everyone spoke to Beth. It was a moving ceremony.

## Reactions

Everyone knew about this celebration months in advance. Initially, Beth was not

wild about the idea, but she was not dreading it either—until that morning. Beth told her mother she'd like to skip meeting. For the first 15 minutes, you could read the apprehension in her body language. However, once it began in earnest, a change came over her. Several attenders expressed their satisfaction with our celebration for Beth. Now we are anticipating our next coming-of-age celebration for Dean when he turns 16. After that, we have another member who is turning 15, and as he approaches 16 we will talk with him to devise a welcoming celebration that is suited for him.

There are many issues small meetings must address. We have many more challenges to come, no doubt, but it seems we have developed a very good method for welcoming teens into adulthood. The original goal was to acknowledge the changing roles of our young adults within the meeting and in their everyday lives. We have developed a process that helps us nurture our children as they mature. In return, each adult was able to grow, too, and see Beth in a new light—as the newest adult member in our meeting. □

## Welcome Ministry?

by June Cassidy

When our daughter, Caitlin, was about three, we went to meeting. About ten minutes into the hour, she whispered to me, "When is someone going to speak?" I whispered back, "I don't know. We just have to wait and see." Shortly after that, a "weighty Friend" stood up and began speaking. After a few moments, Caitlin asked, "When is she going to stop?"

*June (Robinson) Cassidy currently attends Wellesley (Mass.) Meeting.*

8TH GRADERS ARE INVITED:

## Whose Truth? Integrity and the Media

NOVEMBER 8-9, 2003

SPECIAL GUESTS:

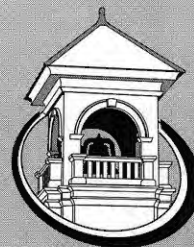
- ☆ Pulitzer Prize winning Quaker editorial cartoonist, **Signe Wilkinson**
- ☆ **Sarah Hampton**, assistant photo editor, *Seventeen* magazine

FOR MORE INFORMATION OR TO REGISTER:

1-800-303-4291 or [www.olneyfriends.org](http://www.olneyfriends.org)



*Olney Friends School is a co-educational boarding school for grades 9-12 located in Barnesville, Ohio.*



**Olney Friends School**



Founded 1876

## Friends Academy

Located on scenic Long Island,  
less than 30 miles from New York City.

### Celebrating our 125th Anniversary



*Founded in 1876 by Gideon Frost for "the children of Friends and those similarly sentimented," Friends Academy is a Quaker, coeducational, independent, college preparatory day school serving 750 students from age three through the twelfth grade. The school awards significant financial assistance.*

Friends Academy • Duck Pond Road • Locust Valley, NY 11560  
Phone: 516-676-0393 • Fax: 516-671-2025 • [work@fa.org](mailto:work@fa.org)



For Students with Learning Differences  
Multisensory teaching strategies  
for diverse learning styles

## DELAWARE VALLEY FRIENDS SCHOOL



**Prospective Parent Open House  
dates for 2003-04:**

October 22 • November 12

December 10 • February 11

March 10 • April 14 • May 19

**Professional Open House dates:**

October 15 • January 14

**College Preparatory • Grades 7-12  
• Summer Program**

19 East Central Ave. • Paoli, PA 19301

610-640-4150 • www.dvfs.org

campus located off Routes 30 & 252,  
two blocks from the Paoli train station



**Farm & Wilderness**  
*Summer Camps and  
Year Round Programs*

**hike mountain trails.  
milk a cow • build a cabin  
paddle a canoe • harvest  
carrots • create a drum •  
swim in a mountain lake •  
share stories, songs &  
laughter • sleep under  
the stars •**



Challenges and fun for girls and boys in a  
supportive, diverse community  
based on mutual respect,  
simple rustic living, joy  
and adventure. Residential  
camps for ages 9-17 and  
day camp in Vermont's Green Mountains.  
65 years Quaker leadership.

Farm & Wilderness, Plymouth, VT 05056  
802/422-3761 email: fandw@fandw.org



## Moving?

Please let us know 8 weeks  
in advance. Send us your  
address label if possible.

Otherwise, be sure to include  
your name and old zip code as well as  
your new address.

FRIENDS JOURNAL, 1216 Arch Street 2A  
Philadelphia, PA 1907-2835

Phone: (215) 563-8629

Fax: (215) 568-1377

info@friendsjournal.org



## Special Book Section

**T**he spiders have moved in from the garden, the chipmunks have built a nest of fur and seeds in the woodpile, and the kitchen overflows with tomatoes and apples just waiting to be turned into salsa and sauces and stored for the winter.

For just about every species, the shorter days and lower temperatures of autumn signal the onset of a season of withdrawal. Particularly up here in the mountains of Vermont where snow piles up around the windows, the temperature plunges past zero, and the woodstove glows through the night, about this time of year we tend to gather things together—wood, matches, candles, oil lamps, canned goods—and prepare to withdraw from the world for days and weeks at a time. Winter storms

sweep down the mountain from Canada and swirl through our pines, the jays appear at our feeder, and we know it's time to downshift into life's slow lane.

These days delight my soul. The stack of books beside my chair is high, the cup of tea beside them is hot, and Rufus, my West Highland white terrier, is asleep on my feet. I hope you, too, find time to withdraw from the outside world, to center yourself, and perhaps find a better balance in our chaotic world. The following books may help.

—Ellen Michaud

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

## Uneasy Empire

By Greg Guma. *Toward Freedom*, 2003. 86 pages. \$7/paperback.

For all its compactness, this slender volume offers both a sweeping analysis of the new global order and a wealth of particulars that make it enormously useful for anyone attempting to see past today's headlines to the underlying structure of global monopoly capitalism. For Quakers of widely ranging backgrounds and familiarity with globalization, its appearance is timely and relevant.

The idea for the book grew out of the September 11 attacks, according to author Greg Guma. The opening pages have a hurried urgency that at first put me off. But what emerges is a coherent analysis of the roles of the Bretton Woods institutions—the World Bank, World Trade Organization, International Monetary Fund, and various regional trade treaties—in creating an autocratic world government that is dangerously undermining both local governance and the United Nations.

"Designed by multinationals and the industrialized nations," he writes, "this emerging global state is extending the reign of the market, while simultaneously creating new Berlin Walls to seal off the have-nots." Privatization and monopolization of everything from prisons and water supplies to seeds and plants are part of the drift toward a global corporate system that answers to no citizenry—a "global government that claims it does not exist."

Greg Guma minces no words. He calls the IMF and World Bank "loan sharks for crony capitalism." He points out that "more than two-thirds of the Bank's loans during the 1990s were for oil and gas development or water privatization. At the same time, rather than alleviating debt, the IMF provided a safety net for banks and big business, while

demanding government austerity and the auctioning off of public enterprises. The results have been increased poverty, unemployment, inflation, and environmental disruption."

Greg Guma is a Vermont-based social activist who for years edited *Toward Freedom*, under whose imprimatur the book was published. His analysis owes a debt to Noam Chomsky and other thinkers, and he credits "nonviolent hero Dave Dellinger" as a friend and role model. He draws from wide sources and writes in a sinewy prose that makes for good reading. The book would be a good choice for a study group.

For me, the most compelling chapter is the one entitled "The Battle for El Dorado"—a breathtaking eight-page summation of the machinations of U.S. oil interests in Azerbaijan and the Persian Gulf that led to the first attack on Iraq, then the attack on the Taliban and this year's invasion of Iraq.

For Friends who may not have followed all the ins and outs of the globalized economy but who have been dismayed to see World Federalism derailed, the United Nations virtually written off by the U.S. government, the "peace dividend" traded for a new arms race—this book will be an eye-opener. It may be disturbing, but also inspiring, because it offers a conceptual framework for understanding recent events and thus fosters a more coherent response individually and collectively, for bringing Quaker values to bear in a discordant world.

As a Quaker writer who has invoked John Woolman in attempting to come to terms with today's global injustices, I am grateful for Greg Guma's directness. "Loan sharks for crony capitalism" runs counter to the wisdom of *The Wall Street Journal*, but conveys a truth I need to have reiterated. The present system



promotes injustice.

Another gift of the book is, I think, Greg Guma's pointing toward the UN, at a time when it is difficult to believe in that institution. The UN must be reformed, revitalized, kept out of corporate hands, kept honest. Or something must be found in its stead.

Another is a reminder: Greg Guma cites a 1946 Roper poll that asked us in the U.S., "If every other country in the world would elect representatives to a world congress and let all problems between countries be decided by this congress, with a strict provision that all countries have to abide by the decisions whether they like them or not, would you be willing to have the United States go along on this?" An impressive 62.8 percent answered yes. "It is certainly a grim testament to the power of nationalist propaganda and Cold War paranoia that such an emerging consensus, expressed just as the UN was launched, could have been so effectively undermined and reversed over the years."

Grim, but hopeful as well.

If Greg Guma is right, then the empire is uneasy, as the title suggests. The Bush administration's flouting of the UN, its rush into Iraq, the attack on civil liberties at home, are simply recent examples of the desperation felt by rulers nervous about "globalization from below"—a movement ranging from street demonstrations in France and Germany to national elections in countries like Brazil, suggesting that "people around the world have not given their consent to the new rules being imposed."

I wish I believed the empire to be uneasy, and not simply smug. I want to believe in its vulnerability. In any case, I believe in the struggle. Greg Guma holds out hope:

"Fascism—friendly or otherwise—has not won yet, and the best way to prevent its further ascendance is to hold fast to realism, skepticism, a healthy imagination, and bold aspirations, supported by conscious actions, for the creation of a free and open world. There is no need to settle for 'official' definitions of freedom, diversity, and democratic rights. Free time is not freedom, more products is not diversity, and voting is just one democratic right."

This is a book that deserves a second, somewhat expanded edition. An index would be a valuable addition, as well. Perhaps some mainstream publisher will pick it up and initiate those changes. In the meantime, *Uneasy Empire* has an honored place on my own bookshelf, along with John Woolman's *A Plea for the Poor*.

—David Morse

David Morse is the author of *Testimony: John Woolman on Today's Global Economy, Pendle Hill Pamphlet #356*.

## A Quaker-Directed, Continuing Care Retirement Community

Foxdale Village is a vibrant and caring community that encourages and supports older adults as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Foxdale provides three levels of care: residential living in 148 ground-floor garden apartments, assisted living and nursing care. Reasonable fees include medical care and pharmacy.



### Foxdale Village

For more information call  
Lenna Gill or Libby Mortensen  
(814) 238-3322  
or (800) 253-4951

*A Quaker-Directed, Accredited, Continuing Care Retirement Community*

500 East Marylyn Avenue • State College, PA 16801  
[www.foxdalevillage.org](http://www.foxdalevillage.org) • 814-238-3322 or 800-253-4951



## Looking for something different in a High School? Study Abroad in INDIA



Challenge yourself. Become a global citizen.  
Change the way you look at the world!

Spend a **High School year in India** immersed in a rich, diverse culture.

**We offer:** an international staff and student body, outstanding co-ed academic program, exciting extra-curricular activities, American high school diploma, A.P. courses, volunteer opportunities, and a month-long cultural tour of India.

**Studies Abroad for Global Education (SAGE)**

**KW International, Inc.**

[nscott@kwi.org](mailto:nscott@kwi.org); [www.kwi.org/SAGE.html](http://www.kwi.org/SAGE.html)

A Ministry of Prayer and Learning devoted to

## the School of the Spirit

### SILENT RETREAT

Powell House, NY Jan. 16-19, 2004

### ON BEING A SPIRITUAL NURTURER

a 2-year program of prayer and study

SEPT. 2004 - MAY 2006

### Introductory Weekends in 2004

Powell House, NY Mar. 19-21

Barnesville, OH Apr. 30-May 2

For more information:

mgreen@mindspring.com • (919) 929-2339

<http://quaker.org/sosministry/>

A Ministry of the Standing Committee on Worship and Care of Philadelphia Yearly Meeting, Religious Society of Friends



"When we're gone, our hearts will still belong"

Pre-K through 6th Grade  
Kindergarten Visiting Days:  
Sat., Nov. 8th and Sat., Dec. 6th

2150 Butler Pike, Plymouth Meeting  
PA 19462 • (610) 828-2288

#### Statement of Ownership, Management, and Circulation

(Required by 39 U.S.C. 3685)

Publication title: Friends Journal

Filing date: September 23, 2003

Issued monthly, 12 issues annually; annual subscription: US\$35. Known office of publication, general business office, publisher, and owner: Friends Publishing Corporation, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. Publisher and Executive Editor: Susan Corson-Finnerty, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. No stockholders. No known bondholders, mortgagees, or other security holders owning or holding one percent or more of total amount of bonds, mortgages, or other securities. The purpose, function, and nonprofit status of this organization and the exempt status for federal income tax purposes have not changed during the preceding 12 months.

Extent and nature of circulation:	Avg. no. copies Sept. '02-Aug. '03	Actual Sept. '03
Total No. Copies:	8877	8700

Sales through dealers, carriers, street vendors, counters	47	0
Paid or requested mail subscriptions	7971	8301
Other classes through USPS	203	202
Total paid and/or requested circulation	8222	8503
Free distribution by mail	271	0
Free distribution outside the mail	73	0
Total free distribution	344	0
Total distribution	8566	8524
Copies not distributed	372	347
Total	8938	8850
Percent paid and/or requested circulation	95.99%	100%

All information furnished on this form is certified to be true and complete. Susan Corson-Finnerty, Publisher and Executive Editor

## Quaker Aesthetics: Reflections on a Quaker Ethic in American Design and Consumption

Edited by Emma Jones Lapsansky and Anne A. Verplanck. University of Pennsylvania Press, 2003. 394 pages. \$35/hardcover.

How refreshing it is to read a collection of essays that is both excellent—despite its off-putting scholarly title and subtitle—and carries a consistent theme. The two editors, experts in both history and varieties of ordinary life in the past, not only doled out assignments but also met with contributors as a body to assure that they were all working by the same standards and toward the same end. For example, to someone's credit all the writers who use the term adopted "Inward Light" rather than the more common and overly used "Inner Light."

They seek to determine how some Quakers actually lived in the past: "What's Real?"—as editor Emma Lapsansky, quoting another contributor, sums the book up in the first sentence of text. They concentrate on the period before 1900 but occasionally allow themselves to approach the present. J. William Frost kicks off the discussion with a brilliant and needed reminder of the evolution from 17th- to 19th-century proscriptive "plainness" to the currently favored "simplicity."

The authors then explore Quakers as consumers and producers, and the less satisfying "Quakers and Modernity." (Even here, however, there's an examination of Quaker women's dress from 1790 to 1900 by Mary Anne Caton that comes close to redeeming this section.) Some of the material may already be familiar to some, as, for example, Carolyn Weekley's essay on primitive artist Edward Hicks, for she has already produced a book on that subject.

Despite both formal and informal disciplinary approaches, there was much complexity and leeway when it came to Quaker "styles," suggesting that from an early day there was more individualism than commonly thought among Friends. Thus, well-to-do Friends escaped censure when they had their "modest" portraits painted, while others made do with silhouettes.

One major criticism of the work, admitted by a number of contributors, is that it concentrates almost wholly on Friends who were from the upper class. Partially, this emphasis flows from the nature of the sources, because

## QUAKER AESTHETICS

Reflections on a Quaker Ethic in American Design and Consumption



Edited by Emma Jones Lapsansky and Anne A. Verplanck

the material goods—the houses, furniture, and clothes—that survived were usually owned by members of this group and were more easily accessible. But it flows, too, from the fact that the authors make no obvious effort to go beyond these more readily available sources. There is almost no attention to Quakers outside the Delaware Valley, especially rural people in places like New York, North Carolina, or the Midwest.

Scholars of Quakerism as well as those who read their works need to demand that as we look at the past we recognize that Quaker history is broader than the extremely limited sample presented to us in this volume. No matter how creatively done, "what's real" as explored here gives us a distorted picture and a limited truth. In short, this is an excellent beginning, but one that needs building on and is more broadly based.

—Larry Ingle

Historian Larry Ingle is a member of Chattanooga (Tenn.) Meeting.

## Historical Dictionary of the Friends (Quakers)

Edited by Margery Post Abbott, Mary Ellen Chijioke, Pink Dandelion, and John William Oliver Jr. The Scarecrow Press, 2003. 432 pages. \$80/hardcover.

This book will be eagerly received by Friends as a useful one-stop source for ready information about the Quaker movement in all its complexity. While other valuable ready references exist, for example the biographical

# Westtown School

## QUAKER EDUCATION

MORE IMPORTANT THAN EVER

*Critical Thinking*

*Reflection and Synthesis*

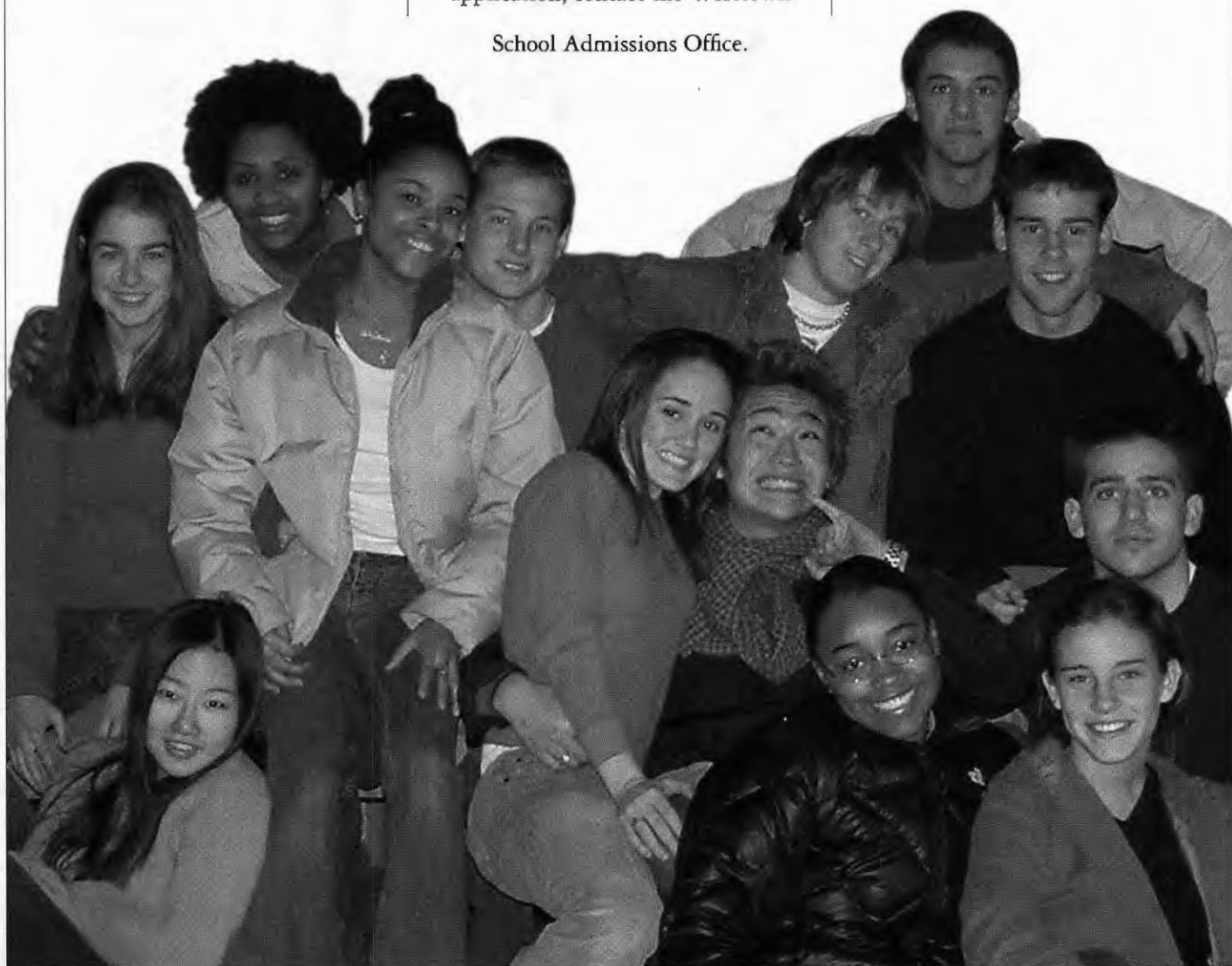
*Understanding  
Diverse Perspectives*

## Sally Barton Leadership Scholar Grants

Grants of \$2,000 each are available to young Friends who are applying as boarding students and who have been active in the life of their Monthly Meeting. For information or an application, contact the Westtown School Admissions Office.

Westtown School is a Quaker, co-ed, day and boarding school located in Westtown, Pennsylvania.

For more information call 610-399-7900 or visit our web site at [www.westtown.edu](http://www.westtown.edu).







## Quaker Quality Care in a Loving Atmosphere

Assisted Living  
Skilled Nursing Care  
Rehabilitative Therapies  
Pet Therapy  
Respite Care  
*Medicaid Certified*  
*Medicare Certified*

# Barclay Friends

610-696-5211

Faith Woodward, *Director of Admissions and Marketing*  
700 North Franklin Street, West Chester, PA



An affiliate of  
The KENDAL Corporation

## Support the JOURNAL!

On a fixed income?  
You can still make a  
substantial gift to  
FRIENDS JOURNAL  
by putting a bequest  
provision in your will.

For more information,  
or to let us know that  
we're already in your  
will, please call  
(800) 471-6863,  
or write to us at:

FRIENDS JOURNAL  
1216 Arch Street, 2A  
Philadelphia, PA 19107

[development@friendsjournal.org](mailto:development@friendsjournal.org)



appendix to Hugh Barbour and J. William Frost's *The Quakers*, or Lyn Cope-Robinson's *The Little Quaker Sociology Book*, none attempts to cover the same range of topics.

This *Historical Dictionary* includes entries on Quaker personalities, on Christian theological terms that Friends sometimes give a twist to (e.g., atonement or sacraments), on Quaker distinctives (clearness, queries and advices), and on Quaker places and movements (East Africa, Wilburites, Wilmington College). The roughly 300 pages of dictionary is preceded by a brief history of Quakerism and followed by several useful appendices that provide ready reference about origins of yearly meetings, current membership statistics, family trees of North American and East African yearly meetings, and an extensive set of bibliographies.

There is much useful about this book, and we can be grateful to the editors and the many contributors of individual articles for their work. It is particularly good to see the numerous entries related to Quakerism in Africa and Latin America, and on this point the *Dictionary* is unique. We in the English-first world are only slowly recognizing the extent to which the face of Quakerism has changed. From this book you can glean the bare numbers—of the roughly 338,000 Friends in the world, 224,000 are from Africa, Latin America, or Asia; the North American census is around 92,000—and some of the important names from the Quakerism of the South. It is unfortunate that this whole-world perspective was not thoroughly applied to the historical introduction, whose final section "The Separate Branches of Modern Quakerism" has a very North American focus.

A work such as this is important for two reasons. First, it helps because as a movement we have a tendency to lose coherence, both with other living Friends, and with Quakerism of the past. Where once upon a time itinerating ministers helped maintain a sense of unity across the Quaker world, we now mostly must rely on the printed word (or its recent offspring, the web page) to help us know each other and our predecessors, and see the work of the Spirit—and the world—as it shows up among us hither and yon.

It is also good that this book takes its place in a long series of similar references by this publisher about other social movements, since its non-Quaker origin may be a way for non-Friends to find out about us. The two purposes (Quaker self-education and information for the non-Quaker) can feed each other, as deeper knowledge among Friends can equip them to welcome and indeed even seek inquirers who may be drawn in our direction.

However, I must confess that there were several important points on which I could wish the *Dictionary* to be revised, all of which

might be addressed by a revised set of criteria for what to include, and how to treat the entries. The following selected points I trust will not be seen as a list of quibbles, nor as an exhaustive list of corrigenda, but as representative of places needing some attention in future editions.

*What is included.* There is a danger of getting caught in a game of Quaker trivia here, and I do not argue for deletions; yet some of the choices of what to exclude do not make sense to me. Why have an entry for the Familists, but not the Levellers or Diggers? When Charles Fager and George Crosfield are included, why not Samuel Bownas, whose ministry was an important feature of the first half of the 1700s, and whose journal and book on the ministry continue to serve Friends? If John Comly (prominent leader of the Hicksites), why not Jonarhan Evans (John Comly's "orthodox" opposite number, who was instrumental in preventing a second separation in Philadelphia Yearly Meeting)? Why Patricia Loring and Lewis Benson, but not Hugh Barbonr or Geoffrey Nuttall, both key figures in the reinterpretation of Quaker history which began in the 1940s? What does the introduction mean by saying that "the Gurneyite Ohio Yearly Meeting never joined FUM"? Why no mention of the ethical philosopher Jonathan Dymond, influential ministers such as Deborah Darby or William Savery, or the educational reformer James Lancaster? The Knolites and Maulites, fine; but why not Rice Jones and the Proud Quakers, representing perhaps the first separation in our history?

*Consistency of treatment.* It is hard to write well under the conditions of compression that such a work requires, and harder still to achieve consistency across multiple authors. Here the editors faced challenges, which perhaps time or other constraints did not allow them fully to meet. Space does not allow here a discussion of the history presented for example in the Introduction, but as a more focused point, one might take the biographical entries. These, it is to be hoped, will convey both bare facts about the subjects and some sense of their impact both in their own times and in historical perspective. The *Dictionary* can only be described as uneven here.

To take one small facet among several: many but not all of the entries seem to start off with keywords which serve to help the reader quickly identify the subject's work and areas of influence. In another edition, consistent use of a core set of keywords by all contributors would help the reader make sense of the panoply of names, and make clearer the ways that Friends had their impact in their times. While Isaac Penington and many others are labeled as "ministers," Rufus Jones is not, yet surely his sense of calling to the ministry, and

*Cultivate your retirement to  
reflect your lifestyle.*



Kendal-Crosslands residents nurture an array of life-affirming opportunities:

- 140 resident-directed interest groups
- lifelong learning at the University of Delaware and West Chester University
- two 11,000-volume, resident-run libraries
- 300 acres with trails, woods, ponds
- on-site concerts and lectures
- local community volunteer opportunities

Named as one of the nation's top 25 continuing care retirement communities, Kendal-Crosslands is not-for-profit and Quaker-related. Full services, lifetime restraint-free health care.

## KENDAL-CROSSLANDS Communities

610-388-7001 • 1-800-216-1920  
P.O. Box 100 • Kennett Square, PA 19348  
[www.kcc.kendal.org](http://www.kcc.kendal.org)

## It's About Them.

Join our close-knit community of 160 students.



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

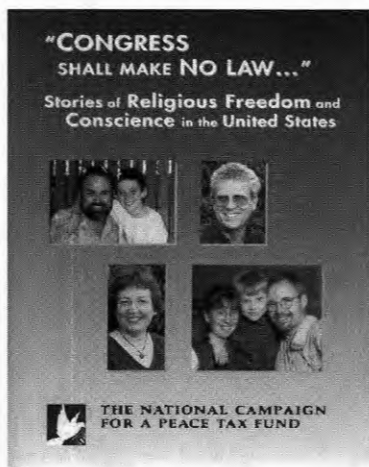
**Oakwood**  
FRIENDS SCHOOL

Poughkeepsie, New York

**1-800-843-3341**

[www.oakwoodfriends.org](http://www.oakwoodfriends.org)

## Troubled About Paying for War? Want alternative service for your drafted dollars?



Learn about the Campaign to pass a federal law that would allow the taxes from those conscientiously opposed to war to be used for non-military purposes only: the Religious Freedom Peace Tax Fund Bill. Excellent resources are available, including a video, *Compelled by Conscience*, and a booklet, *Congress Shall Make No Law: Stories of Religious Freedom and Conscience in the United States*.

The booklet puts a human face on the legislative issue. The video gives a method for acting on behalf of one's conscience against participation in war.

Cost for video, booklet, study guide and other materials is \$20  
(or purchase separately, video \$15, booklet \$2, study guide \$1).

### NATIONAL CAMPAIGN FOR A PEACE TAX FUND

2121 Decatur Place NW, Washington, DC 20008

Toll free: 1-888-PEACETAX (1-888-732-2382)

<http://www.peacetafund.org>, [info@peacetafund.org](mailto:info@peacetafund.org)



**My Pennswood  
studio apartment  
comes with  
3 living rooms,  
3 dining rooms, a library,  
game room, craft room,  
fitness center, concert hall,  
greenhouse, patio, fields,  
meadows, woods  
and a river.**



*Pennswood Village - a retirement community  
in historic Bucks County, Pennsylvania*

Pennswood Village provides a complete range of housing and health care accommodations. Quaker directed, we believe in a vibrant environment enriched by our timeless Quaker values.

### Pennswood Village

1382 Newtown-Langhorne Rd.,  
Newtown, PA 18940-2401

Call Judy Dzelzkalns for information

[www.pennswood.org](http://www.pennswood.org)

Toll Free (888) 454-1122

(215) 504-1122



EQUAL HOUSING  
OPPORTUNITY

extensive itinerating among almost all the meetings in North America was a major factor in opening doors for his writings and projects. William Taber and Lloyd Lee Wilson are noted as "recorded ministers" (among other things), but the two John Rowntrees, whose concern for, and practice of, Friends ministry was a key focus of their concern, are not so labeled, nor is the concern mentioned. Some Friends are mentioned as philanthropists or benefactors, but we don't get a hint about what they did to merit the label. The erratic deployment of these keywords is symptomatic: much more could be done to briefly convey the personalities and impact of many Friends represented here.

*Treatment of entries.* How do you decide what gets put in, and where it goes? For example, while "Apology" heads a short entry on Robert Barclay's famous theological work, the book itself is really discussed under the entry for Robert Barclay. While "Ireland" gets an entry, and some mention is made of relief work in Ireland during the Potato Famine, no mention is made (that I could find) of Irish Friends' powerful witness against war in the 1790s, their important role in the growth of the discipline, or the controversies surrounding Abraham Shackleton's "modernist" views, which were an important feature in the struggle with (or for) the Enlightenment which is represented in the *Dictionary* by an entry on Hannah Barnard. Why is "breaking meeting" found in an entry on "broken"?

Other entries, while not skimpy, fail to convey important aspects of their subject. For example, the entry on "civil government" outlines some ways in which Friends have interacted with governments, but does not explore or even refer to important theological complexities in this connection. To say that our relationship with governments has been "always based on [our] belief in that of God in every one" articulates the way Friends have tried to talk with government officials (as well as everyone else, one hopes), but quite avoids the big questions of the relationship (often necessarily conflictual) between the church and the world—and the nature of each, from a Quaker point of view.

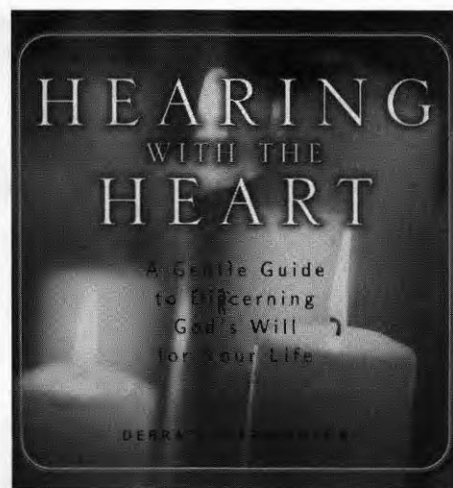
This is an expensive book, so given both its virtues and its flaws, whom shall I urge to buy it? Anyone will enjoy browsing through the many names and ideas herein, for sure. Meeting libraries that have a good basic Quaker collection will do well to have this available. If you or your meeting are on a tight budget, though, and do not yet have some of the perennial classics of Quaker history, one might hesitate. For about the same amount, a meeting or individual might buy William Braithwaite's *The Beginnings of Quakerism to 1660* and *The Second Period of Quakerism*,



and Rufus Jones's *The Later Periods of Quakerism*; then another year's budget could bring John Punshon's *Portrait in Grey*, Hugh Barbour and Arthur Roberts' *Early Quaker Writings*, and perhaps Wilmer Cooper's *Faith to Live By*, or Hugh Barbour and J. William Frost's *The Quakers*; and then this *Historical Dictionary of the Friends (Quakers)*.

—Brian Drayton

Brian Drayton, an ecologist working in science education, is a member of Weare (N.H.) Meeting and a recorded minister.



## Hearing with the Heart: A Gentle Guide to Discerning God's Will for Your Life

By Debra K. Farrington. Jossey-Bass, 2002. 247 pages. \$19.95/hardcover.

I admit I've always needed help in the area of discernment—especially in figuring out how to make sure I was following God's will, not just my own wishes. These are two things that I often confuse for each other, and books I've read often weren't very helpful—until this one.

Debra Farrington's book is what it claims to be—a "gentle guide." She begins with helping readers hear their hearts, and then leads them through "Tools for Discernment," covering topics such as the prayerful heart, the attentive heart, listening with heart, and discerning companions. The author, a writer and popular retreat leader, weaves wonderful quotations throughout her work, offers probing questions, and gives us helpful resources for further discernment work.

She also recognizes Quaker contributions to the discernment process—from writing by Parker Palmer, Richard Foster, and Patricia Loring, to the importance of balancing individual and community leadings, how to use clearness committees, and more. In the chap-

## 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?

Try reading *The Quaker Economist*, a free weekly online news commentary on peace, justice, and world affairs, somewhat different from the usual Quaker line.

Over eighty letters have now been published and appear on the e-mails of over 600 subscribers, mostly Quakers. To see them all online, visit <http://tqe.quaker.org>. To subscribe (free), send an e-mail to [tqe-subscribe@quaker.org](mailto:tqe-subscribe@quaker.org).

## THE Hickman

Residential and  
Assisted Living  
since 1891



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. . . ."

Quaker-Sponsored • Homelike • Affordable • Close to Town • Welcoming Diversity



400 N. Walnut St., West Chester, PA 19380

610-696-1536

e-mail: [hickman@thehickman.org](mailto:hickman@thehickman.org)

[www.thehickman.org](http://www.thehickman.org)



PENN CHARTER

**The oldest Quaker school in the nation, William Penn Charter School embraces tradition and welcomes innovation.**

Essential Quaker principles and practice guide Penn Charter, a Friends school by birthright and conviction. Within a diverse community, we engage students in a stimulating and rigorous educational program. We foster academic discipline and intellectual curiosity to prepare graduates for higher education and for life.

Call to visit our 44-acre campus in East Falls:

**215-844-3460**

3000 West School House Lane, Philadelphia  
www.penncharter.com



**Friends Committee on National Legislation**

**www.fcnl.org**

**1-800-630-1330**

**245 Second St., NE**

**Washington, DC 20002**

*We seek a world free of war & the threat of war*

*We seek a society with equity & justice for all*

*We seek a community where every person's potential may be fulfilled*

*We seek an earth restored....*

**What it means to be**

**SELECT**

Curious

Intellectual

Articulate

Accomplished

Athletic

Diverse

**FRIENDS SELECT**

**Pre-K Through Twelfth Grade**

17th and The Parkway, Philadelphia, PA 19103  
215-561-5900 ext. 104 • www.friends-select.org

ter "Hearts Together," she outlines how clearness committees do and do not work. I found this especially helpful—as did my friend Aaron, a rabbi, in the office next to mine. The day I was reading *Hearing with the Heart*, he asked me what I knew about clearness committees and if I had any information about them. It seems an Episcopalian friend of his was doing some spiritual discernment work and his priest had recommended a "Quaker-type clearness committee." The friend thought this was a good idea and asked Aaron to serve on it. Aaron volunteered that he worked with a Quaker and so came to me. I gave him a copy of Britain Yearly Meeting's *Faith and Practice*—and this book, with confidence and thanksgiving.

—Brent Bill

*Brent Bill is executive vice president of the Indianapolis Center for Congregations, assistant book review editor of FRIENDS JOURNAL, and an attender of First Friends Meeting in Indianapolis.*

## Abraham: A Journey to the Heart of Three Faiths

*By Bruce Feiler. William Morrow, 2002. 224 pages. \$23.95/hardcover.*

As Israelis and Palestinians continue to splatter one another's blood against the concrete deserts of their cities, amateur historian Bruce Feiler—a regular contributor to National Public Radio and *Gourmet Magazine*, and author of *Walking the Bible*—went looking for some common ground on which Muslim, Christian, and Jew could stand in peace.

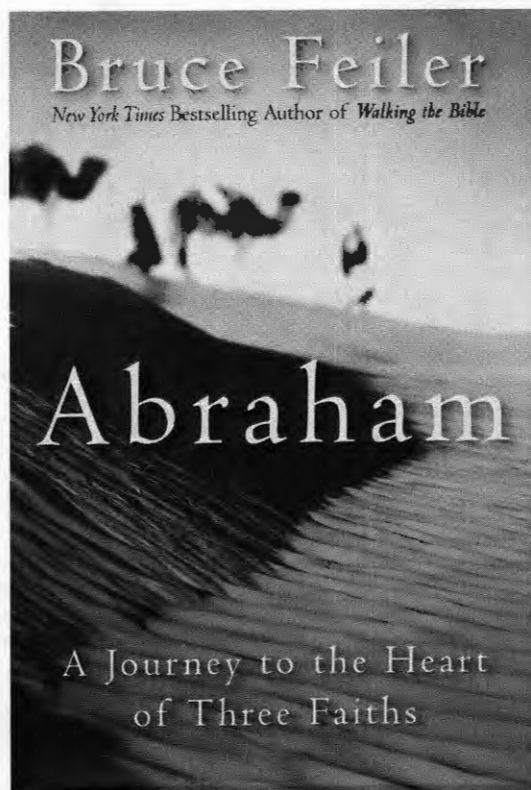
Driven by the author's searching intellect and curious mind, *Abraham: A Journey to the Heart of Three Faiths*, is a fast-paced adventure tale of his intense search through the Holy Land for evidence of the common root of Islam, Judaism, and Christianity. Focused on the historical figure of Abraham, whose offspring started off on the divergent paths that have led to these three faiths, Bruce Feiler asked: Who, exactly, is Abraham? Did he really exist? How did he live?

The answers seem written in sand, and the sand constantly shifts. By the time he concluded his search, Bruce Feiler had found 240 different versions of who Abraham was.

"It was like participating in a giant, three-dimensional scavenger hunt, where every clue in Judaism led to some desert hideaway in Christianity, led to some palm tree in Islam,

under which was some spring—yes!—that suddenly cleared up some tangle described on the front page of that morning's newspaper," he writes. But, "The reason this pursuit proved so exciting is that to examine those hundreds of Abrahams—to understand how he evolved over time—is to understand what each religion values."

Bruce Feiler, who is Jewish, began his search out of simple curiosity. "I had been coming to Jerusalem often in recent years," he explains. "My visits were part of a larger experience of trying to understand the roots of my identity by reentering the landscape of the Bible. . . . My experience in the region persuaded me that it's possible—maybe even necessary—to gain insight into a contemporary situation by turning away from the present and looking



back to its historical sources. Especially in matters of faith, even the most modern act is informed by centuries of intermingled belief, blood, and misunderstanding."

Ultimately, he continues, "I had come because I needed to understand the depth of mistrust among the monotheistic religions, and I needed to understand how it was connected to the basic building blocks of my own identity—geography, family, faith. I had come because I felt hatred myself, and because I needed to know if the roots of that feeling also held possibilities for accord."

Bruce Feiler found that they did. Of the hundreds of Muslim, Christian, and Jew-

# H. Freeman

ASSOCIATES, LLC



## Fundraising and Charitable Gift Planning Consultants

**EXPERIENCE:** Henry Freeman brings to his consulting firm over 30 years of management and fundraising experience at Yale, The University of Michigan, and Earlham College. Senior level Associates include professionals with expertise in major gifts, charitable gift planning, foundation research, grant writing, capital campaigns and organizational development.

**CONSULTANT-CLIENT PARTNERSHIPS:** Founded in 1993, we take pride in our history of long-term, mutually beneficial relationships with clients. Specifically, over 50% of our current clients have worked with H. Freeman Associates for five or more years and approximately 85% of clients served in the past ten years have either renewed or entered new contracts two or more times.

We invite you to contact us.

Henry B. Freeman  
765.939.6910  
H. Freeman Associates  
HFreeAssoc@aol.com  
501 East Main Street • Centerville, IN 47330



Your college experience,  
**designed by you.**

Guilford invites you to create (and re-create!) your own Web page. Choose the topics that interest you and in just seconds your personalized page is ready.

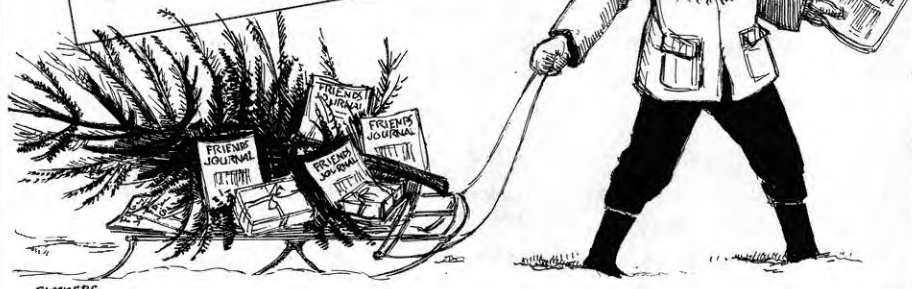
Go to:

[www.guilford.edu/myguilford](http://www.guilford.edu/myguilford)

and give it a try!



# Happy Holidays to Our Readers!



## DO YOUR HOLIDAY SHOPPING IN THE PAGES OF FRIENDS JOURNAL

**A** FRIENDS JOURNAL gift subscription from you to someone you care about says "Happy Holidays" every month. FRIENDS JOURNAL arrives fresh and new 12 times each year. An added bonus for you: save 45% off the cover price. Your first subscription—and any holiday gift subscriptions—costs only \$33. Order as many subscriptions as you like.

Please enter one-year (12 issue) subscriptions to FRIENDS JOURNAL at the special Holiday Savings Rate of \$33. Add \$8 postage for subscriptions outside the U.S., Canada, and Mexico.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

☐ payment enclosed ☐ bill me ☐ charge my: ☐ Master Card ☐ Visa

Card number \_\_\_\_\_ Expiration Date \_\_\_\_\_

☐ Please enter my own \$33 one-year subscription. (New subscribers only.)

Send gift to: \_\_\_\_\_

Send gift to: \_\_\_\_\_

Send gift to: \_\_\_\_\_

For fastest service, log on to <www.FriendsJournal.org> or call (800) 471-6863. Gift cards will be mailed in December. This special offer **expires on February 1, 2004**. Orders must be received by **December 1** to start service with the January issue.

**FRIENDS  
JOURNAL**

1216 Arch Street, 2a, Philadelphia, PA 19107-2835  
Fax: (215) 568-1377 • E-mail: [circulation@friendsjournal.org](mailto:circulation@friendsjournal.org)

HOL 1003

ish clerics, scholars, community leaders and cab drivers he spoke with, all but a few shared the same willingness—the same *need*, he asserts—to meld their competing images of Abraham into a workable dialogue. Even the radical imam who gave the closing sermon of Ramadan at El-Aksa while Bruce Feiler listened outside seems to concur. When he asked the imam if Abraham was a distant historical figure who divided the world into three competing faiths or a contemporary figure who could unite them all, the imam replied, "If Muslims, Jews, and Christians follow what is mentioned in the Koran, then Abraham can be a uniting figure. . . . Even if Jews and Christians just follow what's mentioned about Abraham in the Bible, then we can reach unity."

When a startled Bruce Feiler pointed out that the two groups followed different texts, the imam responded, "But the principle is the same. . . . You have a true heart, you have to believe there is one God. Maybe we have different approaches, but the destination is the same."

"If all people—not just Muslims, Christians, Jews—follow the correct path of Abraham, I'm sure life would be better. But we are not doing that. The situation we are facing is that people are living their daily lives far away from the truly faithful, and from Abraham. If we look beyond the details, which we may disagree about, and follow the principles of Abraham—truth, morality, and coexistence—then most of our problems will disappear."

Stunned by what he is hearing, and by similar comments made by Jews and Christians throughout the area, Bruce Feiler realizes that Abraham is not only a common ground between people, but a bridge between humanity and the Divine.

Although *Abraham* is marred by an overwhelming number of assumptions and a tendency to skip lightly over the religious dogma of other faiths, the fact that a bright young man from Georgia would work so hard, think so much, and care so intensely about finding common ground suggests that it may in fact exist—and that the sons and daughters of Abraham may yet find it and reach the Promised Land.

—Ellen Michaud

### In Brief

#### The Authority of Our Meetings Is the Power of God

By Paul A. Lacey. Pendle Hill Pamphlet #365, 2003. 40 pages. \$4/paperback. What is the basis of the Quaker way? On what do we base our testimonies, our conduct of business, our

vocal ministry, our ethical decisions, our spiritual practices, our behavior toward one another—in short, our lives and identities as Friends? Who decides what makes a Quaker, and how would the responses of present-day Friends to these questions differ from the responses of 17th-, 18th-, 19th-, and early 20th-century Friends?

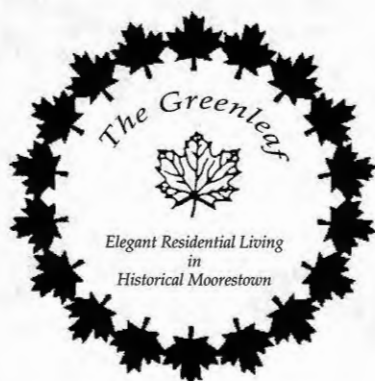
Paul Lacey offers us a historical outline and analysis of Friends' perspectives on the "authority" behind our actions. "Quakerism has always struggled to find the right balance between affirming the autonomy of the individual following his or her own conscience, and affirming the authority of the group to determine what a true leading of the Spirit is," he writes. That said, he adds, "Quakers still know how to divide better than they know how to multiply."

—Kirsten Backstrom

*Kirsten Backstrom is a writer, hospice volunteer, and member of Multnomah Meeting in Portland, Oreg.*

### In the Presence of Fear: Three Essays for a Changed World

By Wendell Berry. Orion Society, 2001. 44 pages. \$8/paperback. The first essay, "Thoughts in the Presence of Fear," is a series of 27 numbered statements, beginning with the opinion that we shall recall 9/11/2001 as a day on which "unquestioning technological and economic optimism . . . ended" and concludes with what Quakers would call "advice," such as: "The key to peaceableness is continuous practice. . . . We should promote . . . the ideal of local self-sufficiency, . . . protect every intact ecosystem and watershed, . . . and begin restoration of those that have been damaged." We also need to educate our children to put first things first and to develop a peaceable economy. The second essay, "The Idea of a Local Economy" is overly brief. The third essay, "In Distrust of Movements," presents issues that could be pondered and discussed by Friends of all ages. For instance, Wendell Berry claims that movement efforts are often "insincere; they propose that the trouble is caused by other people; they would like to change policy but not behavior." For Wendell Berry, "Good economic behavior is more possible for us than it is for the great corporations. . . . We must try in every way we can to make good economic sense in our own lives, in our households, and in our communities." Readers who do not know Wendell Berry might better sample essays in *The Art of the Commonplace: The Agrarian Essays of Wendell Berry* (Shoemaker & Hoard, 2003), a collection that locates him in his particular landscape,



## Personalized Care in the Quaker Tradition

Since 1896

*A Quiet,  
Home-Like Setting in a  
Beautifully Landscaped  
Atmosphere*

- Private Rooms, Suites and Apartments
- Assistance with Activities of Daily Living
- Emergency Response System
- Three Nutritious, Home-Cooked Meals Served Daily in Elegant Surroundings
- Linen and Housekeeping Services

- Recreational Activities
- 24 Hour Security
- Some Financial Assistance Available

For information please  
call 856-235-4884

28 Main Street,  
Moorestown, NJ 08057

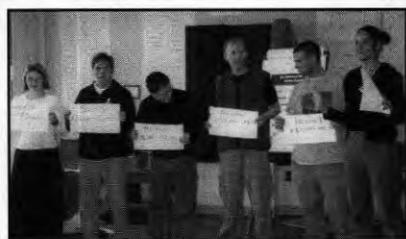
## FRIENDS SCHOOL HAVERFORD

Call  
610-642-0354  
for more  
information



**Coeducational  
Academic Excellence  
Quaker Values  
Age 3 to Grade 6**

**851 Buck Lane • Haverford, PA 19041**  
**[www.friendshaverford.org](http://www.friendshaverford.org)**



**Peacemaker Training Institute**  
for Young Adults ages 17-25  
**January 3 - 10, 2004**



Over 50 retreats annually  
Space for private group  
and individual retreats  
A 60 year tradition of working for  
peace and celebrating diversity

Call for a catalog, or visit our website.

**www.kirkridge.org**

2495 Fox Gap Road  
Bangor, PA 18013  
(610) 588-1793



## Year 2004 Quaker Motto Calendar

*Inspirational messages  
for each month  
Since 1884*

25 calendars \$21.00  
25 calendars & envelopes \$23.00

Send orders with check to:  
The Motto Calendar  
P.O. Box 59  
Douglassville, PA 19518

[MottoCal@aol.com](mailto:MottoCal@aol.com)  
Telephone: 301-320-3931  
Fax: 301-320-7370

and explicates his ideas about agrarian economics and agrarian religion.

—Sharon Hoover

*Sharon Hoover is a member of Alfred (N.Y.) Meeting.*

## Undaunted Spirits: True Stories of Quaker Service

*Compiled by Jack Sutters. Edited by Melissa Elliott. American Friends Service Committee, 2002. 84 pages. \$15/paperback. AFSC archivist Jack Sutters has pulled together newspaper clippings, photos, and short narratives to create a series of vignettes of AFSC activities which, over the past 85 years, have changed the world and inspired five generations of volunteers and staff.*

—Ellen Michaud

## Silent Witness: Quaker Meetinghouses in the Delaware Valley, 1695 to the Present

*Produced by the Historic American Buildings Survey of the National Park Service and Philadelphia Yearly Meeting Historic American Buildings Survey Working Group. Photography by Jack E. Boucher and Joseph Elliott. Philadelphia Yearly Meeting, 2002. 52 pages. \$10/paperback. As elderly meetinghouses continue to lose their mortar, and wood that is now centuries old insists on falling into decay, the question of whether a meeting and its affiliated bodies—yearly meetings and friendly foundations, for example—should spend their dollars on preserving a meetinghouse or on social concerns has weighed heavily on the hearts of many. Is the meetinghouse a “silent witness” to the Light, as the title of this book suggests? Or is it simply a temporary shelter that, having served its purpose, can be replaced by simpler, less expensive dwellings that require fewer resources in time and money? Whatever the answer to these troubling questions, *Silent Witness*, both a report on work undertaken by the National Parks Service and a catalogue of an exhibit originally staged in Philadelphia, will no doubt contribute to the debate. The book is an elegant collection of extraordinary black and white photos, floor plans and short histories of 27 meetinghouses within Philadelphia Yearly Meeting, with a brief overview of Delaware Valley Friends’ history by Swarthmore historian Christopher Densmore. An overview of the survey itself is also included, although why these particular meetinghouses were chosen from the 150 originally examined in Pennsylvania, Delaware, and New Jersey by the National Park Service is not made clear.*

—Ellen Michaud



## A Century of Quaker Care

Featuring: Skilled Nursing Care

- Physical, Occupational and Speech Therapy •
- Activities and Special Events • Patient, supportive staff •

Medicaid/Medicare Certified

*Friends Home will soon become a  
Continuing Care Retirement Community*

Coming soon: Assisted Living with Alzheimers Floor

Introducing:



Apartments and cottages for  
independent retirement living

For more information on our current or future services call:  
Friends Home at Woodstown: 856-769-1500 • The Village: 856-769-5035

PO Box 457 1 Friends Drive Woodstown NJ 08098



God listens. But will God act? The Bible has no certain answer to that question. It can't. It can't, first of all, because we're talking about two parties, God and the lamenter, each of whom, in its own way, is a mystery that defies prediction. It can't also because prayer is a dialogue, and no one can say where a true dialogue will lead. It can't, finally, because God is both faithful and free. If God always answered, how could God remain free; if God never answered, how could God remain faithful? This is a mystery we must live with, just as we live with the mystery at the core of every relationship.

Sometimes God does not act. In the Book of Jeremiah, the people lament but God is unmoved, recognizing that their motive is not trust but a self-serving sense of entitlement that renders hollow even their prayer of repentance (14:1-10). Psalm 88, a textbook example of genuine lament, ends in darkness, not deliverance. And as perhaps the most poignant example, the entire Book of Lamentations shows no indication that God has heard or done anything.

But those are exceptions. The Bible's consistent witness, in the over 50 psalms of lament, is that God hears and acts. Each of these psalms has two elements: plea, and praise. At some point, the one who is pleading suddenly starts praising God for answering the plea. The text does not tell us the nature of this transformation, that is, what happens at this liminal moment when celebration replaces sorrow. But whatever it is, it happens with such regularity that—allowing for the mystery of faithfulness and freedom—we cannot deny a strong element of certainty.

In the biblical lament, the speaker is convinced that God will act. Where does this conviction come from? It comes from a source that Friends hold most precious: experience. The Bible expresses the gathered experiences of the faithful—experiences like being freed from slavery in Egypt and being fed each day in the wilderness. The Israelites preserved these experiences not as museum pieces but as working models that guided and gave meaning to their current experiences—even to the point where the present was recast in the form of the past, or the past was altered to

## SMART RETIREMENT LIVING



### "Simply Beautiful."

That will be your first thought when you see Broadmead. From the lovely pond and springhouse to the expansive trees and gardens, the beauty of the natural surroundings can only be surpassed by the warmth and vitality of the people who reside here. Located in the rolling hills of Hunt Valley, Broadmead is one of the most experienced Continuing Care Retirement Communities in Maryland. Our residents enjoy garden apartments, all inclusive healthcare, wellness programs, sumptuous meals, interesting friends, and close proximity to the many cultural attractions of Baltimore. Retirement living is at its best at Broadmead.



Broadmead is an inclusive accredited, not-for-profit Continuing Care Retirement Community founded and operated in the caring Quaker tradition.

## Broadmead

13801 YORK ROAD • COCKEYSVILLE, MD 21030  
410-527-1900 • [www.broadmead.org](http://www.broadmead.org)  
TTY/Voice - Maryland Relay Service: 1-800-735-2258



You must

### BE THE CHANGE

you wish to see in the world. -Mahatma Gandhi

You can turn your dreams of a better world into realities at....

## THE WOOLMAN SEMESTER

PEACE AND JUSTICE THROUGH LEARNING AND SERVICE

The Woolman Semester is a dynamic and innovative program designed for high school juniors and seniors who wish to make an impact on the world.



- ✓ Research and carry out an action project
- ✓ Build lasting friendships and a network of support
- ✓ Experience academics applied to real issues
- ✓ See your actions "speak" your life's purpose
- ✓ Live in community on 230 acres in the Sierra
- ✓ Perform a two-week service project

Enrollment information: Call (530) 273-3183 for an application.  
Spaces are limited. Financial Aid and Scholarships available.

[www.woolman.org](http://www.woolman.org)

13075 Woolman Lane

Nevada City, CA 95959



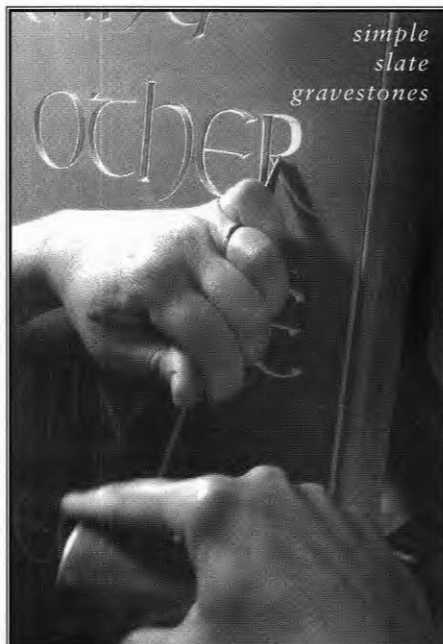
## Open your child's mind to the world

### ABINGTON FRIENDS SCHOOL

A Quaker coeducational day school grades  
Preschool through 12

For more information, call  
215-886-4350

575 Washington Lane • Jenkintown, PA 19046



KARIN SPRAGUE

Wood & Stone Carvers

Scituate, Rhode Island

401.934.3105

www.karinsprague.com

illuminate the present.

Each of these experiences evidenced God's active presence. As the experiences multiplied over generations, patterns began emerging. Eventually the Israelites discerned the characteristics of God's acts, which they expressed in a core conviction—just as Friends express the core conviction of “that of God in everyone.” The Israelites described God's enduring characteristics as “merciful and gracious, slow to anger, and abiding in steadfast love and faithfulness.” These convictions echo throughout the Old Testament. They are the leitmotif of Israel's faith, the certainty against which all circumstances are measured.

You may find such an expression quaintly positive and optimistic—especially if you've suffered a barrage of Old Testament fire-and-brimstone stories, tales of a vengeful God and a violent Israel. The stories are there, but they do not represent the consistent biblical witness. Yes, the Israelites sometimes experienced a God who did not protect them from the consequences of their actions. But the God they experienced on a regular basis was “merciful and gracious, slow to anger, and abiding in steadfast love and faithfulness.” It was the God of abundance who, from the very beginning, invited the earth to bring forth every type of food, invited the earthlings to increase and multiply, and assured that there was enough for all.

So the experience underlying the confidence that gave rise to the lament is an experience of goodness. Except the Israelites didn't know “goodness”—it was much too abstract a term for them or their language. They knew “good,” the concrete, palpable good—the same as God called things “good” throughout the days of creation, and “very good” at the end of the sixth. The experience of God's good things provides the confidence that makes the lament possible.

If we are to have confidence that our laments can engage God in resolving the inequities of the world, do we not need the same experience of God's goodness, reflected concretely in the things around us? And how is that possible in a world racked with pollution, armed conflict, hunger, disease, poverty, exploitation, lying, and greed?

Look around you—yes, literally look around you. Do you not see the goodness? Look at what is good in the world: people caring for each other and for the Earth, the incredible rightness of a twirling seed that grows into a tree, of a baby's ear, of microcosmic molecules mirroring the movement of the universe (and the other way around). Look at people sitting vigil next to hospital beds, or speaking softly in the face of rage, or lending a hand when disaster strikes.

The biblical message is that none of this is random, none of it preordained. It is the visible reflection of a good and caring God who acts in and through creation, evidence that shalom is alive and well. Such are the experiences that convinced the people of the Bible that their God had a hand in their lives. Why should it be any different for us?

**A**s Friends, we have a unique skill for discovering the goodness in the world. That skill is attentiveness. What is our worship if not *attentive* listening and looking? We are the body of people to whom our sisters and brothers in faith can turn when they need a reminder of what attentiveness really is. We have been charged with the unique responsibility of being the ultimate practitioners of attentiveness—that is the gift we bring to the larger faith community, and to the world itself.

Let us hold fast to that gift in two ways. First, let us direct our attentiveness to the goodness in the world, a goodness that proclaims the care and concern of the God who is its source, who delights in it, who wants nothing more than to discover new opportunities to pronounce this world good: *Good here, good there, and oh look at that, how very good.* We may not hear the words of divine delight, but we sense them in the silence of our own attentiveness to what is good.

Second, let us also devote unflinching attentiveness to the suffering in the world. The better we can appreciate the complexities of that suffering and how it invades people's lives, the better will we give words to its concrete and cruel particulars. We need to speak as though we have raked it upon ourselves, we need to speak from the experience of attentiveness.

As this gift of attentiveness opens us to

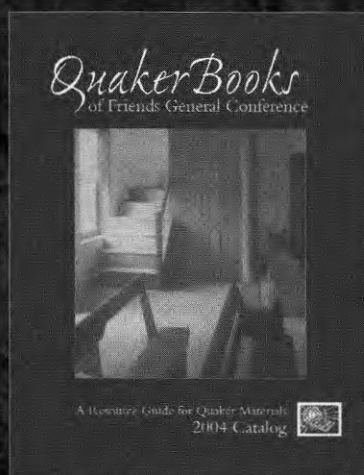
November 2003 FRIENDS JOURNAL





# QuakerBooks

of Friends General Conference



Visit our greatly expanded and improved website—[www.quakerbooks.org](http://www.quakerbooks.org)—with the most comprehensive collection of Quaker and related titles listed anywhere. We include availability, full annotations, space for reader comments and many more features. You can order books 24 hours a day at [Quakerbooks.org](http://Quakerbooks.org).

QuakerBooks is a full service bookstore that can provide any book in print and many that are

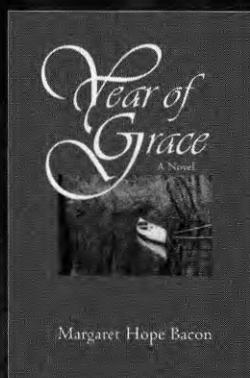
out of print. Support a store that pays living wages and full benefits to its workers and provides prompt, courteous service to Friends.

*"Quakers read books. QuakerBooks of FGC has discerned that their calling is to meet this need with fast, efficient, friendly service. This is an on-line (and 800) source that isn't concerned about cross-marketing. . . . They have real, intelligent people who listen, and help. . . . They are great. Use them, tell your friends about them."*

— A satisfied customer

From Quaker Press of FGC  
*Year of Grace: A Novel*  
by Margaret Hope Bacon

One of Booklist's top ten  
Christian novels of the year!



*Call for our  
brand new 2004 catalog!*

QuakerBooks of FGC  
1216 Arch Street, 2B / Philadelphia, PA 19107

1-800-966-4556

WEBSITE: [www.quakerbooks.org](http://www.quakerbooks.org) / E-MAIL: [bookstore@fgcquaker.org](mailto:bookstore@fgcquaker.org)



Ranked among Philadelphia's  
"Top Hospitals"  
in Mental Health



- Child and Adolescent Programs
- Adult Services
- Older Adult Program
- Eating Disorders Program
- Long-term residential care for chronic mental illness
- Women's Program
- 24-hour evaluation, assessment and referral service
- 190 year commitment to our Quaker mission

Call 215-831-6300 or 800-889-0548

[www.FriendsHospitalOnline.org](http://www.FriendsHospitalOnline.org)

the grinding pain and the glorious goodness in the world, we will recognize the obvious: that these two must be brought together. We need to bring before the God of abundance those who are the victims of scarcity, and speak for them with such fervor and conviction that God will be released to step in and restore "the life and power that [takes] away the occasion of all wars."

The biblical witness shows us a God who is defined by shalom and who will change and find new ways and overlook all manner of offenses to bless us with shalom. But the biblical witness also shows us a multitude of situations where shalom is missing and can only be restored when the honest and intense divine/human dialogue of the lament unleashes the power of the God who is the ultimate change-agent.

We can never stop in our own efforts to bring shalom to the world. Let us focus our Quakerly attentiveness on the suffering that is AIDS in sub-Saharan Africa, on the despair in the eyes of those the world tosses aside, on that 80 percent who must scramble for their meager 20 percent. Let us focus—as *National Geographic* did in its September 2003 issue—on the 27 million people, mostly women and children, who even now are being bought and sold, then held captive as sex slaves, or as laborers caught in perpetual debt, or ten-year-olds working 14 hours every day. (For additional pictures and text, go to [www.nationalgeographic.com/ngm/0309](http://www.nationalgeographic.com/ngm/0309)). For further information and resources, contact Free the Slaves: Ending Slavery in the World Today, (866) 324-3733, [www.freetheslaves.org](http://www.freetheslaves.org).)

Certainly our awareness of these brutal conditions will move us—must move us—to take action through all the means available: protest, petition, rejection, refusal. It must also move us to lament. For God is not just a coach on the sidelines, shouting support and encouragement. God is also a key player, eager to enter the fray but holding back until we acknowledge the need and offer the invitation.

Let us, then, in partnership with God, help restore shalom to the world by taking on the practice of lament. If we do, we should not be surprised when God whispers back, "I thought you'd never ask." □

Join a Pendle Hill tradition!

## Celebrate the New Year at Pendle Hill!

December 28-January 1

Highlights this year include two concerts with Karl Middleman, founder of the Philadelphia Classical Symphony. We will welcome in the New Year with a candlelight meeting for worship following an evening of shared talent, fun and fellowship.

Choose one of these workshops, or sojourn:

**Yoga as Body Prayer for Heart and Soul:**

**A Retreat for the New Year**  
with Valerie Brown (Inder Kaur)

**Musical Poets of the Early 19<sup>th</sup> Century**  
with Karl Middleman



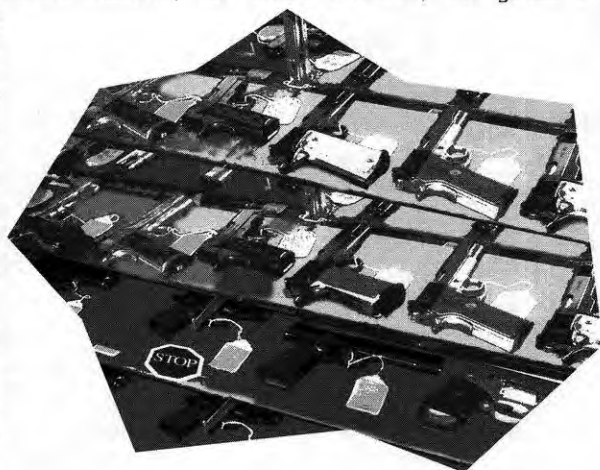
**PENDLE HILL**

A QUAKER CENTER FOR STUDY AND CONTEMPLATION  
338 Plush Mill Rd • Wallingford, PA 19086  
ext. 142 • (800) 742-3150 (US) or (610) 566-4507 (worldwide)  
[registrar@pendlehill.org](mailto:registrar@pendlehill.org) • [www.pendlehill.org](http://www.pendlehill.org)



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

pollution • Make butter, not guns • Clean air, clean water, clean energy



# PAX WORLD

**Principles + Performance.**  
1-800-767-1729 www.paxworld.com

Recently, The New York Times said, "Nonviolence is no longer in fashion."<sup>1</sup> 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.

## We're sticking to our guns: No guns.

to avoid those that harm the environment; employ child labor, prison labor, or sweatshops; or treat minorities or women inequitably.

Does peace make plenty? Well, consider this: Our funds have managed to retain favorable overall Morningstar Ratings<sup>TM</sup> even through the recent market tumult that has produced negative returns for most mutual funds, including ours.

Our socially responsible funds are user-friendly. They have a low (\$250) minimum initial investment. They're appropriate for a complete range of low-fee IRAs. So request our prospectuses. They contain more information, including charges and expenses. Please read them carefully before investing.

### Overall Morningstar Ratings<sup>TM</sup> (As of 7/31/03)<sup>2</sup>

Pax World Balanced Fund	★★★★★
Pax World High Yield Fund	★★★★★
Pax World Growth Fund	★★★★

1. "A Tough Time to Talk of Peace," The New York Times, 2/12/02. 2. Past performance does not guarantee future results. Ratings are as of 7/31/03 and are subject to change every month. For each fund with at least a three-year history, Morningstar calculates a Morningstar Rating<sup>TM</sup>, based on a Morningstar Risk-Adjusted Return measure that accounts for variation in a fund's monthly performance (including the effects of sales charges, loads, and redemption fees), placing more emphasis on downward variations and rewarding consistent performance. The top 10% of funds in each category receive 5 stars, the next 22.5% receive 4 stars, the next 35% receive 3 stars, the next 22.5% receive 2 stars and the bottom 10% receive 1 star. (Each share class is counted as a fraction of one fund within this scale and rated separately, which may cause slight variations in the distribution percentages.) The Overall Morningstar Rating for a fund is derived from a weighted-average of the performance figures associated with its three-, five- and ten-year (if applicable) Morningstar Rating metrics. Pax World Balanced Fund received 3 stars for the 3-year period, 5 stars for the 5-year period and 4 stars for the 10-year period as rated against 612, 478 and 142 U.S.-domiciled Domestic Hybrid funds, respectively. Pax World Growth Fund received 3 stars for the 3-year period and 3 stars for the 5-year period as rated against 530 and 349 U.S.-domiciled Mid-Cap Growth funds, respectively. Pax World High Yield Fund received 4 stars for the 3-year period as rated against 317 U.S.-domiciled High Yield Bond funds. Investment return and principal value may rise or fall so that shares, when redeemed, may be worth more or less than their original cost. Distributor: H.G. Wellington & Co., Inc., Member NASD/SIPC, August 2003.

Conserve earth's resources • Child care, not warfare • Encourage



## Quaker Roots Run Deep.

Since the mid-1700s Quakers have been moving to North Carolina. Before you make a retirement decision, plan to visit Greensboro, North Carolina and find out why so many Quakers have settled here. You will find Friends Homes, Inc. owns and manages two outstanding continuing care retirement communities. You will enjoy the beauty of four

changing seasons with temperate winters, and a stimulating quality of life in an active Quaker community. The area is home to several Quaker meetings as well as one of the nation's most well respected Quaker institutions, Guilford College. Call (336) 292-9952 for more information or to arrange a visit to Friends Homes.

**FRIENDS HOMES, INC.**

*Providing Retirement options since 1968*



# Scattergood

FRIENDS SCHOOL

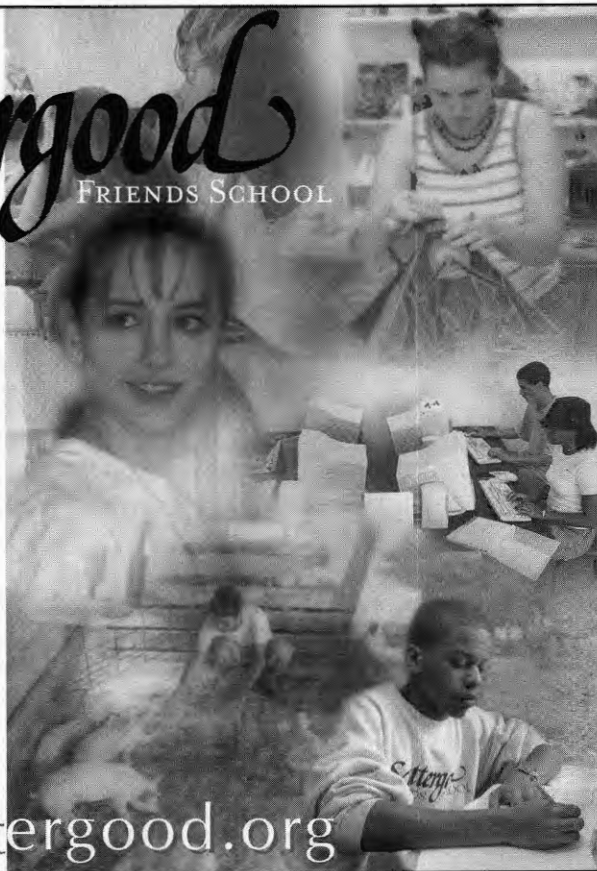
Scattergood Friends School, founded in 1890, is committed to fostering lifelong and self-directed learning, developing a sense of personal responsibility and cultivating global citizenship.

- All recent graduates have gained college acceptance
- Student-to-teacher ratio: 4 to 1
- Innovative block scheduling
- Community service graduation requirement
- Shared work program
- Organic garden, farm
- Comprehensive, exciting Arts Department
- Daily Collection, weekly Meeting for Worship

For information, call toll-free at 1-888-737-4636, or e-mail [admissions@scattergood.org](mailto:admissions@scattergood.org)

1951 Delta Avenue  
West Branch, Iowa 52358

[www.scattergood.org](http://www.scattergood.org)



John Dickinson continued from page 21

We can admire the courage John Dickinson displayed in his refusal to sign the Declaration. Actually he refused to attend the Congress sessions on that day in order to avoid splitting the vote of the Pennsylvania delegation. He stated that he felt that his action would forever ruin his political career, and indeed he did suffer heavy criticism for it. Perhaps that is why when the British actually attacked American shores, firing on American towns and burning homes including John Dickinson's own estate on Jones Neck, he enlisted in the militia and subsequently returned to rebuild his home in Delaware.

He was elected to the national Congress, which formulated the Articles of Confederation, and two years later he was elected Governor of Delaware. Finally he was elected governor of Pennsylvania in 1788. In that year the state of Virginia proposed a convention, which met in Annapolis to create a stronger national government, and which subsequently met in Philadelphia. John Dickinson was chosen as the presiding officer at the initial meeting in Annapolis.

A close examination of his papers, letters, and the various documents which he submitted to the various founding conventions will reveal the great influence that he had on the outcomes. He was the author of the happy phrase that Thomas Jefferson adopted in the Declaration, "the pursuit of happiness," which he believed that government should facilitate. According to Jane Calvert, a Quaker historian who has studied his writings, John Dickinson brought to the deliberations of the founding of this nation a philosophy much influenced by the ideas of William Penn and other Quaker thinkers. Howard Brinton in *Friends for 350 Years* stated, "There can be no doubt that the Constitution of the United States, written in Philadelphia owed much to Penn's 'Holy Experiment.' Penn's theories, because they had been carried in practice and not just written about in books, had a powerful influence." That Quaker influence was transmitted in large measure by John Dickinson. According to the *Dictionary of American Biography* he said at the Convention, "Experience must be our only guide. Reason may mislead us."

When John Dickinson retired from public life he lived in Wilmington,



*Friends gather here ...*



*... where each resident enjoys a comfortable, secure and caring environment*

*... where newcomers quickly feel at home and long-time residents find new delights every day*

*A Quaker Sponsored Continuing Care Retirement Community*  
• Independent Living • Assisted Living • Skilled Nursing Care

6300 Greene Street, Philadelphia, PA 19144

215-844-0700

Visit our Internet site at: [www.stapeley.org](http://www.stapeley.org)





Delaware, where he attended the meeting there with his wife and daughter, both of whom were members of that meeting. His interests were focused on charitable contributions to Westtown School, to prison reform, and to other interests of Friends. This gave hope to many Friends that he might more directly associate himself. But he studiously avoided attendance at monthly meetings for business. In 1807 he wrote, "I am on all proper occasions an advocate for the lawfulness of defensive war. This principle alone has prevented me from union with Friends," according to Milton E. Flower, in *John Dickinson: Conservative Revolutionary*. At this period in his life, he dated all his letters after the manner of Friends, adopted simplicity of dress, freed his slaves, and advocated that others should do the same.

John Dickinson's struggle to come to terms with the Peace Testimony is similar to the struggle today of many Friends. When he considered the possible dangers of a war between Great Britain and France, he said, in *An Address on the Past, Present and Eventual Relations of the United States to France*, "The rage for obtaining wealth by pillage is never sated. It grows, by being constantly fed, to a height altogether monstrous. Every conquest adds not only a new strength, but a new appetite to the devouring power. . . . The area is arrived when no nation can be safe that stands by itself." He went on to take up William Penn's advocacy of a union of nations "cemented by noble sentiments and generous resolutions."

Reading his words and utilizing them to walk with him is instructive for us still. We owe him much. I found, in studying his life, reproof for my tendency toward the pessimistic attitude that the Quaker ideals are held only by a minority and that they have never been adopted in any positive or consistent manner. John Dickinson teaches us that this is far from accurate. Therefore we are called to persistence in struggling to adhere to our testimonies and to do so not by retreat but by action in the world. They will bear fruit if we but walk cheerfully over the world answering that of God in every person. We are not responsible for the outcomes; they are in God's hands. But we are called to the most prayerful adherence to our testimonies that we can muster. □

## There's no place like *Foulkeways* for the holidays!



Whether your family consists of the wonderful friends you've found at Foulkeways...or the loved ones who've come to visit you this time of the year...the holidays are magical here.

You'll find comfort and joy in your apartment or cottage and at the many holiday activities held at Foulkeways. Remember to enjoy the heated, indoor pool, fitness

center, arts and crafts studio and the well-stocked library.

Yes, there is no place like home for the holidays. Especially when your home is Foulkeways at Gwynedd.

For more information or to arrange for a personal tour, call Nancy Gold, Director of Admissions, today at **215-643-2200**.



1120 Meetinghouse Road  
Gwynedd, PA 19436

E-mail: [admissions@foulkeways.org](mailto:admissions@foulkeways.org)

**215-643-2200**



Visit our web site! [www.foulkeways.org](http://www.foulkeways.org)

Foulkeways\* at Gwynedd does not discriminate on the basis of race, color, religion, national origin, sex, handicap or familial status.



## GuideOne Insurance

GuideOne Insurance is America's leading insurer of religious institutions, and has been protecting Friends houses of worship and schools for more than 20 years. In fact, since 1979, GuideOne has been the Friends Insurance Group property and casualty insurer of choice. To arrange for a *FREE* premium quotation, and to learn more about GuideOne Insurance, call 1-877-448-4331 ext. 5429.



## Friends' Central SCHOOL

### Beyond the Classroom



**Lower School Visitor Days**  
Wednesday, Oct. 29, 9-11 am  
Thursday, Nov. 13, 9-11 am

Call (610) 642-7575 for more information.

**Middle/Upper School Visitor Day**  
Thursday, Oct. 23, 8:45-11 am

Call (610) 649-7440 for more information.

Lower School  
Grades Pre-K - 4  
228 Old Gulph Road  
Wynnewood, PA 19096

Middle/Upper School  
Grades 5 - 12  
1101 City Avenue  
Wynnewood, PA 19096

[www.friendscentral.org](http://www.friendscentral.org)

### Display Ad Deadlines

Reservations are required for display ads in FRIENDS JOURNAL.

**January issue:** Reserve space by November 3.  
Ads must be received by November 6.

**February issue:** Reserve space by December 1.  
Ads must be received by December 4.

Ad rate is \$38 per column inch.

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

**FRIENDS JOURNAL**

## News

The United States Department of Justice, Tax Division, is suing Philadelphia Yearly Meeting for refusing to forward wages of an employee to the Internal Revenue Service. The employee, Priscilla Adams, resists paying taxes for war and the military on the basis of religious conscience. The lawsuit, filed in July 2003, is a move to attain funds from PYM as recompense for taxes owed by Priscilla Adams, plus a 50-percent penalty for not garnishing her wages as instructed by the IRS in 2001. If the IRS succeeds, PYM would owe approximately \$60,000.

On September 18, PYM's Interim Meeting decided to respond to the lawsuit and defend its position in court. PYM stated that to garnish Priscilla Adams' wages would infringe upon her religious beliefs, and PYM should not "be required to act as a collection agent for the government when doing so will require it to violate key tenets of the Quaker faith."

Thomas Jeavons, PYM general secretary, commented in the *Philadelphia Inquirer*, "About 50 percent of our taxes pay for weapons and warfare . . . We have long sought the creation of a Peace Tax Fund, a government fund for nonmilitary use, where taxes of [those

## Bulletin Board

### Upcoming Events

- November 22-23—Annual School of the Americas Watch gathering, Ft. Benning, Ga. See [www.soaw.org](http://www.soaw.org) for details.
- December 1, 2003–August 9, 2004—International Peace Pilgrimage from Roxby Downs Uranium Mine, Australia, to Hiroshima and Nagasaki. Visit [nuclearfreefuture.tripod.com](http://nuclearfreefuture.tripod.com).
- January 16-25, 2004—21st Friends World Committee for Consultation Triennial, "Being Faithful Witnesses," in Auckland, New Zealand

### Opportunities/Resources

- Friends Association for Higher Education invites submissions for the 2004 Annual Gathering, to be held June 24-27, on the theme "Act Truth." Friends are invited to consider how truth informs the way that we live in our educational communities. An additional area of special emphasis will be the ways that Friends are called to peace, reconciliation, and service in Africa. Submissions are due February 2, 2004; send them to Barbara Dixon, English Department, UWSP, Stevens Point, WI 54481, or by e-mail to [bdixon@uwsp.edu](mailto:bdixon@uwsp.edu). Visit [www.earlham.edu/~fahe/announcements.htm](http://www.earlham.edu/~fahe/announcements.htm).
- The North Carolina Friends Historical Society sponsors the Seth and Mary Edith Hinshaw

who regard paying for war as a violation of religious conscience) could go. Legislation for this has been in Congress for many years. It should be passed now." —*Danielle DeCosmo*

ated. Supporters in the Camp Lejeune and Fayetteville, N.C., area are encouraged to visit Stephen Funk during his sentence. In addition, he would appreciate letters from supporters at the following address: Stephen Funk, Building 1041, PSC 20140, Camp Lejeune, NC 28542. Supporters should ask him about conditions and

## NEWTOWN FRIENDS SCHOOL



omplishments of adults  
the dreams of children.  
own Friends is a place  
ere dreams begin."  
S Mission Statement

e-K to Grade 8  
OPEN HOUSE  
January 25, 2004  
:00 to 4:00 p.m.

or further information,  
1 215-968-2225, or visit  
at newtownfriends.org

ed by the Pennsylvania Association of  
Private Academic Schools

JOIN US!

Each month we accept the challenge to bring our readers the best in Quaker thought and life today. Return this postage-paid card now and learn what Quakers are saying and doing in the 21st century.

- ☐ Yes, send me one year of FRIENDS JOURNAL for \$35.  
☐ I want to save more. Enter a two-year subscription for \$65.  
If I am not satisfied, I can get a full refund for all unmailed copies.

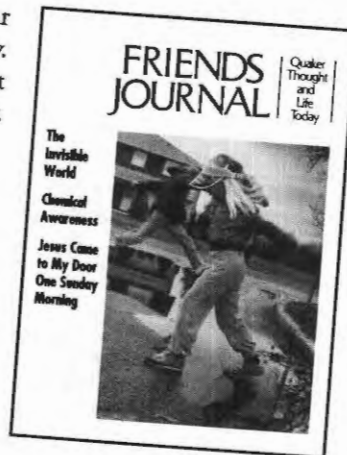
☐ Payment enclosed ☐ Please bill me

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_

State: \_\_\_\_\_ Zip: \_\_\_\_\_



For faster services, subscribe  
online: [www.friendsjournal.org](http://www.friendsjournal.org)  
Call Toll Free:  
(800) 471-6863

of the Guilford College Collection to study an aspect of southern Quaker history. Application deadline: February 1, 2004. Contact Gwen Erickson at <editor@ncfhs.org>; (336) 316-2264. Visit <ncfhs.org>.

- Friends are invited to join in supporting restoration of Ramallah Friends Meetinghouse and its use as a Quaker peace center on the West Bank, establishing a Quaker presence and witness while providing a community resource. An international committee of Friends was formed to work with the meeting to raise funds and support the process. For more information, contact Thom Jeavons, General Secretary, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102; (215) 241-7210.

- The Peace Scholar Fellowship program of the United States Institute of Peace is open to doctoral students, regardless of citizenship, enrolled in a U.S. university and working on a dissertation related to the peaceful resolution of international conflicts. Priority will be given to projects that contribute knowledge relevant to the formulation of policy on international peace and conflict issues. Application deadline: January 9, 2004. For further details visit <[www.usip.org/fellows/scholars.html](http://www.usip.org/fellows/scholars.html)>.

the Vote 2004 issue... raise the priority level of military and foreign policy issues in candidate debates, and to encourage candidates of every party to take positions that advance peace, civil liberties, and human security for all. Voter resources include a "Questions to Ask the Candidates" brochure. Visit <[www.fcni.org](http://www.fcni.org)> and click on "Vote 2004."

- "Teaching Peace: Nonviolence and the Liberal Arts Curriculum," a conference sponsored by the Bluffton College (Ohio) Pathways to Mission and Vocation Program, will be held May 26-28, 2004. Proposals are invited for papers or panels. Presentations should suggest ways in which a commitment to nonviolence reshapes a methodological and/or pedagogical issue within the presenter's discipline. Submission deadline: December 15. For details contact J. Denny Weaver at <[weaverjd@bluffton.edu](mailto:weaverjd@bluffton.edu)>; (419) 358-3281.

- Collins (N.Y.) Meeting is seeking donations for a new church organ. An anonymous donor has come forward to pay half the cost of a new Rogers classical organ. To cover the rest, the meeting is selling "keys" for \$10 and "pedals" for \$15. Contact Collins Meeting, attn: treasurer, 2345 Main St., Box 243, Collins, NY 14034.

## Support

### QUAKER HOUSE

Fayetteville/Ft. Bragg, N.C.

A front-line Friends Peace witness

GI Counselling, Draft/CO Information  
Peace Research, Education & Action

223 Hillside Ave., Fayetteville, NC 28301  
910-323-3912. [www.quakerhouse.org](http://www.quakerhouse.org)

QPR@QUAKER.ORG

**Chuck Fager, Director**

G  
F  
S



Germantown Friends School

(215) 951-2346

Please come to our Open Houses:

- Oct. 4, Saturday, 2-4 p.m.  
(registration ends at 3 p.m.)
- Nov. 11, Tuesday, 8:30 a.m.
- May 14, 2004, Friday, 8:30 a.m.



## Welcoming New Friends

The July issue of FRIENDS JOURNAL, "Welcoming New Friends," is available for sale with quantity discounts.

Quaker meetings around the world will want to give copies to new Friends, outreach committees, committees for clearness on membership, and keep extra copies for future reference and future attenders. This FRIENDS JOURNAL issue can be an important part of a "Welcome" kit. Anticipating continued demand, FRIENDS JOURNAL has produced additional copies of this special issue.

FRIENDS  
JOURNAL

BI 07/03

Quantity	Price per copy
1-5	\$5.00
6-25	\$4.50
26-50	\$3.25
51+	\$2.50

Price reflects copies of the same issue and includes shipping and handling. Call for discounts on multiple issues.

For fastest service, call toll free (800) 471-6863.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State/Zip \_\_\_\_\_

Enclosed is my check for \$ \_\_\_\_\_

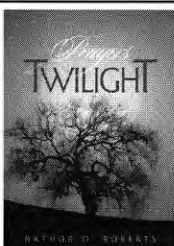
Please charge my ☐ Master Card ☐ VISA

Account # \_\_\_\_\_ Exp. Date \_\_\_\_\_

www.barclaypress.com

### Prayers at Twilight

by Arthur O. Roberts  
Poems that capture the  
variety of questions and  
emotions surrounding  
death. \$9.95



also by  
Arthur O. Roberts

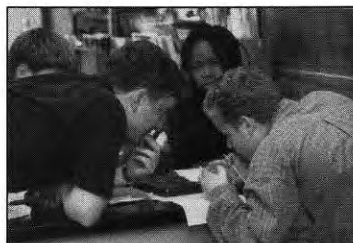
EXPLORING HEAVEN • LOOK CLOSELY AT  
THE CHILD—Christmas Poems • MESSENGERS  
OF GOD—The Sensuous Side of Spirituality •  
DRAWN BY THE LIGHT—Autobiographical  
Reflections • BACK TO SQUARE ONE—Turning  
Losses into Spiritual Gains • SUNRISE AND  
SHADOW • LISTEN TO THE LORD • MOVE  
OVER, ELIJAH

### BARCLAY PRESS

211 N. Meridian St., #101, Newberg, OR 97132  
800.962.4014

## Greene Street Friends School

*"the small school that  
makes big people"*



### Greene Street Friends School

5511 Greene Street  
Philadelphia, PA 19144

Pre-K through Grade 8  
Founded in 1855

**Please call TODAY for a  
tour. 215-438-7545**

## The Meeting School

56 Thomas Road, Rindge, NH 03461

### Organic Farm

rare breeds, active student involvement

### Caring Quaker Community

putting faith into practice in our daily lives

### Progressive Secondary Education

day/boarding, small classes, hands-on learning



email:office@meetingschool.org

(603) 899-3366

www.meetingschool.org

Canada. Consultation with doctors recently in Iraq indicates that a focus on obstetrics training will be very helpful. The medical team hopes to travel to Iraq this fall. Contact <quaker\_aid@hotmail.com>. —*The Canadian Friend*, August 2003

On August 1, at annual sessions in Richmond, Ind., Ohio Valley Yearly Meeting adopted a minute calling for the end of the U.S. occupation of Iraq and Afghanistan. The minute calls for the U.S. government "to turn over the short-term administration and policing of these nations to the United Nations with the mandate to restore self-government rapidly to these peoples, and to pay our fair share of the costs of the UN administration." The minute expresses concern that "escalating guerrilla warfare will not only needlessly wound and kill Americans, but also will inevitably increase the brutality of an already brutal occupation. We call on our fellow Americans to question the extent to which its motivation is the establishment of military bases and the extraction of natural resources. We ask our fellow citizens to search their hearts and to ask how these occupations could be consistent with democratic principles, let alone the spirit of love and compassion that so many of us feel." —*Ron Haldeman for Ohio Valley Yearly Meeting*

Baltimore Yearly Meeting, in its annual sessions held July 28 to August 3, wrote a minute of encouragement and support to Dominican Sisters Ardeth Platte, Carol Gilbert, and Jackie Hudson for their witness on behalf of peace. On October 6, 2002, near Greeley, Colo., the Sisters, part of a national nuclear disarmament organization Sacred Earth and Space Plowshares, committed civil disobedience by smearing their own blood on a Minuteman III missile silo and hitting it with a ball-peen hammer. They then sat down to pray and await arrest. The sisters received sentences of 30 to 41 months each, plus three years probation. Baltimore Yearly Meeting acknowledges that "taking visible actions on behalf of peace is critically needed. Such actions provide a beacon of hope to seekers of peace everywhere." —*Baltimore Yearly Meeting*

The United Nations World Food Program (WFP) and the United Nations Children's Fund (UNICEF) signed a new agreement on August 6 to strengthen their cooperation in reducing child malnutrition in Latin America and the Caribbean. The two agencies, which have a long history of working together to help children throughout the region, will work jointly in making nutritional assessments and monitoring to help prevent nutritional deterioration in children. —*www.unicef.org*

### *The Consolidated Fund*

- ♦ A socially responsible investment fund for Friends Meetings and Nonprofit Organizations
- ♦ Balanced fund (65% stocks/35% bonds) seeks solid performance with lower risk
- ♦ Quaker beliefs and values guide proxy voting as well as investment decisions
- ♦ Extremely low expense ratio, especially versus other funds

Friends Fiduciary Corporation is a not-for-profit corporation serving our fellow Friends organizations. Our board of directors and staff are all members of the Religious Society of Friends.

#### *For information, please contact:*

Constance Brookes, Executive Director,  
Friends Center, 1515 Cherry Street,  
Philadelphia, PA 19102, (215) 241-7272,  
Email: cabfidcorp@aol.com,  
*or visit our website at*  
[www.friendsfiduciary.org](http://www.friendsfiduciary.org)

# Friends Fiduciary

## *Providing Financial Services to Friends Organizations*

### *New Planned Giving Services*

Friends Meetings and Nonprofit Organizations can now offer deferred gift programs without the administrative burden. You provide the donor. Friends Fiduciary will:

- ♦ Administer gift annuities and serve as trustees for remainder trusts that benefit Friends Meetings and Nonprofit Organizations
- ♦ Handle all future annuity and income payments, tax collections, state registrations, reports, etc.
- ♦ Provide coordinated gift administration, custody of assets and investment management
- ♦ Assist potential donors with calculations illustrating the benefits of a charitable gift annuity or trust (or a comparison of both)
- ♦ Pay the remainder of the trust or annuity to the beneficiary organization(s) at the time of transition



earlham:  
engagement  
with a  
changing  
world.

# Founded in 1847.

Earlham still emphasizes Quaker values  
in its devotion to academic excellence.

- Respect for individuality in the midst of community
- Concern to make a difference in the world, working for peace and justice
- Academic integrity in the search for truth

Winter Preview Day: January 19, 2004

Junior Preview Day: March 8, 2004

**EARLHAM**  
COLLEGE

801 National Road West, Richmond, IN 47374  
1-800-EARLHAM [www.earlham.edu](http://www.earlham.edu)



JANUARY  
2004

*offered on-line:*

- offered at regional sites:*

- 

*For learning. For leading  
Among Friends.*



giving, a lavish Korean feast. At the dinner he met Paul's sister, Mary. Walter and Mary were wed on December 12, 1941. In 1948 the couple and their growing family moved to Pasadena, Calif., where Walt studied Zen Buddhism with a friend, Robert Aitken, and a Zen master. Walt felt more closely connected to Christianity and discontinued his Zen practice. He was touched by the writings of Rufus Jones and was delighted to discover a Quaker meetinghouse in Pasadena. For four years Walt and his family attended Orange Grove Meeting, and around 1954 Walt and Mary joined the Religious Society of Friends. In 1972 the family moved to Sonoma County. Walt and Mary transferred their membership to Redwood Forest Meeting where Walt's vocal ministry was always appreciated. During his life Walt worked in construction, graphic arts, and fundraising, as well as in the material aids department of AFSC. He is survived by his wife, Mary Lindauer; three children; five grandchildren; and two great-grandchildren.

**Logan—Katherine (Kate) Hess Logan**, 46, on March 4, 2003, in Cincinnati, Ohio. She was born on April 25, 1957, in Ft. Worth, Tex., to Horatio and Barbara Wood. A lifelong Friend, she grew up in Cincinnati, where she attended Community Friends Meeting. Kate was a gifted linguist who studied French and Spanish in high school, spending her senior year in Rennes, France. Majoring in French and minoring in Russian and Italian, she graduated from Bryn Mawr College in 1979. Though family and friends thought she should become a diplomat, she chose to use her language skills in the retail business, telling her father, "Dad, I love to shop." She worked in Philadelphia and around New York, eventually managing several Wallachs department stores. She used her language skills to help the store's immigrant tailors to understand what their jobs required, and when the French Ambassador's wife visited Wallachs, Kate translated for her. In 1984 she married Michael John Logan, a Classics professor. The couple later divorced. Being a mother to her two young daughters was Kate's last and most precious career. For six years she struggled against breast cancer in the hope that she might live to raise them. Just four months before her death, walking with the aid of a cane and pushing her portable oxygen tank along beside her, she gave them a joint birthday party at a local howling alley. Through tears, her family and friends remember her indomitable spirit. Kate had genuine concern for people of every walk of life. She is survived by her daughters, Olivia Hess Logan and Rachel Downey Logan; her parents, Horatio and Barbara Wood; her brother, Nicholas Bacon Wood; her sister-in-law, Hillary Middelkauff Wood; her nephews, Henry Ragan Wood and Charles Anderson Wood; and her aunts, Lovell Wood Royston and Ellery Yale Wood.

**Morgan—Nathaniel (Nate) Morgan**, 79, on January 9, 2003, in Detroit, Mich. He was born in Mahanoy City, Pa., on August 7, 1923. He was an Eagle Scout in his youth. He earned a master's degree in Education from Temple University. Nate married in 1954 and lived in rural Bucks County, Pa., where he became a member of Buckingham Meeting. He worked for pollsters Gallup and Robinson. Nate held a great interest in and concern for young people, and he used his summer vacations to serve on the High School Section staff

of Friends General Conference at Cape May, N.J., where over 400 high school students were housed at a seaside hotel. Each morning before breakfast, over 150 young people would join him for birdwatching hikes. In 1967 Nate moved to Detroit and joined the faculty of the two-year-old Friends School. He established the Science Department and Lab and served as Director of Building and Grounds. He transferred his membership from Buckingham to Detroit Meeting. In 1973 he became one of the founders of the Center for Urban Education, a nonprofit educational project. He established Urban Seminars to teach city and suburban college and high school students about the problems and opportunities inherent in living in a large metropolitan area. He also taught in the Teacher Workshop Program, with major emphasis on photography and on helping teachers develop darkrooms in their coat closets, rather than wait until the schools had available funds for such facilities. He was a master teacher, innovative and caring. In 1975 the State Department of Social Services asked the Center for Urban Education to help develop an education program to train people who owned and worked in adult foster care homes for individuals suffering from mental illnesses. For nearly 30 years, Nate taught a great many classes in the Adult Foster Care Education Program and developed a number of course materials. He was an avid reader, a great teacher, and a caring mentor. His first marriage ended in divorce. In 1983, Nate married Patricia A. Kempa Miller under the care of Detroit Meeting. He is survived by his wife, Patricia Morgan; his children, grandchildren, and great-grandchildren; and by many friends.

**Salstrom—David Salstrom**, 86, on October 13, 2002, in Minneapolis, Minn. He was born in Wilmont (St. Paul), Minn., on July 10, 1916. A conscientious objector during World War II, he spent several years in Civilian Public Service, then joined a group of idealists to form Celo (N.C.) Meeting and lived for many years in Yancy County, N.C. At 40 he began to prepare himself for a professorship in education, graduating from Berea College, then earning his master's and PhD from Kent State University, all with the highest of honors. He went on to become an associate professor at Baldwin-Wallace College and Lock Haven State University. He returned to the Celo community for a life of active retirement, working with the Prison Ministry, the Boy Scouts, and as nature counselor at Camp Celo. His enthusiasm for nature was contagious, as was his endless search for truth and knowledge. He spent his last years with his son, John Salstrom, in Minneapolis. David's spiritual insights and guidance were an important part of making Celo Meeting what it is today. He was predeceased by his wives, Margaret Hood Salstrom and Frances Lindsley Salstrom. He is survived by his sons, Robert and John Salstrom; four granddaughters, Kimberly Salstrom, Kirsten Copland, Heather Lura, and Hilary Salstrom; and three great-grandsons, Cameron Copland, Jacob Copland, and John Lura.

## Classified

For information call (215) 563-8629.

Fax (215) 568-1377.

E-mail: [adsales@friendsjournal.org](mailto:adsales@friendsjournal.org)

Classified rates 75¢ per word. Minimum charge is \$20. Logo is additional \$18. Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six. Appearance of any advertisement does not imply endorsement by Friends Journal.

### Classified Ad Deadlines:

January issue: November 10

February issue: December 8

Submit your ad to:

Advertising Manager, Friends Journal

1216 Arch Street, 2A

Philadelphia, PA 19107-2835

(215) 563-8629

## Accommodations

**Alaska: Earthtone Huskies B&B cabins** near Fairbanks: x-c skiing, hot springs, dog sled rides, tours. Brochure: 5232 Kanuti Road, Fairbanks, AK 99712. Reservations (907) 488-8074, <[earthtonehuskies@yahoo.com](mailto:earthtonehuskies@yahoo.com)>, <[www.earthtonehuskies.com](http://www.earthtonehuskies.com)>.

**Santa Fe—rustic, elegant adobe Guest Quarter at the Blue Door Retreat** in historic district, one mile from meetinghouse, near art galleries and hiking trails. Intimate, quiet, full kitchen, private bath, garden, hot tub, sunset views. Individual or couple. Diverse peoples and faiths welcome. Three nights to a month. Personal retreat or contemplative vacation. Pictures and details: <[www.bluedoorretreat.com](http://www.bluedoorretreat.com)> or (505) 986-8100

**Florida Apartment—Location:** Ft. Myers. Features: Par 3 golf course; tennis; 2 pools. Monthly rate May–Oct. US\$917/month, Nov.–Apr. US\$2,207/month. <[www.webnow.com/Floridacondo](http://www.webnow.com/Floridacondo)>.

When you are in Southern Oregon, **Anne Hathaway's Cottage** in Ashland is a convenient, friendly place to stay. (800) 643-4434.

**William Penn House**, Washington, D.C. Quaker Seminars, youth programs, bed and breakfast. Five blocks from the Capitol, Supreme Court and near Smithsonian museums. Shared accommodations for individuals and groups. Gays, lesbians, and people of color are welcome. 515 East Capitol Street, SE, Washington, DC 20003, (202) 543-5560, fax (202) 543-3814, <[director@wmpennhouse.org](mailto:director@wmpennhouse.org)>, <[www.Quaker.org/penn-house](http://www.Quaker.org/penn-house)>.

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

**Beacon Hill Friends House:** Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624, (617) 227-9118. Overnight and short-term accommodations also available. <[directors@bhfh.org](mailto:directors@bhfh.org)>; <[www.bhfh.org](http://www.bhfh.org)>.

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

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

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

**Coming to London?** Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: +44 (207) 636-4718. Fax: +44 (207) 636-5516. <[www.pennclub.co.uk](http://www.pennclub.co.uk)>.

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

## Books and Publications

### The Tract Association of Friends (founded 1816)

Offers Friends' calendars and pocket calendars for 2004, pamphlets and books on Quaker faith and practice. 1515 Cherry Street, Philadelphia, PA 19102-1479; <www.tractassociation.org>; phone: (215) 357-3977; e-mail: <tract@comcast.net>.

## QuakerBooks

Call for our latest catalog, which always includes many new titles, or check our website <www.quakerbooks.org> for the latest in Quaker books.

We think ours is the most comprehensive listing of Quaker-related material available. We can order any book (Quaker or not) and search for out-of-print titles. Talk to us about book tables for your meeting, and discounts for spiritual information or study groups.

Books shipped worldwide.

To order or inquire, call us at (800) 966-4556 or e-mail: <bookstore@fgcquaker.org> or visit: <www.quakerbooks.org>.

**Celo Valley Books:** Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 160 Ohle Road, Burnsville, NC 28714.

**Friends Bulletin,** magazine of Western U.S. Quakers, subscription \$16. Sample copies free. A *Western Quaker Reader*. \$20. Pamphlet "Islam from a Quaker Perspective": \$4 (including postage). Friends Bulletin, 3223 Danahy Street, Torrance, CA 90505. <westernquaker.net> <friendsbul@aol.com>.

**Become a Published Author.** 80-year tradition of quality book publishing, promotion, distribution. Author's Guide to subsidy book publishing. (800) 695-9599

**You're in good company** with Friends United Press authors, including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Wil Cooper, T. Canby Jones, D. Elton Trueblood—and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that take you to the roots of Quaker beginnings, belief, and beyond. Write 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. <www.fum.org>.

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

## For Sale

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

**Note cards with a Friendly flavor.** Quaker quotes and inspirational sayings; colorful original illustrations. \$10.00/pack of six, recycled paper and envelopes. Holly Coia Design Studio, 220 Wolfburg Road, Bedford, PA 15522. <hgcoia@earthlink.net>.

## Opportunities

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

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

**Friends Center with unprogrammed Christian orientation, Barnesville, Ohio,** offers quiet welcoming space for personal retreats with optional spiritual consultation. Weekend group retreats also offered: November 14-16 **Language for the Inward Landscape** with Bill Taber; March 12-14 **"You Are My Friends"** with Susan Smith; April 23-25 **The Good News of Isaiah** with James Heaton; May 7-9 **Christ in the Meeting** with John Punshon. Write Bill Taber, 61357 Sandy Ridge Road, Barnesville, OH 43713 or call (740) 425-1248 or e-mail <billfran@zippytech.com>.

**Monteverde Friends School** needs K-12 teachers and volunteers. School year begins in August. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included for teachers. Teachers' deadline February 15 or until position filled, volunteers any month. Write to Jenny Rowe, Monteverde Friends School, Monteverde 5655, Puntarenas, Costa Rica. Tel/fax 011 (506) 645-5302. E-mail: <mfschool@racsa.co.cr>. Visit <www.mfschool.org>.

### Selected Conferences at Pendle Hill

November 16-21: **Nonviolence in Personal and Political Life**, led by Dan Snyder  
November 21-23: **Song and Silence: A Weekend with the Celtic Saints**, led by Frank A. Mills  
November 30-December 5: **The Healing Power of Prayer**, led by Marcelle Martin and Elaine Emily  
December 28-January 1: **Musical Poets of the Early 19th Century**, led by Karl Middleman  
December 28-January 1: **Yoga as Body Prayer for Heart and Soul: A Retreat for the New Year**, led by Valerie Brown (Inder Kaur)



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

### Woolman Hill

New England Quaker Center

#### Upcoming Events:

November 14-16: **"Unplugging the Christmas Machine,"** with Allison Randall  
November 27: **Thanksgiving Gathering**  
December 20: **Solstice Celebration**  
Dec. 30-Jan. 1: **"Year End Silent Retreat,"** with Marion Athearn  
February 7-9: **"What Would Gandhi Do?"** with Joanne Sheehan and John Humphries

For more information: Woolman Hill, 107 Keets Road, Deerfield, MA 01342, (413) 774-3431, <www.woolmanhill.org>.

**Quaker Study Tour Bolivia.** Visit Aymara Indian Quakers and rural development projects of **Quaker Bolivia Link**. Plus week in Peru: Lake Titicaca, Cusco, **Machu Picchu**. April 13-May 4, 2004. \$2,550 from Miami. Barbara Flynn (707) 823-6034. <bflynn@mindspring.com>, web: <www.TreasuresoftheAndes.com>.

### Sexuality.Quaker.org

Check out our website for Friends seeking a Quaker approach to sexuality in today's world. Includes relevant meeting minutes; Faith and Practice excerpts; Queries & Advice; bibliographies. Focus: Integrating spirituality and sexuality.

## WAR IS NOT THE ANSWER

FCNL.ORG

Free Bumper Sticker. Call (800) 630-1330 or see <www.fcnl.org>.  
Friends Committee on National Legislation

**Costa Rica Study Tours:** Visit the Quaker community in Monteverde. For information and a brochure contact Sarah Stuckey: 011 (506) 645-5436; write: Apdo. 46-5655, Monte-verde, Costa Rica; e-mail: <crstudy@racsa.co.cr>; <www.crstudytours.com>, or call in the USA (520) 364-8694.

### Quaker Writers and Artists!

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

### Do you care about the future of the Religious Society of Friends?

A deferred gift with Friends General Conference (bequest, charitable gift annuity, trust) will nurture a vital Religious Society of Friends.



For information, please contact Michael Wajda at FGC, 1216 Arch Street, 2-B, Philadelphia, PA 19107; (215) 561-1700; <michaelw@fgcquaker.org>.

## Personals

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

## Concerned Singles

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

## Positions Vacant

**Au pair—year in Germany:** Help Quaker mother and Lutheran father with their bilingual hip-hopping, soccer-playing sons (10, 12), pets, housework. Room and board, 200 euros/month, health insurance. Fun, easy-going adult < 25, male or female. German useful. Begin February. Send picture and informative letter to: Lisa Schmidt, Pfarrhof 2, 95615 Marktredwitz, Germany.

### General Secretary

#### New York Yearly Meeting

NYYM seeks an active, spiritually centered Friend to serve as General Secretary with overall care for a diverse yearly meeting. Qualifications include strong interpersonal and conflict resolution skills, demonstrated written and oral skills, experience in personnel management, and familiarity with the uses of computer technology to enhance effectiveness and communications. This is a full-time position with a flexible work schedule including much travel and frequent weekend work. Applicants can obtain additional information from the NYYM website <www.nyyym.org>, or from Helen Garay Toppins, NYYM Administrative Secretary, 15 Rutherford Place, New York, NY 10003, <office@nyym.org>, (212) 673-5750

**Interns:** 9-12 month commitment. Assist with hospitality and seminar planning at William Penn House. Room and board with small stipend. Applications from gays, lesbians, and people of color are welcome. 5 blocks from the Capitol, Supreme Court, and near the Smithsonian Museums. 515 East Capitol Street, SE, Washington, DC 20003, (202) 543-5560, fax: (202) 543-3814, <director@wmpennhouse.org>, <www.Quaker.org/penn-house>.

## Real Estate

**Buck Hill Falls:** 3-bedroom house in Friends community; country kitchen, family room, library, formal dining, LR FP, 2 1/2 baths, laundry room, wooded 0.9 acre, golf, tennis, swimming, stables, winter sports, 130 min. Philadelphia, 110 min. NYC. (570) 595-9045.

## Rentals & Retreats

**Country Cottage** in rural Maui. Ocean view—tropical fruit and organic garden. Full kitchen. Peaceful island. Living on family farm. Write: William Vitarelli, 375 Kawelo Road, Haiku, HI 96708.

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

**Chincoteague Island, Va. Off-Season** (before 6/15 or after 9/3): Two adjacent, fully equipped vacation homes; sleep 8 or 10. Walk to town, bike to Assateague Island National Seashore, birdwatch anywhere. Polite pets permitted. Weekly rates \$420, \$490 respectively; weekend costs half. (703) 448-8678 or <markvanraden@yahoo.com>.

**Cuernavaca, Mexico:** Families, friends, study groups enjoy this beautiful Mexican house. Mexican family staff provide excellent food and care. Six twin bedrooms, with bath and own entrance. Large living and dining room, long terrace with dining area and mountain and volcano views. Large garden and heated pool. Close to historic center and transportation. Call Edith Nicholson (011) 52-777-3180383, or Joe Nicholson, (502) 894-9720.



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

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

3 bedroom, 1 and 1/2 bath, charming cottage for rent on **Chincoteague Island in Va.** Has all amenities and sleeps up to 13. On quiet street with view of bay. Perfect for contemplative retreats or fun gatherings. Call (804) 262-6660 for more information.

## Retirement Living

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

## KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

### Continuing care retirement communities:

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

### Communities under development:

Kendal on Hudson • Sleepy Hollow, N.Y.  
Kendal at Granville • Granville, Ohio

### Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

### Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

### Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative

Kendal Corporation Internships

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

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

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

## Schools

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

**Lincoln School:** independent girls' day school in Rhode Island for nursery through grade 12. Lincoln School is a Quaker school that is committed to excellence in academics, athletics, the arts, and community service. Founded in 1884 and conveniently located in Providence, Lincoln School draws students from nearby towns and cities in Massachusetts and Connecticut. For information call (401) 331-9696, or visit our website at <[www.lincolnschool.org](http://www.lincolnschool.org)>.

**Junior high boarding school** for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School,** 60 AMS Circle, Burnsville, NC 28714. (828) 675-4262.

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

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

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

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

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

## Services Offered

Purchase Quarterly Meeting (NYM) maintains a peace tax escrow fund. Those interested in **tax witness** may wish to contact us through NYM, 15 Rutherford Place, New York, NY 10003.

**Writing, Editing, Research.** Informational and promotional materials for individuals, companies, nonprofit organizations. Brochures, newsletters, reports, grant proposals. Quaker freelance writer with special experience in human services. Rebecca McBride, (518) 392-9718; <[Rmcbride@taconic.net](mailto:Rmcbride@taconic.net)>; <[www.rebeccamcbride.net](http://www.rebeccamcbride.net)>.

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

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

*SnowWolf designs*

[www.QuakerWedding.com](http://www.QuakerWedding.com)

Ketubahs, gay celebrations of commitment and non-Quaker examples. Ideas, and easy online form for fast estimates. E-mail Jennifer Snow Wolf, a birthright Friend, for sample vows. <[snwolf@att.net](mailto:snwolf@att.net)>. We don't spam. Allow one month for Finished Artwork.

Visit the Quaker Wedding Website Recently updated! Photos of illustrated and calligraphed Wedding Certificates realistically hand-drawn in colored inks.

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

**H. FREEMAN**

ASSOCIATES, LLC

501 East Main Street  
Centerville, IN 47330  
765-939-6910  
HFreeAssoc@aol.com

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

## Summer Camps

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

### Journey's End Farm Camp

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

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

## Summer Rentals

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

Do you have a service to offer, a product to sell, or a talent to promote? How about announcements, messages, or personal requests? Are you looking for a job, or do you have a job opening? FRIENDS JOURNAL advertising can help you advance whatever you have to offer.

Advertise here! Make a splash in Friends Journal.



1216 Arch Street, 2A,  
Philadelphia, PA 19107-2835  
(215) 563-8629  
[adsales@friendsjournal.org](mailto:adsales@friendsjournal.org)



# Gifts from Pendle Hill

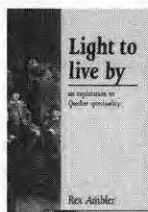
Coming autumn 2003 from  
**Pendle Hill Publications**



## **The Tendering Presence** *Essays on John Woolman* Edited by Mike Heller

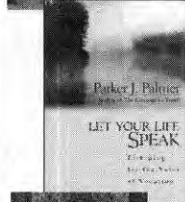
John Woolman (1720–1772) called the Religious Society of Friends to stand in a corporate testimony against slavery and economic injustice. Insightful essays by 19 scholars reveal Woolman's spirituality, his social and historical context, and his influence on contemporary issues of oppression, social change and education. **\$21.00**

## Popular books from our bookstore



## **Light to Live By** *An Exploration in Quaker Spirituality* Rex Ambler

Ambler tells of his development and use of a personal practice of meditation which he discovered in early Friends. **Quaker Books, \$10.00**



*Especially for young adults*

## **Let Your Life Speak** *Listening for the Voice of Vocation* Parker J. Palmer

A meditation on discovering your path in life. **Jossey-Bass Publishers, \$18.00 HB**



*For those who enjoy poetry*

## **Essential Rumi** Rumi, Coleman Barks translation The vibrant, living words of this famed thirteenth-century Sufi mystic. **HarperSanFrancisco, \$14.95**

## Carry a bit of Pendle Hill along

A special gift—our sturdy 100% cotton canvas tote bags. Bags snap shut and have a convenient front pocket with the Pendle Hill logo. Large bag with green trim, \$21.50. Small bag with blue trim, \$18.50.



## **Pendle Hill Bookstore**

338 Plush Mill Road · Wallingford, PA 19086  
800-742-3150 or 610-566-4507, ext. 2  
email · [bookstore@pendlehill.org](mailto:bookstore@pendlehill.org)

Gift subscriptions to the  
**Pendle Hill Pamphlets**

These small booklets are road maps to intellectual, religious, social and creative growth. A gift subscription will include a card announcing the gift, and six new pamphlets mailed bimonthly in 2004. The first two pamphlets are:

### **A Quaker in the Zendo**

Steve Smith (to be published February 2004)

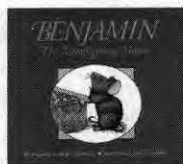
### **Members One of Another:**

*The Dynamics of Membership in Quaker Meeting*

Tom Gates (to be published April 2004)

**Special offer:** \$12 for a new one-year subscription, available by calling the Bookstore or through our website, [www.pendlehill.org](http://www.pendlehill.org). Offer good until Feb. 1, 2004. Or renew a one-year subscription for \$16.

## Children's Quaker Classics



## **Benjamin, the Meetinghouse Mouse** Clifford Pfeil

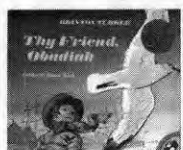
Benjamin helps teach children about the Quaker testimonies. **Friends Journal, \$6.00**



## **Thee, Hannah**

Marguerite de Angeli

Nine-year old Hannah longed to be more like other girls, but came to appreciate her Quaker heritage when her family saved the life of a runaway slave. **Herald Press, \$15.99**

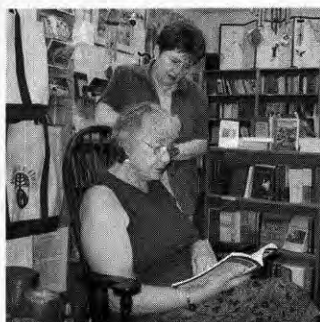


## **Thy Friend, Obadiah**

Brinton Turkle

This is the last of Turkle's beloved Obadiah books still in print. **Puffin Books, \$5.99**

## Visit our walk-in bookstore



We offer books and pamphlets published by Pendle Hill plus thousands of other titles. Come visit us in the Barn on Pendle Hill's beautiful Wallingford campus—we're open each weekday, except Wednesday, until 4:30 p.m.