SUDANESE CHILD

Such young tired eyes
Stare at me
From the magazine cover.
Such classic, elegant
Features
Frame his deep pools
Of need.

With the issue
Carefully, safely positioned
At the back
Of the magazine rack
His eyes still
Search my being.

They are stable eyes;
Manger eyes . . .
Christ’s eyes.

Mine are rivers
As I gather him
Into my arms
Of prayer

And am held.
Finding Jesus in the Present

Reflecting on earlier periods of history, I often think I would have preferred to live as a farmer during the 19th century. From my imagination’s viewpoint, the problems facing all people at that time, while terrible in many respects, at least did not have the potential for ending life on our planet. Living in a more direct relationship with the challenges of nature and the migrations of peoples is very appealing from this distant vantage point. Of course, these are fantasies. (I imagine many now experiencing an agrarian lifestyle, particularly in the nonindustrialized world, which much of North America was at that time, will find my thoughts peculiar.)

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Cover: Sudanese Child
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A Friends' Testimony on Domestic Violence?

We are called upon to love the least and the unlovable, to reach out to the racists and the torturers, to all who hurt and damage, cripple and kill... God, through us, and in many other ways, offers them healing love and divine pity and takes their hurts away.


Friends have accused me of wearing rose-colored glasses when it comes to my interactions with other people. For as long as I can remember, I've been a champion of the underdog and have attempted to befriended people that others told me to avoid. Often times this has led to interesting and meaningful interactions. For example, as a junior in college, I remember noticing Leland, who always sat alone in the cafeteria. My friends joked about his dirty hair and his wire-rimmed glasses that were often taped and always sat skewed on his face at odd angles. One day, I decided to go and sit by him, mostly because it broke my heart to see him alone day after day. When I placed my tray down next to him, a look of welcoming surprise came to his face. I'm not sure how it happened, but we ended up having a wonderfully stimulating conversation on the individuality of snowflakes.

When I began attending Quaker meetings in my 20s, I was immediately drawn to the idea of that of God in every person. Without being aware of it, I had been living that testimony all my life. My personal belief was fed by what I heard in meeting and what I read in Quaker publications. Seeking the light in all people has led to some wonderful relationships. Unfortunately, that mindset also facilitated my staying in an abusive marriage and rationalizing as normal behavior what I clearly should have known was not.

For 13 years I convinced myself that my husband was just "really smart" so he didn't have any social skills, or that he had "lots of stress at his job, and could only vent at me." He had the light of God in him, and it was up to me to find that light and remove the proverbial bushel. I just had to work harder at finding that elusive light. Until he hit me with his fists, I dismissed all the concerns I had about our relationship by simply excusing every behavior that struck me as out of the ordinary. Despite a gut feeling to the contrary, I saw myself as insane, ungrateful, and inept. I spent time in meeting contemplating ways to try a little harder, cook a little better, or focus on his needs more, so that I could find a way to stop the yelling and the put-downs.

As I tried to save my marriage, I tried all of the conflict resolution skills I had learned as a teacher in a Friends school. I tried negotiating a mutually acceptable dinner time—any deviation by two minutes was punished by dinner being thrown on the floor and my husband storming out. I tried saying no to forced sex in a number of different ways—I was told I had to perform my "wifely duties." I tried marital counseling and he told the counselor to "fix me and make me into a better wife and mother.

After all that I was fortunate that my therapist, who I started seeing because I was suffering from depression, referred me to a counselor with experience dealing with domestic violence. In my counseling sessions one of the most difficult things for me to get past was the fact that, at least for the time being, "that of God" had been completely eclipsed in my husband. After months of intense therapy, I realized I needed to save myself and my children—I needed to get out.

As I continue to work through my recovery and stop being a victim, I am realizing I am not alone. I am well-educated with a professional job, but abusers are not always beer-drinking guys who beat their wives bloody, as is portrayed in the media. Unbeknownst to many, there are Friends in our meetings with partners who are destroying their innermost spirits. As another domestic violence survivor recently said to me, "It was easier when he hit me—there are cases for a broken bone. There is no cast for a broken spirit."

Now when I go to meeting, I use the time in contemplation to feel and replenish the fire I envision in my own belly. I realize that there are times when that Light is eclipsed in people and only they can rebuild their own fire. I wonder why, in all the statements on the Peace Testimony on the Philadelphia Yearly Meeting website that deal with violence, I couldn't find one that even brushed on the topic of domestic violence. This omission has led me to ask fellow Friends to reach out on a First Day and be sure a neighbor isn't struggling with a broken soul. Perhaps it's time for Friends to include in their peace vigils for Iraq and Afghanistan, Friends sitting next to them on a First Day who might be experiencing violence that they hope fellow Friends will never know.

Note: we are publishing this anonymously to protect the identity of the author. —Eds.

Other views are seldom, if ever, noted or acknowledged. I think of Quaker meetings and organizations as being very politically involved and giving blanket support to FCNL's political views, including those on economic issues. I once asked some Friends who were seeking to raise money for FCNL to ask its leaders if there was one Republican-leaning view or idea that FCNL has supported—just one. That was two years ago, and I have not heard a response.

I think the effect of so much apparently one-sided politics "in your face" at Quaker meetings and other Quaker organizations is, unfortunately, to drive away people whose political views on many issues might be labeled as "moderate," "conservative," or "libertarian." Sneering and angry comments are often made by Quakers about Bush and Republicans. Republicans and Bush-voters who are not a bit thick-skinned might very well feel uncomfortable in some Quaker meetings, just as ardent Democrats might feel uncomfortable in a church where there is a lot of verbal bashing of Democrats. My impression is that Republican-leaning views are considered to be immoral by many Quakers and leaders of Quaker organizations, not simply different viewpoints. People with such Republican-leaning views—fellow seekers: imperfect human beings with varied backgrounds and biases—might very well feel a sting in having their own political leanings labeled as "immoral."

One of the reasons my wife stopped going to meeting was: "Too much politics." She came to worship. She could do the politics on her own if she wanted to. To her, the politics in meeting were an imposition. Politics can be very divisive. I think it is a shame that the Religious Society of Friends
we are apostles for peace—that our lights will shine such that another bit of darkness will be overcome and that we will convince others to “follow the star.”

If we are busy with the Lord’s work we won’t have time to worry about the shortcomings of others. We can usually find another who “out-Quakers” our Quakerliness.

Good teachers know that we have better results with the methods that use “Peace is the Way and the Way is Peace.” Criticism has its place, but it is not good to forever negate or chastise others. It is better to inspire and uplift—even said?

John Spears
Hopewell, N.J.

Time to sit in worship

Friends have responded voluminously to Scott Simon’s opinions on war and Friends Peace Testimony (FJ May, Aug., Sept.). Yet Friends know that the Peace Testimony is fundamentally a spiritual or religious matter, not a product of the exchange of words, but perhaps first coming out of George Fox’s silence in his prison cell.

In all the words that Friends and Scott Simon have exchanged over these several months we have learned little of his sojourn among Friends. So perhaps Friends, of whatever meeting might be convenient to him, could invite him to sit with them in worship each First Day morning. They and he together, patiently and over time holding their concerns in the Light, will come to deeper understandings of what is required of Friends in time of war.

Thomas A. Huff
Honolulu, Hawaii

Better to inspire than chastise

Most Friends eventually decide that “Peace is the Way and the Way is Peace.” I always felt that we were fortunate to have Scott Simon give some Quaker influence—he sometimes gives a twist non-Quakers would not think of.

Many people who cannot take John Q. Public where he is fail miserably. Those who understand his positions and work from there succeed and often change minds.

William Penn was indeed a sage when he spoke about laying down the sword. We all have a different (new) sword at times and we don’t always lay it down at the appropriate time in our lives.

We all need to do our best (and let the Spirit lead) at our present niche. Hope that we are apostles for peace—that our lights will so shine that another bit of darkness will be overcome and that we will convince others to “follow the star.”

If we are busy with the Lord’s work we won’t have time to worry about the shortcomings of others. We can usually find another who “out-Quakers” our Quakerliness.

Good teachers know that we have better results with the methods that use “Peace is the Way and the Way is Peace.” Criticism has its place, but it is not good to forever negate or chastise others. It is better to inspire and uplift—even said?

Alton Earnhart
Porter, Ind.

Speaking to the rascals

Month after month, Scott Simon’s writing on peace, the broad subject, besets Friends from everywhere to respond. The disagreement seems to confirm that peace is the diamond cut to seize the light of the viewer.

So what do I, one reader of the many, think? Well, if my room were full of the many responders to Scott Simon, and if I heard a fracas out in my roadway, I think I’d ask Scott to go see what he might do. Why ask Scott? Because experientially, I sense he might speak to the rascals, might even bring them back for all of us to meet.

Continuing revelation gives me a landing field. Peace is ahead, something with a future sense, along with the evolution of the spirit as well as things physical. Howard Thurman used to say: Christmas is waiting to be born. “Peace be with you” is a saying in future time and in a subjunctive, wishful mode.

Theresa Raymond
Concord, N.H.

Disregarding good work

I read with some concern the letters to the editor regarding Jack Poulson’s article, “Friends in Business” (FJ May). People can disagree about what actions to take in response to what economists tell them, of course. Everybody has an opinion about that. What disturbed me was the confident ignorance of economics.

Friends, economics is a science. It predicts what people will tend to do in certain circumstances. Given enough people, you can count on those effects to happen. Economists disagree on some things, but widely agree on other results—even if those results are not pleasant. It pains me to see Friends disregard the good work of so many people.

For example, economists know that minimum wage laws create unemployment. Current minimum wage laws have very little effect on either wages or unemployment, so they’re not a good example. The Haitian lace industry was destroyed (and the livelihoods of thousands ruined) by application of a 1930s U.S. minimum wage law that doubled the wages of workers there. I’ve heard Friends advocate that we run the same experiment in the United States. How much misery do we need to create to convince us that the economists were right?

Economics doesn’t dictate policy. Economics describes the effects of those policies. If we decide that it’s OK for some unknowable persons to suffer the loss or nonexistence of their jobs so that identifiable others may be paid a livable wage, that is how it shall be. For myself, I call that unfair and unjust.

Russel Nelson
Potsdam, N.Y.

Out of cubical canyons

I wonder what the images of New Yorkers clogging the streets of their city during the regional blackout of 2003, reveal about what kind of people we are—we in the U.S., the standard-bearers of modern Western society. On Thursday, August 14, newscasters lauded their peaceful and even compassionate demeanor. Undoubtedly, many were suburbanites stranded among inner-city natives because their commuter trains were inoperable.

I wonder what motivated them, isolated from quiet, secure, familiar surroundings, cut off from plastic/electronic money, computer screens blank, petroleum pumps silent. That which animated their modern lifestyle, such as automobiles, ATMs, and the Internet, had evaporated like the sudden departure of an ethereal spirit. Instantly, New Yorkers had been left high and dry, and returned to the days before Edison, but without horse, wagon, kerosene lamp, and open window.

As if waking from a dream, they left stifling darkness in unresponsive cubical canyons and walked out into the light of day, blinking. Rubbing shoulders with strangers, the barber, the baker, and the banker began to utilize a most ancient communication; shared language. Bartering for food and water with shopkeepers who struggled to hang on to the cash in their pockets, they shared what they had on hand with a new friend—for-the-day. As night fell and the shadows grew, they lay down on the pavement in unknowing imitation of those much poorer, half a globe away.
Time to build bridges

As a Jewish Quaker and grandson of a Holocaust victim, I was grateful for Stanley Zarowin’s September article on his experiences in Israel/Palestine.

I too am torn between my shame for the behavior of Israel, the country that offered hope and shelter to so many desperate Jews fleeing horrifying persecution, and my frustration with the distinct Palestinian bias I hear so often among activist Friends, and among progressive activists in general.

The cruelty and foolishness of Israel’s policies and actions toward Palestinians, and toward its own Arab citizens, is easy to see and deserving of sharp criticism. But when the subject of Palestine comes up in Quaker discussions, it all too often, the obligatory phrase “While I cannot excuse violence . . .” is followed by a litany of justifications for Palestinian violence, showing how Israel is the bad guy and the Palestinians are the good guys. This does not contribute to peace.

The Palestinian people are victims of ferocious Israeli aggression and oppression—no question. But Jewish fear of Arab aggression is not a product of the Israeli imagination. The aggression was real during civil conflicts under British rule; it was real in the Israeli/Arab wars that followed; and it is real in the stones, bullets and bombs delivered by Palestinians in modern times. Israelis and Palestinians alike have much cause for fear and fury, but fear and fury will not get them out of this mess. As Stanley Zarowin wrote, it is time to build bridges of peace.

James Riembom
Minneapolis, Minn.

A false assumption

The article “Racial Inequality” by Vanessa Julye in the October Journal made me cry. When I lived in Columbus, Ohio, I had several wonderful black friends. I never thought to ask them to meeting—I assumed they would prefer their own churches.

When we lived in Hocking Hills we had a very good friend (black) who considered himself “surrogate” father. Again, we never thought of inviting him to meeting with us, but he sometimes went to church with our neighbors (white) who sponsored him when he got out of prison. The last time I saw him he had a good job in a prison in southern Ohio. He has a social work degree, and sometimes he helped the prison psychologist during the time he was locked up. He also helped others in AA, to which he said he was going for the rest of his life. He helps the friends who sponsored him.

I don’t like being labeled “white”; our skin is anything but white. I think mixed blood produces beautiful people. There aren’t many dark-skinned people where I live now, but I’m inspired by the article by Vanessa Julye to look for opportunities to invite them to meeting with me.

A dear dark-skinned friend who lives in Columbus is looking for a ride to visit me here in the little finger of Michigan. I’m looking for her too. A cousin from near Athens, Ohio, plans to come next summer, and bring her with them, but I’m impatient for her to visit. It’s been more than 23 years since I drove her here—neither she nor I drive this far now.

My deceased husband’s dear surrogate son visited us here several years ago, and maybe he will again when he has worked long enough to earn vacation time. Then I will surely invite him to Friends meeting with me.

Kai and his family have a lot of forgiving to do. Don’t we all I am learning not to assume.

Marion Stowe
Frankfort, Mich.

The most racist practice

Thank you for the October issue, which has brought to our attention the continuing racism and need for diversity among unprogrammed Friends in the United States. Yet there is but one mention in this issue of the most racist practice of North American Friends today: While Quakers and Quaker organizations have been outstanding in their opposition to the U.S. wars in Afghanistan and Iraq, there has been little note nor effort against the greatest wars in the world today—those in Africa. More people have died in the eastern Congo in the last few years than in any other war since the end of World War II. The total number of people who have died in the interrelated conflicts from the Sudan to Angola exceeds the deaths from World War I. African Quakers in Rwanda, Burundi, eastern Congo, and Uganda have been devastated by the conflicts in those countries. I can only attribute this silence, and this passivity to these millions of deaths in these countries destroyed by war, to white Quaker racism.

David Zarmbeka
St. Louis, Mo.

Please speak for us

I am shocked every month by the exclusion of Jesus, and the seeming emphasis on pacifism, pacifism, pacifism. War is murder and a sin, I agree, but so too is abortion murder and a sin. We don’t discuss abortion because abortionists don’t offend us so much. Our lines are not drawn on classic Christian values—the goodness of Jesus vs. the evil of Satan. We draw our line to exclude conservative Christian thought, while we take pride in our liberal righteousness. Thirty million babies have been killed “In Our Name.” Please publish something different. This is the worst abomination this country has ever committed. Please speak for us who fear God’s judgment.

Tom Kroszczaneg
Ketchikan, Alaska
The story of William Penn and his sword is deeply embedded in Quaker mythology; so deeply, it seems, that it must tell us something about how we view ourselves and our relationship to the earliest Friends.

It is, in fact, almost certainly not true, but it continues to be cited in our vocal ministry, in our business meetings, and in print. I believe that the function of this myth is to make early Friends appear to be more like us and, therefore, to relieve us of the need to be more like them.

The Origin of the Myth

George Fox died in 1691 and William Penn in 1718, and this story is not mentioned in any writings of those times. It first appeared in print on pages 42 and 43 of Samuel M. Janney's The Life of William Penn. He cites as his source, "Related to me by J. P. of Montgomery County, Pa., who had it from James Simpson." The relevant section is:

When William Penn was convinced of the principles of Friends, and became a frequent attendant at their meetings, he did not immediately relinquish his gay apparel; it is even said that he wore a sword, as was then customary among men of rank and fashion. Being one day in company with George Fox, he asked his advice concerning it, saying that he might, perhaps, appear singular among Friends, but his sword had once been the means of saving his life without injuring his antagonist, and moreover, that Christ has said, "He that hath no sword, let him sell his garment and buy one." George Fox answered, "I advise thee to wear it as long as thou canst." Not long after this they met again, when William had no sword, and George said to him, "William, where is thy sword?" "Oh!" said he, "I have taken thy advice; I wore it as long as I could."

For an anecdote (as Samuel Janney called it) as compelling as this one to be first printed more than 180 years after it occurred is roughly equivalent to a new and significant story about Abraham Lincoln as a young man to just now be reported—possible, but not likely.

To understand the meaning of this story and how it came to be so widely repeated, we need to examine the three people involved: George Fox, William Penn, and Samuel Janney.

George Fox

George Fox had a clear sense of Truth, Light, and Darkness. He was repeatedly imprisoned, beaten, and had his life threatened for his unwillingness to compromise in even the least thing. George Fox and thousands of other early Friends were persecuted—some even died—for their insistence that they had rediscovered true Christianity and were compelled to renounce the false religion they saw around them. This led them to adopt what they called plain clothes and to use the plain speech. They refused to remove their hats as a sign of submission to their social betters, and they persisted in using "thee" and "thou" when addressing people who expected the more honorific "you"—and these practices were often the occasion for their persecution.

Hats were also at the heart of an incident among early Friends that illustrates George Fox's character. John Perrot was one of the early traveling Quaker ministers who were so important in the rapid spread of the Quaker message throughout Great Britain, Europe, and the British colonies in America. In 1661, John Perrot wrote a letter in which he protested the practice of Quaker men removing their hats when prayers were offered in meeting for worship. He declared his basis for the protest to be direct revelation—one that none of the other leading Friends of the day had shared.

Modern Friends would almost certainly be tolerant of this personal eccentricity. What difference does it make if some people wear their hats during prayers and others don't?

George Fox didn't see things this way. John Perrot's claim was that ultimately each individual is a free agent, dealing directly with God, and bound only by the inspiration that he or she received. This flew in the face of Friends' belief that God's revelations to humanity are consistent—not leading us one way sometimes and another way at others. Rather than advising the "hat men" to wear their hats as long as they could, George Fox and other leading Quakers confronted and labored with them. In the end, nearly all acknowledged their error.

In short, George Fox was a zealot, a man convinced that he had been called by God to gather together a great people who would live lives of absolute faithfulness to the will of God.
William Penn

William Penn was a very young man when he threw his lot in with Friends, but one who was extraordinarily experienced. Born in 1644, he enrolled in Oxford University when he was 15 years old. At 16, he was expelled for his nonconformist (but not yet Quaker) religious beliefs. Hoping that he would learn something of the "real world," his parents sent him to France. At 18, he fought off an assault in the streets of Paris—very likely the incident in which "his sword had once been the means of saving his life without injuring his antagonist." He later reported that this event left him troubled by the possibility that he could have killed another person over an unintended social slight. While in France, he studied theology at Saumur, the leading Huguenot university. Returning to England, he read law at Lincoln's Court in London and, having regained his parents' trust, was sent to Ireland to manage the family's estates. There, he so distinguished himself in helping to quell a rebellion that he was recommended for a military commission. All this before he was 23 years old!

William Penn began consistently to associate with Friends in 1667, the year he was arrested with 18 others in Ireland for attending a Friends meeting. When the mayor of Cork saw how William Penn was dressed, he offered freedom in exchange for a promise (as a gentleman) of good behavior. His dress may have included a sword. If so, he had to relinquish it when he refused the offer and joined the others in prison. According to some sources, he never wore a sword again.

Following his release, he was called back to England by his father, Admiral William Penn. When the Admiral realized that young William had adopted Quaker ways, he asked for only one small compromise on his son's part. This was that William would remove his hat when in the presence of King Charles II, the Duke of York (the king's brother and later King James II), or himself. The younger Penn refused his father's request, was disinherited, and cast out of the house.

William Penn was willing to give up great wealth and influence rather than accommodate his father's one condition.

In this imagined scene in a diorama at Arch Street Meetinghouse in Philadelphia, William Penn tells his father, an admiral in the British Navy, that he can no longer wear a sword. His mother tries to placate the two men.

William Penn's Sword
It seems unlikely that such a person would be willing to compromise the principles of his adopted spiritual family by carrying a sword.

**Samuel Janney**

Samuel McPherson Janney was an impressive figure, born on January 11, 1801, in Loudoun County, Virginia. He was among the more active Quaker abolitionists, working to provide both religious and secular education for black children. On one occasion he faced criminal charges in Virginia for his opinions on slavery. During the Civil War he supported the Union, but he opened his home to wounded soldiers from both armies. After the war, he accepted President Ulysses S. Grant's nomination to serve as a Superintendent of Indian Affairs. He died on April 30, 1880.

In addition, Samuel Janney was a Quaker historian and biographer and, by 19th-century standards, an extraordinarily careful one. Prior to his *Life of William Penn*, the most popular Penn biography had been written by Mason Weems—the same Mason Weems who is well known for inventing the story of the cherry tree had been written by Mason Weems himself. Janney was an ardent researcher and is credited with numerous sources, but not the sword. After the war, he expanded his material and produced a four-volume edition, *The Life of William Penn*, published in 1857. Mason Weems's biography of Penn contained numerous similar inventions (but not the sword). At the time, this was considered a proper way for a writer to convey the essence of a person. Samuel Janney, on the other hand, meticulously researched his material and provided footnotes on his sources. If he included something in a biography, he had reason to believe it to be true.

In addition to his *Life of William Penn*, Samuel Janney published *The Life of George Fox*, a four-volume History of the Religious Society of Friends from its Rise to the Year 1828, and other works. His *History* is particularly notable for its frequent use of quotations from original sources. Significantly, nothing in these works reveals his membership in a Hicksite yearly meeting.

He also traveled extensively among Friends and often sought out opportunities to advocate the reunion of the Orthodox and Hicksite branches. In his *Memoirs*, he notes one example at the 1851 meetings of Genesee Yearly Meeting:

> Just before the close of the Yearly Meeting, Caleb Carmalt, the clerk, addressed the meeting, saying in a feeling and impressive manner concerning the divisions which have taken place among Friends, by which the Society is now divided into two distinct bodies, each of which has been weakened by smaller subdivisions. He showed that the fundamental doctrine of the Society, the immediate operation of the Divine principle in man, is held by both of the two main bodies, and that the testimonies we bear are the same, and he pointed to the necessity of reunion, in order that our influence in promoting the great cause of truth and righteousness may be effectual in the world.

His views were so entirely in accordance with my own, that I felt it my duty to express my concurrence, and to extend the subject further by a more direct reference to our duty in the case, which is to live near the Divine principle in ourselves, to exult in our life and conversation that we are the disciples of Christ, to cherish kind feelings towards those of our brethren who are separated from us, and to embrace every opening to remove the obstructions that prevent a reunion.

In a letter to Caleb Carmalt later that year, he notes that many of the differences between Orthodox and Hicksite Friends may be less significant than members of either sect believe, and he proposes a way to encourage reunion:

> I have thought a series of essays or tracts written in a style to interest general readers, explanatory of our principles, and interspersed with authentic anecdotes and short narratives, would circulate well among Friends and others. They might come our occasionally or periodically, and subscriptions could be obtained to promote their distribution.

Soon after the publication of my *Life of William Penn*, I was led to hope that itscordial reception by the Orthodox Friends and the esteem they manifested for me, would enable me to do something towards promoting a reunion between the two branches of the Society of Friends.

The story of William Penn's sword is an excellent example of the kind of "authentic anecdote" being suggested and may explain why a story with such poor provenance was included in *The Life of William Penn*.

In 1851, it would have been difficult for an outsider to distinguish a Hicksite meeting from an Orthodox one. Their meetings for worship were indistinguishable. They followed the same practices in conducting their business. Both used the plain speech and wore plain clothes (and both were soon to abandon these practices). Their opinions on social issues, such as slavery, women's rights, and war, were virtually identical. The distinctions that are most obvious to people today—programmed worship and pastors—had not yet been introduced. As much as anything, what prevented reunification were painful memories of the separations and the immediate aftermath. In particular, one of the most distressing features of the separations had been the practice of disowning those who affiliated with "the other body."

There is another way in which Hicksite and Orthodox meetings were the same. Neither would have tolerated a member carrying a sword. Disownment would have been swift and sure. But in this story, Samuel Janney shows George Fox accepting just such behavior on William Penn's part. By comparison, the theological differences separating the two branches were insignificant. If the First Friend was tolerant of Penn's sword, couldn't Friends be tolerant of each other's less outrageous beliefs?

But there is even more to this story. In *The Life of William Penn*, Samuel Janney appends an interpretation immediately following Penn's unarmored reappearance:

> This anecdote, derived from reliable tradition, seems to be characteristic of the men and the times. It shows that the primitive Friends preferred that their proselytes should be led by the principle of divine truth in their own minds, rather than follow the opinions of others without sufficient evidence."

Not only, Janney informs his readers, does Fox tolerate Penn's behavior, but it is "characteristic of the men and the times" to expect new converts to "be led by the principle of divine truth in their own minds." This goes straight to the heart of a primary Orthodox critique of Hicksites. As Janney noted in his letter to Caleb Carmalt:

The freedom of thought and expression prevailing among us [Hicksite Friends] has sometimes been attended by the promulgation of views that shock the feelings of pious minds in other churches [i.e., Orthodox Friends]. Some of these liberal views, as they are called, are erroneous; others have truth in them, but so unguardedly expressed as to pass for error with many who might otherwise receive them. I think the views we hold, if properly elucidated, would find an opening in the minds of many, for there is a spirit of inquiry abroad which seems to say: Who shall show us any good?

*Continued on page 34*
Jesus, the man from Nazareth, is the figure George Fox discovered and followed by inspiration.

Many members of the Religious Society of Friends love the ambiguity of the term friend as it shifts between companion and Quaker. That same ambiguity tells us much about Jesus. Many Quakers see the risen Jesus or Christ as George Fox did, as divine friend and companion, the Light that enlightens everyone. At the same time, historical Jesus scholarship, which attempts to recover the human being, Jesus of Nazareth, discloses Jesus embodying Quaker testimonies centuries before Quakerism developed as a movement. This should not be surprising, for Quakerism arose in a Christian context, and its founder, George Fox, was an inspired reader of the Bible, especially the New Testament.

Many Quakers’ favorite gospel is the Gospel according to John. However, most historical Jesus scholars think John’s Gospel does not portray Jesus of Nazareth. Instead, they think it reflects the spiritual experiences of early Christians that they interpreted as encounters with the risen, divine Jesus. Certainly, the early Church was experiential: the first generation of Christians believed they encountered Jesus after his death (Luke 24), spoke in tongues (Acts 2), felt the Holy Spirit rush into their midst like a mighty wind (Acts 2:2), and practiced spiritual healing (Acts 3:1–10; 5:12–16).

They interpreted their experiences according to concepts current in their culture. Because the first Christians were Jewish, they construed their experiences of Jesus after his death as encounters with a resurrected human being. Through the Dead Sea Scrolls, we know many Jews expected the end to come soon, and with it the advent of two Messiahs: a Davidic warrior-king and an Aaronic priest. The warrior Messiah might be a heavenly figure, living with God above the blue vault of the sky, only to descend with bands of warrior angels to end the present age. Paul transformed Jesus into a similar figure, a divine being ascended to heaven, soon to return to end the age (1 Cor. 15). The Gospels, written after Paul’s death, give Jesus a Davidic lineage (Matt. 1:1–17; Luke 1:27), and the Letter to the Hebrews gives him a priestly one (5:1–10), both in accord with Jewish messianic expectations.

Within a generation or two after Jesus’ crucifixion, the nascent Christian movement became predominantly Gentile. Romans considered their emperors human-divine figures, assuming full
This is the same God who sends rain on the unrighteous as well as the righteous and forgives the Prodigal Son.

divinity when they ascended to live with the gods after death. Their divinity made their living sons the sons of Roman gods. Roman Christians replaced their concept of the emperor as son of a Roman god with Jesus, son of the Jewish God. Mark based his passion narrative on the triumphal procession of a Roman emperor who is about to become a god, a motif prefigured in Paul (2 Cor. 2:14).

Greek philosophy spoke of a Logos, a word for a creative force that was less than the high God was, but which created the world according to God’s design. Two centuries before Jesus, the translation of the Hebrew Scriptures into Greek had already introduced this Greek concept into Jewish Scripture, so early Christians, who used the Greek translation as their Bible, easily conceived of the ascended, heavenly Jesus as the Logos.

The early church explained the experiences it interpreted as the risen Jesus with these culturally available concepts: Messiah from the Jews, imperial Son of God from the Romans, and Logos from the Greeks. These were all living concepts in Christian culture, vibrant to express the ineffable spiritual experiences of early Christians. Yet, they do not adequately characterize Jesus as friend, as companion. They are too exalted to be friendly and too far removed from our experience and our culture for us to assimilate them readily.

Indeed, they do not communicate our spiritual experiences, as we wait quietly in meeting, listening inwardly for the word of God to us, looking toward the Light that enlightens us all. At least, they do not encapsulate my experience. I do not believe in a heaven above the blue vault of the sky where God sits enthroned and to which Jesus ascended, or in the world tomorrow with the arrival of angels, or in emperors as divine, or in the Logos. To capture my spiritual experience within my Christian heritage while inhabiting a scientific and technological culture, I find myself turning to the historical Jesus scholars to discover Jesus of Nazareth. These scholars have shown me Jesus the Friend, who may also be our friend.

The historical Jesus scholars think the synoptic Gospels (Matthew, Mark, and Luke), read critically, reveal Jesus of Nazareth. Although these scholars disagree about many things—for the Gospel evidence has many lacunae and is often ambiguous—they all agree on at least five points about the historical Jesus.

First, the scholars agree that Jesus was a Jew and that he grew up in Galilee, where he began his ministry. Jews in the 1st century C.E. were an oppressed minority living under the hegemony of Rome. Moreover, they suffered traumatic divisions among themselves. The contending factions engaged in internecine wars for two centuries. Rebellion against Rome complicated by simultaneous Jewish civil war led to the Roman destruction of Jerusalem almost 40 years after Jesus’ death.

Jesus knew of the antagonism among his contemporaries and condemned it. He said things like, “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, ‘Love your enemies.” (Matt. 5:43–44) In the extant Jewish literature, only the Essenes commanded hatred of enemies. Jesus directed this saying against the Essene faction that preached hatred of enemies and waited in the desert for God’s war to vindicate them and destroy their enemies, both Jewish and Roman.

The Hebrew Scriptures commanded Jews to love their neighbors (Lev. 19:18). When asked who that neighbor might be, Jesus responded with the story of the Good Samaritan (Luke 10:25-37). He was speaking to Judeans who hated Samaritans as religiously schismatic and ethnically impure, while admiring priests and Levites. The story shows the Samaritan favorably while depicting priests and Levites negatively. Jesus sought to decrease enmity among the contending Jewish factions by raising the lowly and defeating the respectable, portraying people as more equal than they were willing to believe.

Second, historical Jesus scholars agree that Jesus was a disciple of John the Baptist, and John baptized people for the remission of sin. John’s behavior was anti-Temple and anti-Torah, for the Torah said to sacrifice in the Temple for the forgiveness of sins (Lev. 5). When Jesus broke away from John’s movement to begin his own, he retained John’s message that for-
Jesus scholars agree that much of Jesus' Judaism's central bank. Sepphorius and Iberius in Galilee, as side the walls of Jerusalem. against family. He rejected his own of his teaching involved overturning against existing power structures. Much angered the Temple authorities to the choice, for his father was a worker in Greco-Roman world and functioned as Judaism's central bank. It represented the power structure of Judaism. Jesus was against existing power structures. Much of his teaching involved overturning them, saying the last will be first, the meek will inherit the earth, and the poor shall banquet while the rich remain outside (Matt. 19:30; 5:5; Luke 14:15-24).

Fourth, Jesus was an itinerant. His homelessness placed him among the poorest of the poor, presumably by choice, for his father was a worker in wood, and the building of the cities of Sephorius and Tiberius in Galilee, as well as the mending of farm implements, would have provided plenty of employment. Moreover, Jesus spoke and acted against family. He rejected his own nuclear family in favor of his disciples (Mark 3:31-35), failed to penalize adultery (John 8:3-11), and did not marry and raise a family himself.

In Jesus' day, family, land, and power were intertwined. Jews organized themselves by tribes of kin. Families owned land, kin inherited land, and land was socially exalted wealth. To be an itinerant was to reject power in all its forms. Jesus' repudiation of it is captured symbolically in the narrative of his temptation in the desert (Matt. 4:1-11). Jesus praised God's power. Yearly, they celebrated God's supremacy as a warrior, leading them safely out of Egypt, drowning the pursuing Egyptian army, and fighting for them as they invaded Canaan and destroyed the population (Exod. 13:17-14:31; Josh.). They also conceived of God as the mighty creator of the universe (Gen. 1).

Yet, Jesus did not draw on such images when talking about God. The historical Jesus scholars agree that much of Jesus' message was about the reign of God here on Earth. Jesus envisioned God's reign as hidden, like yeast in dough or a treasure buried in a field (Matt. 13:33, 44).

Jesus thought that some who encounter God's reign dislike it. He told of vineyard workers, some hired early in the day and some late. The owner pays the first-hired their agreed wage, and then pays the late-hired the same amount (Luke 20:1-16). For Jesus, the bountiful payment of the late-hired was a sign of God's generosity, a munificence the early-hired protested, despite losing nothing by it. This is the same God who sends rain on the unrighteous as well as the righteous (Matt. 5:45) and who forgives the Prodigal Son, much to the conscientious elder brother's consternation (Luke 15:11-32). The same message comes in the parable of the righteous, law-abiding Pharisee praying in the Temple who congratulates himself while condemning a repentant sinner. Jesus commended the sinner (Luke 18:9-14).

Apparently, Jesus knew Jews from various factions who were certain their faction knew the truth and kept God's laws correctly and were also convinced God condemned the other factions. The Dead Sea Scrolls show this attitude swarming through the Essene community. The Essenes would have found the idea that God sends rain on the unrighteous or forgives the Prodigal Repugnant. They did not worship a God who was generous to enemies, but a powerful, punitive one, generous only to themselves.

Jesus condemned this outlook in the figures of the elder brother, the first-hired, and the righteous Pharisee. Jesus saw God as hidden, not coming with great signs; as generous, not vindictive; as bountiful, a giver of banquets. God, Jesus said, is a gentle and generous parent, not a warrior—a lover of enemies, not a slayer. God uses divine power to uplift, to give, to forgive, and to heal. Jewish factionalism led to a self-righteousness and vindictiveness Jesus condemned. Or, perhaps, self-righteousness and vindictiveness led to a factionalism that Jesus condemned. We, Jesus suggested, should imitate God as Jesus did.

So, a gap opens between the historical Jesus of Nazareth and the interpretation of the risen Jesus the early church fostered, which rested on cultural icons of the age—Messiah, imperial Son of God, and Logos. Messiah, imperial Son, and Logos were cultural concepts, living concepts in Jesus' day, but now no longer alive for us, partly because earthly, regal courts and their heavenly counterparts vanished from our culture long ago, and partly because the concepts do not capture Jesus as friend, as companion.

In contrast, the historical Jesus is a Friend, living in ways that, centuries later, became Quaker testimonies. This Jesus, the man from Nazareth, is the figure George Fox discovered and followed by inspiration, without needing the techniques of modern biblical scholarship to find him.

The central Quaker testimony, from which others follow, is that all people have that of God in them. Jesus' way of saying this was to proclaim that God sends rain on the unrighteous as well as the righteous—there are no elect in God's eyes; all are favored. Jesus declared God in all people, not merely the rich, when he spoke of the rich man going to hell and beholding in heaven the poor man who once begged for a scrap, sickly and in vain, at the rich man's gate (Luke 16:19-31). The parable is about the psychological and literal gate/chasm the rich erect against the poor, not about life after death. In telling it, Jesus appealed to the divine compassion he believed his rich hearers possessed, stirring it so they might tear down the gate/chasm and help the poor. He showed all people have a spark of the Divine when he told of the hated Samaritan acting as neighbor to a Judean. Jesus even praised a Roman soldier for his faith (Luke 7:9). He, too, had that of God in him.

Another Quaker testimony is simplicity. In having few possessions and no permanent home, in leaving his family, and in his speaking style, Jesus lived out this testimony; too. Indeed, the simple sayings and parables recorded in the synoptic Gospels, so different from the lengthy discourses in John, serve as a main clue for the historical Jesus scholars that the synoptics capture the historical Jesus better than John does, for short sayings and pithy parables come from oral culture, Jesus' culture. The long discourses John places on Jesus' lips are literary and stem from literate strata of society, unlike Jesus' circle.

Speaking truth is a third Quaker testimony, probably the one for which Jesus died. He angered the Temple authorities when his words and actions pronounced sacrifice unnecessary. He angered the rich,

Continued on page 35
"Peace is not merely a distant goal that we seek, but the means by which we arrive at that goal." — Rev. Martin Luther King Jr.

A Report from a Parallel Universe

by John H. Darnell

John H. Darnell is a member of Frederick (Md.) Meeting and of the Board of Trustees of FRIENDS JOURNAL. He currently serves as Energy and Environment Projects Coordinator for Congressman Roscoe Bartlett of Maryland. Some of the concepts in this article are referred to in "Reel Violence vs. Real Violence," by Arthur Kanegis (FJ Oct. 15, 1986).

It was a busy day for the claims adjusters, adjudicators, and mediators at the International Security Fund Commission offices in Jerusalem. Like most of the staff in the Jerusalem office, Shimon and Taysir had been recruited and trained locally to serve in all three capacities as needed.

Shimon liked the claims adjustment cases the best: they were generally straightforward, like no-fault insurance cases. The difference was that Security coverage (see glossary, p. 16) begins at the point conventional insurance usually
ends in case of war. Processing claims of damage to property, as well as for partial or complete disability and loss of life, is fairly routine as long as they are sufficiently well documented. He was normally able to handle about a dozen cases on a given day unless, like today, he had to make a site inspection to evaluate a claim. Though it did provide a break in his routine, the trip to Ramallah and back had cost him a day and even then the case had not been fully resolved.

He had gone to verify structural damage to a school struck by an Israeli Army missile fired at the Palestinian Authority police station next door. The damage, though not obvious, was extensive and likely to exceed the standard $50,000 compensation. He pointed out to school officials that they could apply for a grant from the Palestinian share of the Peace Incentive Fund (see glossary, p. 16) to obtain money to build a new school. Alternatively, if they accepted the Securance compensation award, they would have to wait until repairs were completed to be reimbursed fully for actual costs in excess of $50,000.

Taysir enjoyed mediation more than adjudication. The latter was much like the traditional practice of sulha, in which an arbitrator hears from all parties before imposing a settlement, using monetary or property transactions to substitute for physical retribution. But Taysir was uncomfortable having to make arbitrary decisions that might be contested later. He much preferred to serve as a facilitator at a “community conference,” a form of mediation well suited for multiple parties and across ethnic divides, which has been adopted from a traditional Maori practice to be virtually culture-independent. The only explicit ground rule is that all participants agree to stay until “it is done.” This allowed multiple affected parties to work out what they could agree to among themselves. He was often dismayed at how messy the process could be, but miraculously—almost invariably—agreements were reached that everyone could live with. With an average load of only two cases a day and a lot of hours of preparation, it might seem to be an inefficient process, but the 95-percent level of participant satisfaction, ownership of the outcome, and the community building that resulted made the investment of effort very much worth it.

Just six short months had passed since Shimon and Taysir had been recruited to open the Jerusalem office and already the claims from both sides of the conflict had grown from a trickle to a torrent, with waiting lists now in the thousands. Similar results were being reported wherever ISFC offices had been opened: Northern Ireland, Kashmir, Kosovo, and Sri Lanka had also been selected as hot spots for trials of Securance.

At the outset, the Jerusalem office focused on distributions from the Peace Incentive Funds to compensate for losses due to events during 2002. One of Shimon and Taysir’s first tasks had been to help set up a community conference with representatives from all communities affected to establish rates of compensation.

Through this process, the parties had agreed upon a standard compensation for loss of life of $1 million to be paid over 30 years, or $100,000 cash. The compensation amounts agreed to would apply to current and future losses. Compensation for losses in prior years would be diminished 10 percent for every year since the occurrence. By a similar process, parties to other conflicts were able to arrive at comparable though somewhat different terms.

To be eligible for a full compensation award, it was decided that at least one member of a family that had suffered a loss would be required to be trained as an International Peace Corps volunteer (see glossary, p. 16) and to serve as an active or reserve IPC volunteer. Since such service represents a purely constructive purpose, active volunteers would qualify to receive stipends during their service from their side’s share of the Peace Incentive Fund.

A controversial point turned out to be compensation for loss of life and disabilities due to participation in combat. In the end it was decided that families of combatants could seek compensation at 50 percent of the noncombatant rate, to be drawn equally from the PIFs of both sides. In order not to reward suicide, compensation for it was limited to 10 percent of the noncombatant rate.

Property losses were to be compensated at $50,000 or actual value, whichever was greater, with awards for past losses reduced by 50 percent for each decade since the loss.

A key peace incentive derives from the fact that compensation awards in a given year are deducted from the PIF of the other party to the conflict, thus diminishing the amount of money available to that side for grants in aid for purely constructive, nonmilitary, purposes. This includes a proportionate reduction in funds already awarded for approved projects. The effect of this penalty has been virtually to eliminate retaliatory actions by both sides.

For example, Israeli citizens had begun to protest military reprisals, confiscation of property for new settlements, and even arms purchases, recognizing that these jeopardized funding of the massive new desalination project, scholarships, low interest loans, and housing projects for evacuated settlers.

Likewise, the share of the PIF designated for exclusively Palestinian projects was being cut to cover compensation for losses due to suicide bombings. Palestinian citizens quickly turned to organizations that had been promoting terrorism, holding them financially responsible for the reductions in funds available for their housing projects, schools, and scholarships, and pointing out that these same organizations were also jeopardizing funds for which they themselves are eligible, to be used for projects of purely constructive nature.

Only joint projects such as the Cooperative Water Administration and the recent Shared Highway Access Project are not subject to such funding cuts.

After a long, hectic day, Shimon and Taysir relaxed in a café near their office.
and reflected on how surprisingly easy it had been to establish the ISFC. As a global nongovernmental organization it had arisen independently of, but in coordination with, the UN. Members representing virtually all nations had been nominated over the Internet and chosen by popular election. The organization got its start by citizens' direct contributions to a startup fund, initially led by a titling movement of the Historic Peace Churches, who challenged others to contribute one-tenth of the amount of their taxes that currently support their nation's military forces.

As envisioned by its founders, the ISFC has the potential to render conventional military forces unnecessary. Through a variety of mechanisms, the probability of armed conflicts is being reduced to nearly zero, at a fraction of the cost of conventional security measures.

As Shimon and Taysir viewed the crowds bustling past the café, Shimon remarked, “Who could have believed, just a few months ago, that such a scene would be possible?"

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**Glossary**

**Securance**
This is a no-fault global security insurance package administered by the International Securance Fund Commission (ISFC). The Fund compensates for property and casualty losses in the event of war that are not covered by ordinary insurance. In order to assure an affordable premium, an insured party must adopt recommended policies and practices that minimize risk of violence and war. Analogous to the way fire insurance rates are adjusted for compliance with fire codes that encourage the use of fire-resistant materials, safety devices, training, etc., Securance assessments are adjusted as follows:

1) The participating nation's base assessment is an amount proportional to its current per capita military expenditures.

2) Credits, resulting in lower premiums, are awarded based on risk/benefit indexes resulting from an evaluation of national policies and conditions:
   a) Low risk assessments result from low levels of unemployment, income disparity, poverty, illiteracy, crime, prison populations and executions, and weapons manufacture and ownership; and from high levels of healthcare and electoral participation in democratic decision-making.
   b) Further, credits are earned for training of civilians for nonviolent defense as well as for citizen participation in an International Peace Corps (see below).
   c) Nations whose leaders comply with ISFC policy guidelines for exemplary governance and foreign affairs, in combination with the above, credits, receive the maximum discount.
   d) Any nation that can achieve participant status and eligibility for prorated Securance benefits/coverage if sufficient direct voluntary contributions are received from that nation's citizens.

**Peace Incentive Fund (PIF)**
Also administered by the ISFC, this is a special pool of funds designated for use in hot spots, where violence has been recurring, is imminent, or is currently ongoing. Any self-identified community that is party to a conflict within such a region can have exclusive access to a share of such funds, proportionate to its numbers, for constructive purposes. Compensation for property and casualty losses follows the general Securance formula, except that awards are drawn from the PIF of whichever community is responsible for the act of aggression or retaliation, diminishing their pool of funds for constructive projects in a given year, including those already awarded. IPC training (see below) is also required for eligibility to receive compensation.

**International Peace Corps (IPC)**
Its volunteers, in addition to serving in community self-help and public works projects, assist in providing humanitarian relief and rebuilding in the aftermath of destructive conflicts. Further, in situations where violence seems imminent, rather than withdrawing, IPC volunteers are trained to provide a nonthreatening, calming presence and help divert potentially destructive energies toward more constructive outcomes. They model and provide training for trauma healing, nonviolent conflict transformation, countering bullies, and coercion resistance. IPC volunteers are gradually replacing armed peacekeepers. They are prepared to place themselves in harm's way and intervene in potentially violent situations without resorting to violent or coercive means, following models developed by Peace Brigades International, Peace Teams, and the International Nonviolent Peaceforce.

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**Is This for Real?**

The fictional account above describes what I believe is truly possible, based on actual though little-publicized precedents. I have tried to present it in a way that would allow readers to set aside skepticism. This was originally drafted in the aftermath of 9/11/01, and since then, the Israeli/Palestinian conflict has seriously deteriorated. This may make this alternate reality seem even more remote though surely no less needed.
There is a largely invisible history of courageous and exemplary actions that have averted violence and transformed conflicts into opportunities for constructive change.

Have We No Choice but to Fight?

Much of what we perceive as possible is based on a somewhat limited and distorted sample of life simulated in the entertainment media, where the truth is adjusted in the interest of drama. Indeed, it is dismaying to see the degree to which the movie cliché is accepted, that sometimes we have no choice but to fight.

What is true is that we must ultimately be prepared to suffer, and even die, in the struggle for what is right, while refraining from threatening or intentionally harming others. The scenario is intended to dramatize a few of the myriad alternatives and choices, many yet to be imagined, which could be described as “not fighting.” Not fighting can include doing nothing, when appropriate. To believe that we have no choice is, as Albert Einstein said, a failure of imagination.

There is a long and largely invisible history of examples of courageous and exemplary actions, which have averted violence and transformed conflicts into opportunities for constructive change. Many people are unaware of the wealth of examples of “not fighting” to be found in this invisible history. In the perspective of conventional history, when violence or wars are successfully averted, nothing happened. Though there are many examples of courageous, creative, nonthreatening initiatives that changed the course of history, stories like those of Mohandas Gandhi and Martin Luther King Jr. are commonly dismissed as unique circumstances or flukes. Such examples are far more common than one might think.

Among many of which I am aware are: the Maori peace feast, which halted British efforts of what today would be called “ethnic cleansing” in New Zealand; the successful protest demonstration at S.S. headquarters in Nazi Germany by wives of interned Jewish men, who were subsequently released; the successful frustration of German occupation forces in Denmark by unarmed citizens, in which the Jewish population escaped to Sweden; Peace Brigades International’s successful accompaniment of returning refugees in Guatemala from 1993 to 1997; and Ibrahim Rugova’s effective Gandhian resistance to Serbian domination of Kosovo between 1990 and 1997.

Here are two more incidents: Recently, in the West Bank town of Hebron, where a Jewish fanatic had massacred Palestinians at prayer in a mosque, the mosque was closed and a group of Palestinians planned a march to it. The mosque to hold their prayers outside. Members of the Christian Peacemaker Team (composed of Brethren, Mennonites, and Quakers) in Hebron learned of the planned protest and realized that Israeli soldiers would try to stop it. Four or five CPT members arrived just as the soldiers were taking aim at the demonstrators. They ran up to the soldiers, getting in the way and saying “Stop—don’t shoot!” They engaged the soldiers in debate long enough to allow the worshipers to finish their prayers and depart without incident.

In the second example, when the United States was experiencing agricultural surpluses in the early 1950s, the American Friends Service Committee initiated a campaign to call attention to a terrible famine in China by mailing small sacks of potatoes with a note attached: “If thine enemy hungereth, feed him” (Prov. 25:21). At that time tensions were high over threatened attacks by the Mainland Chinese on islands in the straits of Formosa. President Dwight Eisenhower was meeting with the Joint Chiefs of Staff to decide whether or not to strike China with atomic bombs. The President sent an aide to find out how many sacks of potatoes had arrived, who returned to report that they had received 40,000. Dwight Eisenhower is reported to have said: “If 40,000 Americans think we should be feeding the Chinese, what are we doing thinking about bombing them?” As history silently records, the bombing did not happen.

Friends Journal December 2003
I am a Christian, and therefore I am a pacifist.

For the first 300 years following the resurrection of Jesus, that would have been a redundant statement: it was understood that all Christians were pacifists. We know that some Christians even allowed themselves to be killed rather than join the Roman army. But that sort of belief is very rare today, and those who share it are often made to feel that their pacifism is an aberration or problem rather than an integral part of Christian faith. So allow me to explain myself.

Becoming a Christian is not an intellectual declaration, but a transformational experience. In that transformation Christ breaks the shell and the bonds of our old life, and gives us each a new life, with a new spirit and a new heart—a new desire to do God’s will and a new strength to do it.

I share in the historical experience of members of the Religious Society of Friends that as that transformation progresses, one discovers the guidance and companionship of Christ within. Christ’s “Behold, I am with you always” (Matt. 28:20) has become literally true. When we examine ourselves in this new life, we discover that among many other blessings, we are now living in that life and power that takes away the occasion of war—all the reasons and excuses for fighting other human beings have fallen away.

As a Christian, there are at least four reasons why, to borrow the words from the Declaration to Charles II of 1660, I “utterly deny” all wars and preparation for war and fighting with outward weapons. The first reason involves lust—we usually
think of lust as involving intense sexual cravings, but when the Epistle of James tells us that wars come from the lusts (James 4:1), a broader meaning is intended. Lust is intense desire for those things that I do not have and which it would be wrong for me to possess. As a Christian I've been redeemed from my bondage to the lusts, in all their forms. The freedom Christ gives me from the covetousness of my old life frees me from the urge to fight to fulfill those desires. There is no longer an occasion, or reason, for me to make war.

The second reason is an explicit command—Christ my King has by command and example disarmed me. Peter attempted to defend Christ by violence, cutting off the ear of the servant of the high priest. What better justification could there be for fighting: the defense of the perfectly innocent and defenseless against a violent enemy with evil intent? But Christ said to Peter, "Put your sword back in its place, for all who draw the sword will die by the sword" (Matt. 26:52). When Christ disarmed Peter he disarmed all Christians.

The third reason is that war is counterproductive—as a Christian I yearn and work for the coming of the Kingdom of God, but the Kingdom will come not by might or the power of the outward sword, but by the spirit of God (Zech. 4:6). I can't hurry the kingdom by waging war. It is impossible to "fight for peace." The cessation of outward fighting at the end of any war already always contains the seeds of the next war.

The fourth reason is transformation—as a Christian it is no longer my aim to replace one earthly government with another, but to speed the day when all the kingdoms of this world become the kingdoms of God (Rev. 11:15). My task as a Christian in this regard is to examine my life continually and to remove the seeds of war and injustice wherever I find them. The most and best I can do to bring about the Kingdom of God is to live as if it were already here. I may be called to witness to others, but never to force them to change. "Regime change" is an unchristian concept.

Friends will recognize these arguments as part of the Declaration of 1660, with which I am in close agreement. But my Christian pacifism goes even beyond that famous Quaker statement.

A key vision for God's Kingdom is the biblical Jubilee—where everybody has enough and nobody has too much; where debts are forgiven and people are restored to their ancestral lands. Jubilee was a periodic redistribution of wealth, to prevent some people from staying wealthy at the expense of others.

When we accumulate an unfair portion of the world's wealth while so many others are poor, ill, hungry, and without resources or opportunity to improve themselves, we deny the vision of Jubilee and refuse to live into the Kingdom of God, which is now coming into being on Earth. We become gluttons.

When we go to war to protect our wealth, our standard of living, or our physical belongings, we deny Christ. We deny the redeeming and renewing power of Christ to give us a new spirit and a new life where outward wealth is irrelevant.

When we take up arms against our enemies we disobey the clear command of Christ and become lawbreakers ourselves. When we depend on our national military force to protect us rather than placing our faith in God, we become idolators.

The first great commandment is to love God totally. Therefore my first loyalty is to God, not to my country. Christ calls us to love our enemies, to pray for them, and to do good to them. I cannot do these things and also take up arms against them.

The second great commandment is to love our neighbor. Therefore my second loyalty is to my neighbor, helping those who need help as the Good Samaritan did.

My third loyalty, then, can be to my country—but no higher than third. We are told to render unto Caesar what is Caesar's and unto God what is God's. But like Dorothy Day, I find that after I render unto God what is God's, there is nothing left for Caesar.

Is this a risky position to take in life—to place all my trust in an unseen God, rather than military defenses I can see and touch? Of course it is—but that is the nature of faith.
Many Friends, we say that we do not observe outward sacraments because all of life is sacramental. Recently, I felt the Spirit challenging me: Do I live a fully sacramental life, or is this merely a doctrine to which I subscribe? Accepting this challenge, I asked myself where the seven traditional Catholic sacraments can be found in my daily life. In searching for the sacraments, I have found my ordinary life to be sacred indeed.

Each day I have the opportunity for a new baptism. I can turn myself to God anew; I am beginning with God again. As I wake and greet the sun, I say with the Psalmist, “The heavens are telling the glory of God” (Ps. 19:1). The sun’s light washes over me and reminds me of God’s Light within me. Each day is the opportunity to lay down my heavy burdens (Matt. 11:28), to put aside all regrets for my past, and to begin again. I can be immersed in God’s living water and be present with God in this day.

As he rose from the baptismal water of the river Jordan, the heavens opened to Jesus, and he saw the Spirit of God descending like a dove to alight on him. A voice from heaven said, “This is my Son, my beloved, with whom I am well pleased” (Matt. 3:16–17). Thus was Jesus confirmed. I also receive the sacrament of confirmation out of my baptism. As I turn myself to God to begin anew with God each day, God confirms me. I am God’s beloved, worthy of God’s love just as I am.

When the busyness of the day draws me away from God, I have the opportunity to recognize this without feeling guilty or berating myself. This is my confession: to recognize and articulate what draws me away from God. Then I can turn back to God; that is, I can repent. To confess and repent is to hold up to the Light everything that draws me away from God. I invite God into each place in me. As I offer my inner darkness to God’s Light, I open myself for the Spirit to work within and to transform me and mold me according to God’s will. I say with the Psalmist:

> For it was you who formed my inward parts; you knit me together in my mother’s womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works, that I know very well. My frame was not hidden from you when I was being made in secret, intricately woven in the depths of the earth (Ps. 139:13–15).

When I eat, I have the opportunity to recognize the interdependence of all of creation. Food comes to my table because God works through creation. Thus, the Psalmist prayed, “God causes grass to grow for the cattle, and plants for people to cultivate, to bring forth food from the earth, and wine to gladden the human heart, oil to make the face shine, and bread to strengthen the human heart” (Ps. 104:14–15, adapted). The essential act of eating is the sacrament of communion with all creation.

As he ate his last meal, Jesus instructed his disciples to eat “in remembrance of me” (Luke 22:19). How can I eat in remembrance of Jesus? Do I do this by—being present, being mindful of Jesus, and accepting this act of eating as the sacrament of communion of eating at God’s table?

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Discovering the Sacraments

by Elizabeth F. Meyer

I thank you, O God, for my ordinary daily life.
Each day is your sacred gift.
Baptize me each morning as I turn to you anew;
and confirm me as yours.
Search out my inner darkness and help me turn to the Light;
let me feast at your table each day.
Thank you for that special human love between family and friends.
What a joy to give and to receive it!
Ordain me into your service that I may discern and follow your leading,
and prepare me for the final journey.

Amen.

December 2003 Friends Journal
Testament: For One More War

In a despairing time, try to use necessary words. Refuse the immense incomprehensible images of terror, and while you can, answer the quiet of your own heart that has somehow gone on steadily beating through so many wars.

Be thankful that you do not know how to speak the new physics, the new chemistry, and cannot tell the absolute truth of agony, the screams that may one day be ours. They could multiply, if that’s what it takes, until we hear and repent, do justice, forgive each other. Until we find the courage to change.

But because you have been given many years and are a poet who remembers much, much will be required: that you not forget the dying soldier’s hand reaching after a butterfly in No Man’s Land, that you say although phosgene smells like pear trees in bloom, it is deadly, and mustard gas burning lungs and eyes and skin is nothing like the yellow flowers that take your breath away in California fields.

Describe if you can, the up-ended skeletons of ships you saw in 1948 in the harbor of Bremen. Tell about clearing rubble with shovels and carts and wheelbarrows, making a playground with students from many countries, the flying brick that sent you to a hospital with no supplies.

Tell about your friend, a medic on his way to Vietnam, how he sat at your kitchen table polishing his boots and belt buckle, and when he left, left you the box of brownies from his mother. Say when he was wounded and came back, he did not talk.

You could mention Hiroshima, Babi Yar, cemeteries in other countries, the DP barracks and orphanages you visited, stories exchanged with enemies, museums dedicated to history and atrocity. You could open the floodgates.

And after telling, after trying to speak for the dead and the walking wounded, the mourner’s bench with faces you know and voices you remember, then, if you make poems, say nothing pretentious or solemn. Be honest and angry. Be clear of lies.

But because you are alive and are for the moment safe and able to speak, do what you can with letters and messages, with marches and stories and prayers. Take time to listen to the unknown bird in the cedar you bow to each morning. Attend to the sounds of water, the playful voices of children, the questions in their eyes.

Remember to say that the scarlet poppies nevertheless returned to the ravaged fields, and sunlight and rain entered the broken houses. Find words simple as air and hope, nourishing as good bread, green coming slowly back after fire.

—Jeanne Lohmann

Jeanne Lohmann is a member of Olympia (Wash.) Meeting.
The House of Lamps
by Phil Irwin

THE ONE TRUE LIGHT

The lamps are different, but the Light is the same; it comes from Beyond.

If thou keep looking at the lamp, thou art lost; for thence arises the appearance of number and plurality.

Fix thy gaze upon the Light, and thou art delivered from the dualism inherent in the finite body.

O thou who art the kernel of Existence, the disagreement between Moslem, Zoroastrian, and Jew depends on the standpoint.

—Rumi, Sufi mystic and poet

Imagine walking into the showroom of a large lighting store. You are looking for that special lamp, the one just right for your desk. A great diversity of styles, colors, and shapes awaits you, all crying out for your attention. As you wander about, you see some you like. Others you don't, for they do not fit your style. Some quite frankly are the ugliest lamps you have ever seen, and you wonder who in their right mind would buy such a thing.

As you narrow in on the lamps you like the most, the power goes out. You hear the thunderclap from the storm that has kicked up outside. The sudden darkness startles you. An instant later, the power is restored and all the lamps turn back on, flooding the room with light. As your eyes adjust to the sudden brightness, the lamps and the light flicker in and out. In that magical moment, before thought takes over from intuition, you see the lamps with fresh, new eyes. You somehow know that the lamps are different, but the light is the same.

Phil Irwin is a member of Gwynedd (Pa.) Meeting and a former head of Olney Friends School.
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Imagine, now, walking over the face of the Earth, from nation to nation, continent to continent. A great diversity of people awaits you. On your walkabout, you see the great variety of God's creation—people with different faces, colors, shapes, and sizes; architectural form as church, mosque, synagogue, temple, or home; ideas, beliefs, and religions, new and old. Some are more pleasing, and you find yourself drawn to certain people and ideas. Others, like the ugly lamp, are so unappealing you wonder how anyone could live like that, believe that, imagine God as that.

Lamps . . . human beings . . . outer form . . . inner Light.

Bubbling up from the depths of your being come the words, “Dear God, help us know that we shall rise or fall together as we recognize this inner Light . . . or not. May we know that the lamps are different, but the light is the same.”

In him was life, and the life was the light of men.
And the light shineth in darkness; and the darkness comprehended it not ...
That was the true Light, which lighteth every man that cometh into the world. (John 1:4–5,9)
Reports and Epistles

Epistle of the Fellowship of Friends of African Descent

August 10, 2003
To Friends everywhere:

Under the theme “Nurturing the Spirit within Us,” members and attenders of the Fellowship of Friends of African Descent and their families gathered at Morehouse College in Atlanta, Georgia, Eighth Month, 7–10, 2003. This is our seventh Gathering since 1990, when we began meeting as the Fellowship; and the beginning of meeting annually, following a decade of biennial gatherings.

We numbered 54 participants, including 48 adults and 6 youth, representing 8 yearly meetings and associations, from 19 meetings, some as far away as California, Minnesota, and New York, including two participants from Britain Yearly Meeting.

Our activities in Atlanta were rich and nourishing to the spirit, with morning devotions opening each day. Worship experiences included both programmed and unprogrammed sessions. During unprogrammed worship, Friends were moved to speak and sing out of the silence as led by the Spirit, many in praise of the blessing for this opportunity together. Programmed worship emphasized the theme “Nurturing the Spirit” with the scriptural reference “to stir up the gift of God which is in thee.” (2 Tim. 1:6)

In meeting for business, Friends were inspired by reports of expanded use of the website, and e-mail connecting members globally. We were moved to give more visibility to the work and activities of issues affecting our membership, particularly our youth. Many references were made to American Friends Service Committee programs and how we might support them. We approved a minute that reaffirmed our support and nurture of our same-gender-loving brothers and sisters, and join with them against homophobia and violent acts in all forms.

In light of the continuing and often escalating violence and repression against the gay and lesbian communities, the Fellowship of Friends of African Descent feels it is timely to minster our support and affirmation of the same-gender-loving brothers and sisters who are among us. Their presence, insight, and experience are precious gifts to our community as we unite to end the scourges of violence, gender oppression, and homophobia in the world.

In a challenging and provocative session, AFSC representatives presented a range of their program areas:
- Southeast Regional Office: Valerie Barlow, regional director; described in broad terms the ongoing work of the region; Tejan Muata gave background and context for new program work undertaken through the new three-year Africa initiative;
- Phillip Spencer-Linzie, director of the Criminal Justice Office in New Jersey, called for a redeﬁnition of crime and called on society to address root causes;
- Darryl Jordan, Third World Coalition director, gave a detailed overview of the work and mission of the coalition, and sought the Fellowship’s cooperation and commitment to this work.

Earlier sessions on racism and on Spirit-led leadership reinforced the call to our being involved in the work Friends are called to do. In that spirit, two of our own reported movingly of their work:
- Vanessa Julye offered slices of her learnings as she continues her research on the book she is co-authoring with Donna McDaniel, Fit for Freedom, Not for Friendship. The book explores the relationship between the Religious Society of Friends and African Americans.
- Gloria Thompson’s presentation of Manhattan (N.Y.) Meeting’s workcamps in Kenya invited our attention and involvement.

The Fellowship pilgrimage to the Martin Luther King Jr. historic sites and memorial served as inspirational witness of the U.S. civil rights struggle and reaﬃrmation of our testimonies of peace and nonviolence.

We were treated to a vibrant cultural program of rap, dance, and African drumming, presented by Youth Against AIDS Unite, a project of AFSC’s Southeastern Regional Office.

Our closing meeting was spent at Atlanta Meeting, a strongly diverse meeting, part of Southern Appalachian Yearly Meeting and Association, and included unprogrammed worship and a potluck luncheon, generously provided by the meeting.

Throughout our time together, Friends felt uplifted by the enthusiastic and wide participation of members and drew upon each others’ energy and passion, and on the vibrant Spirit present. The Fellowship looks forward to returning to Atlanta for its 8th Gathering in 2004, and to planning to gather in Africa in 2005.

—Deborah Saunders, clerk

2004

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BENJAMIN

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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!

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FRIENDS JOURNAL December 2003
Reaching out to Prisoners

by Sally Rickerman

To introduce the Quaker Spiritual Friends program of the Advancement and Outreach Committee of Friends General Conference to the larger Quaker community, here is a letter that I sent to a Quaker lifer who wanted to know why it had taken seven years to have a Spiritual Friend assigned to him.

Dear Friend,

You asked why it took seven years. As a Quaker you ought to know that it takes Quakers forever to do the seemingly simplest of tasks! To wit, over the previous ten years I have been the sole responder to all those who answered ads about Quakerism that FGC had placed in national magazines including an offer of free pamphlets and other information about Friends to those inquiring. As I responded to more and more inquiries I noticed that the responders included a goodly number of prisoners. This observation led me to make the assumption that some of these requests arose from genuine interest in, and curiosity about, Quakerism—which was the purpose of the ads. But, based on the tone of some of the other letters, I made an additional assumption that some writers were terribly lonely and sought contact with someone outside the prison who would have a different perspective than those they were living with on a daily basis. The ad we ran said:

Are you a Friend (Quaker) without knowing it? Do you seek a religion encouraging a direct spiritual and mystical relationship with the Divine, compatible with science, and accepting continuing revelation? Are you concerned with peace, justice, reconciliation, environment? And with education, and respect for diversity? Write for free booklet to: [etc.]

Another factor that stimulated my growing awareness and developing concern was that some of us were trying to establish a regular meeting for worship at a nearby county jail. The jail was not cooperative, and when we tried to get local Friends to attend and support the meeting for worship, many felt that they could not participate. These Friends feared they would be at personal risk, since they lived near the prison which served inmates who were from nearby communities. That someone might look up the meeting-visiters after release and do them harm seemed such a possibility to the residents of a Quaker retirement home that none joined us on our regular Friday evening worship.

When these two problems became obvious—the needs of prisoners and the hesitations of outsiders—I sought viable paths to address my original concern. At first on a one-on-one basis, I tried to interest other Friends, especially older ones, who might not have the energy, desire, or even inclination to do personal prison visitation but who might wish to reach out to inmates. It seemed that I could develop a program that would permit them to write from a “secured address.” This approach and implementation process took considerable time. It involved talking to many Friends on an informal basis and trying to arouse their interest and ideas on how to implement such a program for which I saw both tremendous need and opportunities. It could be helpful for those who wished to do something but felt unable to participate in existing programs and reach out to those who were crying for contact. Finally I found a Friend willing to put
time and thought into implementing a program. He had been supported as a released Friend to work in the county prison and said he would help. We then were able to proceed to get both backing and financial support.

This was done by going to the Advancement and Outreach Committee of Friends General Conference (on which I serve) and asking them to be the clearinghouse and "safe" address for the correspondents. Once approved by A&O, Quaker Spiritual Friends could go to a Quaker funding source and receive money so that the expenses of the program would not come out of A&O's limited budget. As a result of this footwork, the Quaker Spiritual Friends became an official program of A&O and FGC.

To make the program known, we advertised both within FGC and to all Friends through FRIENDS JOURNAL. Contacts were made with 48 Quaker retirement homes across the country. Those Friends who have participated have found this new relationship through correspondence to be rewarding and the prisoners have expressed enthusiasm. One prisoner expressed amazement and appreciation to his correspondent who he said "was the only person from 'outside' who remembered his birthday."

The final part of this long tale is that, as the chief mail receiver for Quaker Universalist Fellowship, I did indeed receive your letter seven years ago. Your plea for a Quaker correspondent stimulated me even more to continue to log on and try to make this program a functioning reality! My hope is that this answer to your bewilderment might result in new awareness of and interest in Quaker Spiritual Friends. Through the prison grapevines, the inmates have spread the word of our program and its benefits. This success has given us the names of some 30 or so new prisoner requests. These requests have been vetted, and we hope to be able to assign Spiritual Friends soon!

In Friendship,
Sally

Friends General Conference Advancement and Outreach Committee offers a description of the Quaker Spiritual Friends Program and the opportunity for Quaker volunteering. To request the free pamphlet Quaker Spiritual Friends for Prisoners for yourself, or several to share with your meeting, write to FGC, 1216 Arch St., 2B, Philadelphia, PA 19107.
Did you miss the special issue, “Friends and Prisons”? 

The "Friends and Prisons" issue of October 2002 offers a compelling look at prison through the eyes of prisoners and those who care deeply about them. We have printed additional copies of this issue for those who are involved in prison service work and those who wish to learn more about this concern. Order additional copies now.

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FRIENDS JOURNAL

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- Yoga as Body Prayer for Heart and Soul: A Retreat for the New Year with Valerie Brown (Inder Kaur)
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Young Friends

Callings
by Emily Holzer

While I have only spoken out of the silence once, I have felt urges to speak in other parts of meeting for worship. I come from a semi-programmed meeting in which we have songs, a choir number, scripture readings, and a message given by the pastor. There is also a time at the beginning of worship for prayer concerns. Sometimes I have felt led to say something; other times I was purely a listener. I question whether people in my meeting believe that meeting, or centering, starts at the very beginning. I come to this concern from looking at my experience at Westtown School and my regular form of worship. It deeply disturbs me. Is the first half of meeting a joke? Do my meeting members not realize that others are feeling led to share their concerns? I raise this question because we all need to discern whether to speak during programmed worship, just as we wait to be led to speak out of silent worship.

In meeting for worship I have also shared a concern or asked for a prayer. On one occasion, the father of a childhood friend had died. I had not been close to this girl for at least four years, but when I found this out I went to her school and hugged every one of my childhood friends. I am a deep mourner and wanted to share in grief. Likewise, I went to meeting that Sunday and had this death in my mind. Sometimes I have felt led to say something; other times I was purely a listener. I question whether people in my meeting believe that meeting, or centering, starts at the very beginning. I come to this concern from looking at my experience at Westtown School and my regular form of worship. It deeply disturbs me. Is the first half of meeting a joke? Do my meeting members not realize that others are feeling led to share their concerns? I raise this question because we all need to discern whether to speak during programmed worship, just as we wait to be led to speak out of silent worship.

I think I have only once spoken out of the silence in meeting. I say “I think” because the sheer power one feels when speaking, or even when feeling led to speak, blanks out your mind and memory. I can remember certain messages that were on the tip of my tongue and mind but that I never expressed. I can only vaguely remember the time I stood up, yet my message and visual images of the experience are ingrained in my mind. I have very distinct memories, and yet I am a blank book.

When I spoke, it felt just like a roller...
ESR and First Friends of Greensboro
Nodes in the Network of Financial Support
5 Meetings
6 Individuals and Families
7 Foundations
12 ESR Access Enters its Third Year
16 Dean’s Word: the Power of the Network

Joining Hands to Nurture Quaker Leadership:
ESR AND FIRST FRIENDS OF GREENSBORO
By Sarah Peterson

ESR prepares people for ministry within many different kinds of faith communities, but as one of only a few Quaker seminaries in the United States, ESR has a unique concern for nurturing leadership within the Religious Society of Friends. As a seminary within a numerically small denomination, ESR can’t help but think about how to keep the Quaker faith strong for the future in a rapidly changing world.

To do this job well, ESR relies on a wide network of Quaker meetings for support in its mission, prayer for its work, dialogue about education and ideas, and financial assistance. Some of these meetings are a short walk from ESR’s Richmond campus, while others are as far away as Whittier or Ramallah. Of all these meetings, one particularly special relationship is with First Friends Meeting of Greensboro, North Carolina.

The exchange of resources and talent and the mutual support between these two institutions helps ESR fulfill its mission in a way that would be impossible without First Friends Meeting.

Members of First Friends have always been generous—both individually and corporately—in their financial support of ESR. Most notably, they have supported scholarships that help students attend ESR at a reduced cost—a very important gift, since many students come to ESR with a calling toward further education but without the resources necessary to finance a two to four year graduate degree program. First Friends Meeting is the home of many of the donors who have endowed scholarships under the Cooper Scholars Program, which covers recipients’ tuition for the first two years of seminary study. When ESR launched its Partners In Scholarship program, which invites large meetings to contribute, over three years, the amount equal to one seminary student’s tuition, First Friends responded immediately. It is the only meeting so far to have completed a full three year pledge.

First Friends also hosts the North Carolina site of ESR Access, the distance learning program that allows students to take ESR classes over the Internet or in two-week sessions in Richmond, Indiana; Marshalltown, Iowa; Pasadena, California; Hartford, Connecticut, and Greensboro, North Carolina. From the beginning, First Friends has offered overwhelming support for the Access program. ESR offered to rent space at the meetinghouse to hold classes, but First Friends allowed ESR to use the space for free. ESR had also planned to hire an administrative liaison to coordinate the Access classes.

Continued on page 4.

Local Networks: ESR Connects with Richmond Churches
Visit esr.earlham.edu/publications for coverage of professor Stephen W. Angell’s July 10th discussion with leaders of Richmond’s African American churches about the new PBS documentary of African American religion, This Far by Faith.
Come to Richmond!
Or Pasadena,
Hartford or
Stockholm!
ESR activities are
taking place in
these and other
locations over the
coming months.
If any of these
opportunities
attract you,
call 1-800-432-1 ESR
(ESR) or visit
esr.earlham.edu for
all the information
you need.

ESR Reports is published
in the fall and spring
for alumni and friends
of Earlham School of Religion
Jessica Bucciarelli, Editor
Susanna Combs, Art Director

Monday–Tuesday,
September 29–30, 2003:
Pastors' Conference
"Exegeting the
Congregation" is the theme, and Art
McPhee the featured speaker for this sixth
annual gathering of Quaker pastors and other
interested persons. Art McPhee teaches mission and
tercultural studies at Associated Mennonite Biblical Seminary in
Elkart, Indiana. Art is also a published author and an
experienced pastor. Phil Baisley, ESR’s Assistant Professor of
Pastoral studies, says, “This conference aims to assist pastors in their transformational role of aligning congregational priorities with God’s
purposes. The need to exegete not just biblical texts but one’s
local congregation is brought home painfully to pastors whose cultural assumptions
differ from those of their parishioners.” All sessions will
be held on the ESR campus.

Friday–Saturday,
October 24–25, 2003: Ministry
of Writing Colloquium
Workshop leaders at this
twelfth annual event include
Scott Russell Sanders, Haven
Kimmell, Lil Capon, Pat
Schneider, Nina Shelton, Brent
Bill, Nan Phifer, and Mary
Lacey. In addition to hands-
on workshops, the gathering
will feature readings,
plenaries, an autograph
signing, and an open mic.
Held on the ESR campus.

October 13–24, 2004:
ESR Access Regional Intensive Courses
The following courses are proposed for Hartford, CT;
Greensboro, NC; Marshalltown,
IA, and Pasadena, CA. Actual availability will depend upon
student interest:
• Quaker Beliefs
• Christian Discipleship
Living in the Spirit

January 5–16, 2004:
ESR Access Regional Intensive Courses
The following courses are proposed for Hartford, CT;
Greensboro, NC; Marshalltown,
IA, and Pasadena, CA. Actual availability will depend upon
student interest:
• Christian Reconciliation:
Conflict Resolution in the
Church and the World
• Ministry Among
Unprogrammed Friends
Greensboro, NC, only:
• Old Testament Exegesis:
Postexilic Prophets

Saturday, March 6, 2004:
Fourth Annual Spirituality Gathering
Held at ESR, theme to be announced.

Monday–Tuesday,
March 23–24, 2004:
Willson Lectures
This year’s speaker is Ted
Peters, Professor of
Systematic Theology at
Pacific Lutheran Theological
School in Berkeley, California.
His topic is “Science and Faith:
Where are We?”

Thursday–Sunday,
April 1–4, 2004: Quakers in Pastoral Care and Counseling
The thirteenth annual gathering, held at Quaker Hill in
Richmond, Indiana. Theme to be
announced.

July 2004:
Pilgrimage to Sweden
Sponsored by ESR and the
Newlin Center for Quaker
Thought and Practice, this
unique travel experience will
integrate visits to sites of
spiritual and cultural signifi-
cance with quiet retreat days.
times for group reflection and
opportunities to meet and
worship with Swedish Friends.
The group will stay at
Svartbacken, a Quaker retreat
center north of Stockholm. The
cost is approximately $1200, not
including airfare to Stockholm.
For more information contact
group leaders Carol Sexton at
(765) 983-1548, sextoca@
earlham.edu or Julia Ryberg at
ryberg.svartbacken@swipnet.se,
or visit the Svartbacken website
at http://www.kv Kare.org/
svartbacken.shtml.

At top and right: Scenes from Svartbacken, the Quaker retreat
center to be featured in next summer’s "Pilgrimage to Sweden."
Michael Brenneis—
An Ecumenical Spirit
ESR’s New Assistant Professor of Pastoral Care and Counseling

By Donne Hayden

Indiana and Virginia engaged in a form of cultural exchange this summer when Michael Brenneis from Virginia came to Earlham School of Religion as Assistant Professor of Pastoral Care and Counseling, assuming the duties of Professor Bill Ratliff, who has retired and moved from Indiana to an intentional community in Virginia.

Michael Brenneis (pronounced Bre-NICE) is ordained in the Christian Church (Disciples of Christ) and in the process of being ordained in the Episcopal Church. He is a licensed Marriage and Family Therapist and a Clinical Professional Counselor.

Throughout his career as counselor and psychotherapist, Michael always believed when the time was right, he’d make the transition to teaching. “One has to have something to teach,” he comments. “My vocation now is to pass along what I have learned.”

Much of what Michael has learned came from his decade as a psychotherapist at St. Luke Institute in Silver Spring, Maryland, where he dealt specifically with clergy suffering from addiction or compulsive behavior disorders. This experience led him to specialize in pastoral and psychiatric care for people in ministry, the subject of his doctoral dissertation.

Because of his extensive experience in providing psychiatric and pastoral care for clergy in crisis, Michael looks forward to working at ESR and doing what he refers to as “front-end work.” His experience gives him valuable insight into necessary preparation for those entering ministry so they learn to avoid potential difficulties inherent in the role of pastoral caregiver.

“It was my impression that Michael came here for an interview, and he left with a calling. His work in a church setting, in private practice, in the classroom, and in spiritual formation—shape him into the person we’re looking for to carry on Pastoral Care and Counseling at ESR.”

Jay Marshall, ESR Dean

Twenty years ago, while Michael was a chaplain intern at St. Elizabeths Hospital, he met Jeanne Maguire, a graduate of Yale Divinity School, who was also in CPE. They became friends and colleagues but went their separate ways afterward. Over a year later, they reestablished their relationship and eventually married. Reverend Jeanne Brenneis, who is ordained in the United Church of Christ and in the Christian Church (Disciples of Christ), has been a hospice chaplain since 1986; she is currently Director of the Center for Bioethics, The Hospices of the National Capital Region.

Because of his extensive experience in providing psychiatric and pastoral care for clergy in crisis, Michael looks forward to working at ESR and doing what he refers to as “front-end work.” His experience gives him valuable insight into necessary preparation for those entering ministry so they learn to avoid potential difficulties inherent in the role of pastoral caregiver.

Michael plans to “commute” this year, spending holidays and weekends as possible with his family in Arlington. Both Jeanne and Rebecca supported his decision to accept the teaching position at ESR. When her father was offered the post, Rebecca responded, “Of course accept it. It’s what you’ve been wanting to do all your life.”

Donne Hayden, a second-year student at ESR, has worked as a teacher and editor for many years.
FIRST FRIENDS
continued from page 1.

but First Friends offered to provide the necessary administrative support as well.

Why has the community of First Friends Meeting been so deeply and consistently generous in their support of ESR? Hopefully because ESR can offer something valuable in return.

About the Access program, Lisa Lundeen, a First Friends member, says, “I think First Friends likes to be a host for Quaker education and outreach.” Lisa took her first ESR Access class at the meetinghouse in 2001. She recalls that members of her meeting—both those in the class and those beyond it—were so impressed with the professor, Susan Jeffers, that they invited her to return to Greensboro to address the meeting during its annual spiritual renewal weekend.

The influence of Access classes at First Friends is frequently felt beyond the classroom. In January 2003, when Lonnie Valentine brought an Access class called “Christian Reconciliation: Conflict Resolution in the Church and World” to the First Friends meetinghouse, he was asked to give the message at worship, to teach a First Day school class, and to address the Quarterly Meeting as well. Because of this resounding welcome, the conflict resolution message reached approximately 80 people—far more than just the students who were enrolled in the two-week class.

But it’s not just the potential of ESR’s unique Access program that First Friends Meeting cares about. They also recognize ESR as a place that nurtures leadership among Friends. “First Friends has a real concern for Quaker leadership,” says Sara Beth Terrell, a 1982 graduate of ESR and a current member of First Friends. First Friends has always appreciated ESR, she observes, as a seminary that helps in the training of ministers who are well-educated, and who also have a heart for the distinctive tenets of the Quaker faith. Sara Beth herself demonstrated how an ESR education can enrich the life of a meeting when she agreed to speak regularly at First Friends Meeting when pastor Jack Kirk was absent for nine months during an illness in 1999.

Lisa Lundeen agrees that First Friends Meeting is eager to equip people for ministry—which can include encouraging them in further Quaker education. After her introduction to ESR through the Access program at First Friends, Lisa traveled to Richmond in the fall of 2002 to become a full-time, residential student. During the summer of 2003, she served as a pastoral intern for First Friends. One of the things she appreciates the most about her education at ESR is its practicality, making it easy to tailor the work she does in class to what’s going on in the life of her meeting—writing a paper, for example, that she can send to meeting leaders and friends to share ideas she believes they might find helpful.

Does ESR give something back to First Friends? “I sure hope so!” exclaims Jay Marshall. “I know those of us at ESR who regularly visit First Friends come back feeling inspired. I always feel like I’ve been ministered to, and that’s no small thing.”

As an urban congregation with many members who are young adults, singles, and professionals, First Friends has found a way to let the Quaker message speak to a different group of people than that which makes up many Quaker congregations in the U.S. Many of the newer members at First Friends are just out of college—a definite
As an urban congregation with many members who are young adults, singles, and professionals, First Friends has found a way to let the Quaker message speak to a different group of people than that which makes up many Quaker congregations in the U.S.

On a variety of levels, from concrete resources to leadership and inspiration, the connection between First Friends Meeting is meaningful and mutual. "Our connection to ESR links us with a larger Quaker world, keeping us from becoming provincial or isolated," says Sara Beth Terrell. About ESR's relationship with First Friends Meeting, Jay Marshall says, "It's a model for how I wish seminary and meeting relationships were in many places."

Sarah Peterson, an evangelical Friend from Spokane, Washington, is in her second year at ESR. Her seminary education is being sponsored by a Cooper Scholarship in the name of Mrs. Viola Braxton, a member of First Friends Meeting of Greensboro. Of her experience researching this article, Sarah reflects, "One of the things I came away with after talking to Jay was a much greater appreciation for what the Access program does and why we offer it. And I was so impressed with First Friends, especially the boldness of their Christian message."

Meeting of Support
A Conversation with Pam and Ron Ferguson

Like First Friends of Greensboro, featured in this issue's cover story, Winchester Friends Meeting in recent years has given regular financial support to ESR. The church is located in Winchester, Indiana, about 25 miles north of Richmond on Route 27. Ron Ferguson, co-pastor with his wife, Pam, says, "Our meeting realizes just how short the supply of pastors is in Indiana Yearly Meeting. Three years ago, we began consciously giving money to a special ESR fund to develop pastors. We need to be training up people. This is one way to do that."

Each year's gift has been in the $1000 range. The exact amount varies because of the source of the funds. Ron explains, "The church is a beneficiary of a perpetual trust of deceased Friends who owned a local grocery store. When Pam and I got here five years ago, we joined an ongoing conversation in the Meeting regarding stewardship of the 'nest egg' that had built up. The monthly meeting eventually decided that the reserve fund was large enough, so we began giving away what was left over after we met our expenses." The beneficiaries of this new understanding of stewardship include not only ESR's pastoral ministry training, but also Friends Committee on National Legislation, jail ministry, and a fund that sends unchurched local kids to camp.

Other elements of the mutually beneficial relationship between Winchester Friends and ESR include:

- Carloads of Winchester Friends traveling to events at ESR and Earlham, such as the Pastors' Conference, Peace Forum, and Convocation. "Ron and I try to go to everything IYM and ESR offer!" says Pam.

- Friends from ESR visiting Winchester to give the Sunday message. "We got to hear from John Punshon while he was here, and Jay Marshall spoke last fall," Ron remembers. He observes, "We're working to build relationships that break down the wall of suspicion and distrust" that has at times stood between some Friends and ESR.

- Pam and Ron's informal mentoring of students and recent alums who are serving in Indiana Yearly Meeting. Ron

Continued on page 11.
Individuals & Families: The Strength of ESR's Donor Network

"By far the majority of gifts to ESR over the years have been from individuals. The more individuals with resources and interest we can find, the stronger our work is."
—Keith Esch, M.A. 1996, former Development Director

Hundreds of people have given millions of dollars to support ESR's educational ministry in the 43 years since the school first opened its doors. For each of these donors, there is a story: the first awareness of ESR; the decision to give the first gift; and the second, then the third, and the personal encounters with the school and its people over the years.

There is no such thing as a "typical" donor to Earlham School of Religion, but the stories of Mary Birenbaum and Wallace Collett certainly give an intriguing glimpse of the many facets of the donor network. These two special friends of ESR have certain characteristics in common. Both Wallace and Mary have served on the Earlham College Board of Trustees; Wallace is now an Honorary Lifetime Trustee, and Mary has just completed a term as Clerk of the Institutional Advancement Committee. While serving the College, both of these individuals have taken a particular interest in ESR, sharing generously of their resources and counsel. And in both cases, the commitment to ESR is part of a larger picture of each person's life of service.

Wallace Collett has been involved with ESR since its very beginnings. Raised "a good Baptist" in Wilmington, Ohio, Wallace started his undergraduate degree at Wilmington College, and did one year at Haverford College. Looking back almost 70 years, Wallace recalls that the Haverford year "was a wonderful thing for me. People like Rufus Jones were still here. We started a meeting of six people who gathered on Sundays for unprogrammed worship, and that's been my direction ever since."

Wallace went on to become a prominent businessman in Cincinnati, Ohio. In 1958, when Wil Cooper embarked upon his travels to assess Friends' support for a proposed Quaker seminary, Wallace Collett was one of the people he visited. Wallace remembers, "Wil came down to my office in Cincinnati to talk about the school they were going to start. It sounded good to me. The Friends don't have a central authority — which is good — but we certainly need a group of people coming along who have a depth of knowledge about Quakerism and Christianity and so forth."

Since that meeting in Cincinnati, ESR has been one of the Friends' projects to which Wallace has dedicated himself. He also served as national clerk of the American Friends Service Committee, and has spoken widely about tax resistance as peace witness.

As he considers the impact of ESR since its founding, Wallace opines, "Taking classes at ESR and getting a degree makes a person almost a new person — she or he has a wider understanding of spiritual issues." He continues, "I'm so pleased to find how the different branches are able to get along and understand each other at ESR. I believe students get a good grounding in both unprogrammed and programmed traditions."

Wallace concludes, "ESR is very important for the Society of Friends. It prepares Friends to do valuable work for humanity."

Wallace Collett and his wife, Stella Miller-Collett, recently moved to the Philadelphia area, where she is chair of the Department of Classical and Near Eastern Archaeology and he is active — once again! — in Haverford Meeting. His new book, McCarthyism in Cincinnati. The Bettman-Collett Affair is available from Pendle Hill.

Like Wallace Collett, Mary Birenbaum has Earlham connections that go back over 40 years. She and her husband, Georges Birenbaum, met at Earlham College. She grew up in the Philadelphia area and went to Earlham directly after high school. Georges was older, but didn't arrive in Richmond until later. Mary explains, "My husband is a Holocaust survivor. He received a rather limited education in Belgium, never completing what we would consider a high school education. In his early 20s, Georges decided to contact a very distant relative in Troy, NY. He sailed to the States in '57 and eventually ended up in Manhattan, where he went to night school to learn English. In '59 another distant relative had a son..."
graduating from Earlham, and Georges went along for the ride. By the end of the weekend, he had been enrolled. He attended Earlham for three years and applied to medical school. At this point he had no high school diploma, no college degree, and wasn’t a U.S. citizen. The University of Kentucky Medical School accepted him. When he graduated from Earlham, Kentucky Medical School gave him his undergraduate degree. Since then he has become a strong supporter of the seminary’s mission.

Two of the Birenbaum children have also attended Earlham College. “I knew of ESR, but I didn’t really have any connection until I went on the Earlham Board of Trustees ten years ago,” Mary says. Since then, she has become a strong supporter of the seminary’s mission. She comments, “We are Jewish, so why are we supporting a Christian seminary? There are three reasons. First, my husband and I give to institutions whose philosophies are compatible with our own. At ESR, you’re teaching people to resolve differences, and whether that’s through Christianity or other ways, it’s a good thing. I also like the general way the school operates: it’s so small, and gives so much personal attention. Second, we want to know how our money’s being spent, and Earlham does a fine job of explaining that. And third, we know our gift is really appreciated, and that gives us a good feeling.”

Mary and Georges Birenbaum currently live in Albuquerque, New Mexico, where Mary reports they are “moderately active in the local Jewish community, just as we were when we lived in Kentucky.” The couple travels frequently to developing countries, where Georges, a retired physician, performs volunteer eye surgeries and Mary provides operating room assistance.

Donors like Mary Birenbaum and Wallace Collett are important points in ESR’s network of support. In turn, the connection with ESR is an integral part of Wallace and Mary’s lives of service. It is our intention that this principle of mutual benefit inform our relationships with all of ESR’s many supporters.
Stephanie Ford, Assistant Professor of Christian Spirituality, was awarded her Ph.D. this spring, and enjoyed trying on her doctoral robes for the first time at ESR’s graduation. In June, Stephanie traveled to North Carolina with five ESR students to attend the Baptists and Others Interested in Spirituality, where she offered a workshop on the metaphysical poetry of Evelyn Underhill. In July, Stephanie gave a series of talks at the 20th anniversary celebration of the Academy of Spiritual Formation in South Korea, where she offered a workshop on the metaphysical poetry of Evelyn Underhill. Stephanie hopes in the next year to publish an article on Underhill’s theology of the Holy Spirit and her passionate pacifist vision. After three years of focus on Underhill, Stephanie also looks forward to branching out in her writing, saying, “It’s a joy to be able to let my imagination wander among a variety of topics in spirituality. I am particularly interested in looking at the relationship of the body and spirit.”

Dean Jay Marshall visited Newtown Meeting (Philadelphia Yearly Meeting) in April as part of his continuing work on ESR’s Vitality Study. This past spring and summer, Jay also clerked the annual session of Indiana Yearly Meeting, delivered the Douglas Steere Lectures in Bay View, Michigan; led Sunday School and gave a prepared message at West Newton Friends Meeting (Indiana Yearly Meeting); and preached at Jericho Friends Meeting (IYM), as well as at the revival services of Southern Quarterly Meeting (North Carolina Yearly Meeting). In July, Jay was reappointed as Clerk of Indiana Yearly Meeting.

In January, Stephen W. Angell, Geraldine Leatherock Professor of Quaker Studies, presented a sermon on “Quakers and the American Revolution” at West Elkton (Ohio) Friends Meeting, and led a clerking workshop for Friends Memorial Church in Muncie, Indiana. In April, Steve presented a paper entitled, “Bunji and Toshi Kida and the Friends’ Mission to the Japanese in California” to the Midwest section of the American Academy of Religion in Chicago, Illinois. He will present the same paper at the national meetings of the American Academy of Religion in November, in Atlanta, Georgia. “George Fox’s Catholichisms” was the topic of the paper Steve presented at the Friends Association for Higher Education conference this summer in Swarthmore, Pennsylvania.

Tim Seid, Associate Dean of Distributed Learning, has completed the Distance Learning Certificate program from State University of West Georgia. He has accepted an invitation to join the editorial board of that school’s Online Journal of Distance Learning Administration, viewable online (of course!) at http://www.westga.edu/~distance/jmain11.html.

Sue Axtell, Director of Admissions and Recruitment, recently studied “Theology and the Visual Arts: Narrative Cycles in Central Italy” with Bethany faculty member Dena Pence Frantz and a group of seven ESR and Bethany students. After a semester of preparation, the group flew to Italy in mid-May to view mosaics, frescos, and sculptures in cathedrals and museums in Venice, Padova, Florence, Sienna, Assisi, and Rome. Sue reports, “Decoration of the cathedral domes was the life work of artists (we studied 15th century) who spent literally decades of their time on scaffolding pasting mosaic pieces into masterpieces of religious art scenes from old and new testaments and pre-testamental works about the ark, or Mary, or Jesus’ life, or Adam and Eve, the lives of the apostles etc. The works are stunning and huge. People without reading skills learn the bible stories by sitting in the cathedrals.” Seeing the places of baptism, the catacombs, and illuminated manuscripts caused Sue to reflect on the history of faith and dedication of the faithful.

Phil Baisley, Assistant Professor of Pastoral Studies, continues to pastor Williamsburg Friends Meeting. This spring, he
Last August, Claire Retter joined her dad, ESR student Jeff, at an end-of-intensives Common Meal. Today, Jeff is preparing to graduate, and Claire is a whole year older!

accepted invitations to speak at the Fountain City (Indiana) area ecumenical Good Friday service, as well as the Williamsburg (Indiana) Community Memorial Day Commemoration.

Stephanie Crumley-Effinger, Director of Field Education, attended the biennial meeting of the Association for Theological Field Education in Chicago last January. This spring, Stephanie chaired the committee planning the baccalaureate service for Richmond high school graduates, which incorporated seniors' talents in dance, music, poetry, and rap. Stephanie brought a message Studies, has been giving Stephanie chaired the committee planning the baccalaureate service for Richmond high school graduates, which incorporated seniors' talents in dance, music, poetry, and rap. Stephanie brought a message Studies, has been giving

Your Meeting Appraisal Committee, which meets for discernment with local ministry and oversight committees and meeting members they are recommending for entering the process of being recorded as a minister of the gospel.

Tracy Crowe, Business Manager, has also assumed the duties of Director of Student Services. This spring, she traveled to Brooklyn, New York, to handle matters related to Frank Mullen's planned donation of his home to ESR.

Lonnie Valentine, Associate Professor of Peace & Justice Studies, has been giving workshops on conscientious objection to military service, nonregistration for the military draft and counter-recruitment issues. In addition to presentations at the Bethany and ESR Peace forum and for Earlham College students on campus, Lonnie has given workshops at a number of Friends Meetings and Churches in the region. Given the fact the U.S. government is committed to conducting "preventive" wars, and that several bills have been introduced in the U.S. Congress, Lonnie believes it is important for young Friends—or anyone—with questions about these issues to consider them before a military draft returns. To see what the major groups addressing these issues are doing, Lonnie encourages readers to check out their web sites:

- Central Committee for Conscientious Objectors (CCCO) www.objector.org
- National Interreligious Service Board for Conscientious Objectors (NISBCO) www.nisbco.org
- American Friends Service Committee Youth & Militarism Project (AFSC) www.afsc.org/youthmil.htm

Please feel free to contact Lonnie for information on these topics at valenko@earlham.edu or (765) 983-1353.

Looking ahead, Lonnie plans to represent ESR at the Friends World Committee for Consultation Triennial in Auckland, New Zealand, in January 2004.

Last fall, David Johns, Assistant Professor of Theology, responded to two papers at the international conference on the legacy of George Fox held at Swarthmore College. David also spoke at a number of churches and meetings throughout Indiana, Ohio, and California over the spring and summer. In addition, he addressed "Speaking Truthfully in a Broken World" at a Quaker Forum at First Friends Church of Whittier, California, in February, and traveled to Washington, DC, in March to participate in Faith & Order Commission meetings of the National Council of Churches. In April, David presented the Quaker Lecture at Wilmington College, with the title "He's Not a Tame Lion, You Know!" Thinking About God with Lucy and Lewis."

Summer Reunions:
ESR SENDS REPRESENTATIVES TO YEARLY MEETINGS

"I'll be traveling to Lake Erie and Northwest Yearly meetings this summer, ostensibly representing ESR, but really looking to learn more about Friends, having never been to either of these yearly meetings before. If the folks they've sent to study with us at ESR are any indication, I expect I discover some extraordinary people both places!"

— Steve Spyker, Director of Information Technology, 6/17/03

Did Steve's experiences match his expectations? Read more on the web: Visit esr.earlham.edu/publications for tales of faculty and staff visits to yearly meetings and the FGC gathering since this newsletter went into production.
A friend of mine recently sent Laura Blumenfeld's *Revenge: A Story of Hope* (New York: Simon & Schuster, 2002) because she thought I'd find it interesting, and she was right. Blumenfeld is a staff writer for The Washington Post. In 1986 her father was shot by a Palestinian in the Old City of Jerusalem. Although he was not seriously wounded, and recovered fully, Blumenfeld became obsessed with the need to revenge this shooting. This book is a chronicle of her journey of revenge. She examines psychologists' research into our need for revenge and explores the rules of revenge by visiting the Mafia in Sicily and Ayotollahs in Iran, among others. She spends a year in Jerusalem and — without revealing her personal connection — gets to know the shooter’s family and ends up corresponding with the shooter, who is in prison. A dramatic confrontation with the shooter climaxes her story. The book is well written and engaging to read. In the wake of 9/11, as well as the ongoing cycles of violence in the Middle East, her topic is especially timely. But it should also be of interest to anyone who has ever wanted revenge for harm done to them or who wonders in perplexity at the need for revenge. Blumenfeld, who is Jewish, struggles as well with what her faith and her tradition tell her about revenge, justice, and forgiveness. I find myself continuing to reflect on her story and what my own faith and the Christian tradition have to say on the same issues.

Nancy Bowen
Associate Professor of Old Testament

Anyone who works with, is related to, or cares about young adults will find a treasure trove of useful information in Sharon Daloz Parks' *Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith* (San Francisco: Jossey-Bass, 2000). A substantial rewrite of her earlier work, *The Critical Years*, Daloz Parks' recent volume helps readers understand the process of faith development and describes the needs of young adults as these have changed over time and are experienced in the 21st century. She emphasizes the situations common to many people between the ages of 22 and 35, and describes the vital role of mentors in helping young adults grow in their ability to make meaning, participate deeply in communities, and establish trust in God.

Stephanie Crumley-Effinger
Director of Field Studies

I heartily recommend *Grounded in God: Care and Nurture in Friends Meetings* (Philadelphia: Quaker Press of Friends General Conference, 2002.) Pastoral care is a subject that unprogrammed Friends sometimes overlook. This delightfully informative book, edited by Patricia McBee, should help to remedy that problem. Drawn from the best articles published in Philadelphia Yearly Meeting's Pastoral Care newsletter, it offers pithy and thought-provoking insights in such areas as meeting membership, care of marriages and divorces, care of the meeting community, care for those who are ill and dying, and facing conflict in our meetings. It was used as a text in the Ministry Among Unprogrammed Friends class during May term, and participants all agreed that this was a useful resource that they would take back to their meetings. Highly recommended for every Ministry, Worship, and Oversight committee or committee member.

Stephen W. Angell
Leatherock Professor of Quaker Studies

This Fall I will be teaching the course "Bible and Violence and Nonviolence" and believe that one of the newer texts for that course is particularly timely and may be of wide interest. It
is called Unveiling Empire: Reading Revelation Then and Now (Maryknoll, NY: Orbis Books, 1999) by Wes Howard-Brook and Anthony Gwyther. As you would expect from the title, the authors place the Book of Revelation in the historical context of the Roman Empire's economic, military and cultural milieu. The authors argue that reading the text with an awareness of this context undermines the pervasive premillennialist approach to the text in the United States. That is, the real challenge of Revelation is to the emerging Pax Americana and also to those elements of the Church that support oppressive U.S. government policies. Though this reading of Revelation is not brand new, the authors show the parallels between the situation of the Church at the time of the composition of Revelation and our current national and world situation. Also, they end with a note of hope in the final chapter entitled “How Do We Take a Step Away from Empire and toward New Jerusalem?” A feature of this text that I found particularly helpful was the effort to understand the attraction of premillennial thought. In reviewing the literature on this topic, they find that the millennial readings of Revelation respond to “real and deep needs” of people that are most “acutely felt in times of social confusion and stress.” The current U.S. situation is one that not only affects people’s attitudes towards government, but to the Churches as well. That is, if the Church does not offer alternative visions and address the substantive concerns of people, then the premillennialist readings will supply the vision to meet those needs. With such an apocalyptic vision, the people will perish.

Lonnie Valentine
Associate Professor of Peace and Justice Studies

I recently enjoyed Louis Menand’s The Metaphysical Club: A Story of Ideas in America (New York, Farrar, Straus and Giroux, 2001). Focusing on the lives, work, and relationship between four great American thinkers, Oliver Wendell Holmes, Jr., William James (of “Varieties of Religious Experience” fame, though it’s barely mentioned here), Charles Peirce, and John Dewey, Menand manages to turn a primer on some of the deepest philosophical thought to come out late nineteenth and early twentieth-century America into a real page-turner. What seemed particularly fascinating to me was how driven these men were by religion and the search for a unified philosophy that incorporated all of human understanding, which we now too easily compartmentalize into mutually exclusive categories like science, religion, psychology, sociology, spirituality, politics, statistics, and so on. It also gave me a much deeper insight into the school of philosophy commonly known (somewhat inappropriately it turns out) as “American pragmatism.” It was little intimidating, but a worthwhile corrective, to discover just how smart some of these “dead white guys” were. I recommend it highly to anyone who has a love of history and philosophy. (And if you don’t love history and philosophy, I just don’t know what to say to you!)

Steve Spyker, Director of Information Systems

In The God of Hope and the End of the World (New Haven: Yale University Press, 2002), John Polkinghorne, a physicist and an Anglican priest, tackles the complex theme of eschatology and science. Brimming with insight, passion, and hope, he does not flinch from discussing difficulties on both sides of the connection. On the one hand, Polkinghorne considers chance and necessity in evolutionary history and threats from natural disasters; on the other, he looks at heaven, hell (he takes a purgatorial view), judgment, and death. Rather than dismiss science and religion as enemies, Polkinghorne sees connections. For example, quantum theory recognizes relationality at every level; Christianity has claimed since the fourth century that there is internal and eternal relationality within God’s very being (doctrine of Trinity). Not all our perplexities can be resolved in this life, Polkinghorne concedes, but the ground of a true and everlasting hope in this life and beyond lies only in the eternal faithfulness and love of the God who is Creator and Redeemer of history.

David Johns, Assistant Professor of Theology

WINCHESTER continued from page 5.

says, “Local pastors can help ESR graduates prepare to pastor in the IYM environment just by inviting students to come and worship and see where Indiana people are at.”

ESR values all the contributions of Winchester Friends Meeting to our work: the money, the prayers, the visits, the feedback and advice. We are glad to have the opportunity to “give back” to Winchester Friends as well, and look forward to a continued blossoming of the relationship with this congregation, and with others in our network of mutual support.
ESR Access, the distributed learning program of Earlham School of Religion, offered its first classes in the fall of 2001. The program is a major outcome of the consultation/strategic planning process in the late '90s, as well as a continuation of ESR's long history of working with meetings around the country to offer educational opportunities to persons who are not in a position to move to Richmond and become residential students.

In those two years, more than 40 persons have become ESR Access students. Their names and hometowns appear below. In a couple of instances, those who began as Access students became residential students, at least for a time. In addition, a number of residential students have taken classes that were offered through Access.

These folks come from the following Yearly Meetings: Baltimore, Iowa, Northern, North Carolina, New York, New England, North Pacific, Pacific, and Philadelphia. Beyond Quakers, they represent the following denominations: American Baptist, Baptist, Episcopal, Presbyterian-USA, United Church of Christ, Unitarian Universalist, and Unity.

Access courses are taught by regular and adjunct ESR faculty. Courses offered in the first two years included:
- Introduction to Spiritual Formation
- Educational Ministries in the Church & World
- Introduction to Old Testament History & Literature
- Quaker Beliefs
- Introduction to Pastoral Care & Counseling
- Technology & Ministry
- Christian Reconciliation: Resolution in the Church & World
- Work of the Pastor
- Old Testament Exegesis: Exodus of Biblical Narrative
- Introduction to Peace & Justice
- Emergency Pastoral Care
- Ministry Among Unprogrammed Friends

When Access was launched in 2001, ESR made a commitment to offer the program for at least five years, and to begin an evaluation process during year three. If you have comments or questions about ESR Access, please contact Associate Dean of Distributed Learning, Tim Seid, at seidti@earlham.edu, or 1-800-432-1377. For more information about ESR Access, including a slideshow presentation of its first year, please visit esr.earlham.edu and click on the ESR Access banner.

ESR Access Students, August 2001–May 2003

Laurel Amable
Anne Andrews
Tanya Atwood Adams
Noel Berendt
Priscilla Berggren-Thomas
Alyce Branum
Kathryn Carpenter
Kathleen Coe
William Davis
James Douglas
Sharon Doyle
Roger Dreisbach-Williams
Robin DuRant
Betsy Emerick
Elaine Emily
Cheryl Garrison
James Glasson
Rosalie Grafe
John Hancock
Carol Iannitello-Code
William (Bill) Iannitello-Code
Alexander, NC
Hampton, VA
Syracuse, NY
Greensboro, NC
Cortland, NY
Iseo, NY
Pasadena, CA
Greensboro, NC
Hutchinson, KS
Durham, ME
Sierra Madre, CA
Easton, PA
Los Angeles, CA
Monrovia, CA
Tujunga, CA
High Point, NC
West Branch, IA
Portland, OR
Greensboro, NC
Gilman, IA
W. Philip Irwin
Susan Kaul
Angelyn King
"Skip" Theodore Londo
Lisa Lunde
Janet MacColl-Nicholson
Kathryn McKay
Ann Lee Nichols
Kirsten Paap
Eugenia Perkins
Peggy Ramsey
Christopher Reece
Julia Ryberg
Esther Safford
Patricia Shepherd
Laurence Sigmund
Ronald Stroud
Wendy Wells
Terry L. Williams
Safie Wolff
Newtown Square, PA
Darnestown, MD
Redland, CA
Waco, TX
Greensboro, NC
Mea, PA
Columbia Falls, MT
State Center, IA
Sauquoit, NY
Greensboro, NC
Glendale, CA
West Branch, IA
Swarthmore, SWEDEN
Cleveland Heights, OH
Manlos, CO
Philadelphia, PA
Oxford, PA
Philadelphia, PA
Merritt Island, FL
Brighton, IA
Deceased

Might distributed learning speak to you? One of the "accessible" qualities of ESR Access is that new classes start six times a year. Check out the ESR Access schedule at esr.earlham.edu/esraccess.html.
Michael L. Birkel's new book, *A Near Sympathy: The Timeless Quaker Wisdom of John Woolman*, is forthcoming from Friends United Press. Michael is an ESR alum and a member of the Earlham College Religion faculty who also teaches at ESR. The Friends United Press catalogue states, "Today's world cries out for lives of integrity, for Christian models that integrate the inward life of devotion and the outward life of the activist for justice and peace." We can find no better example than the eighteenth-century Quaker John Woolman. *A Near Sympathy* is not a history book. It is an invitation to a friendship with John Woolman and encourages readers to consider what John Woolman has to say to us today." The volume includes a group discussion guide. To check on the availability of this book, contact FUP's Quaker Hill Bookstore at 1-800-537-8838 or visit www.quakerhillbooks.org or QuakerBooks of FGC at 1-800-966-4556 or www.quakerbooks.org.

Lonnie Valentine (Associate Professor of Peace & Justice Studies) has a brief article on "Process Theology and the Friends Peace Testimony" in the spring 2003, newsletter of the Friends Association for Higher Education. This came as a result of his presentation on the same topic at the Friends World Committee for Consultation gathering on the Peace Testimony at Guilford College in January 2003. Lonnie believes that there is great affinity between Quaker perspectives and what is termed "process theology." With regards to the Peace Testimony, process thought provides a way to develop the idea that the Peace Testimony is a "witness," a calling, rather than a "command" for obedience to a pacifism based upon rules or based upon an expectation of "success."


A God So Near. Essays in Old Testament Theology in Honor of Patrick D. Miller, edited by Nancy R. Bowen and Brent A. Strawn (Candler School of Theology) was published in March 2003 by Eisenbrauns. Dr. Miller was Nancy's dissertation advisor and is professor at Princeton Theological Seminary. The volume is a collection of essays by Miller's colleagues on the themes of Psalms and Deuteronomy. Nancy's contribution is an essay titled "A Fairy Tale Wedding?: A Feminist Intertextual Interpretation of Psalm 45." The cover art for the book is an original painting by ESR alumna (1998) Melanie Weidner, entitled "Our God So Near" and commissioned specifically for this volume.

Phil Baisley continues to write the teacher's guide for *The Adult Friend* curriculum. Phil also bore witness for simplicity in an unusual venue this summer, when the June 2003 edition of *Road & Track* magazine carried his letter to the editor, extolling the virtues of SUVs: Small Utility Vehicles, such as Phil's trusty little 1991 Festiva.

Stephanie Ford, Assistant Professor of Christian Spirituality, is one of 53 contributors to *The Upper Room's Dictionary of Christian Spiritual Formation*, published earlier this year and edited by Keith Beasley-Topliffe. Stephanie contributed 17 articles, on topics ranging from Mother Ann Lee to William Penn, from the medieval lay movement of the Beguines to the contemporary Christian writer, Agnes Sanford. This volume is designed to be of interest to scholars and laypeople alike.
Jennifer Amy-Dressier (M.Div., 1988) is Associate Pastor of Saron United Church of Christ in Linton, Indiana.

Peter Anderson (M.Div., 2000) has become editor and publisher of the journal, *Pilgrimage*, a publication of story, place, spirit and witness.

Josh Brown (M.Min., 1984) is in his tenth year as pastoral minister at West Richmond Friends.

Marie Cavanagh (M.Div. 2000) is a chaplain at Dominican Santa Cruz Hospital and has just become a Board Certified Chaplain with the Association of Professional Chaplains.

In November 2002, Juliet (Julie) Dodds (M.Div. 2000) passed her qualifying exams and became a Ph.D. candidate at Garrett Evangelical Theological Seminary.

Shirley Dodson (M.Div., 1981) has become Director of Marketing at Pendle Hill.

Chris Ebbers (M.Div. 1991) is just finishing his sixth year of serving the United Methodist Churches in both Harris and Lake Park, Iowa.

Ingrid Fabianson (M.Div. 2002) has recently traveled to Ireland, England, and France, as well as points up and down the Pacific Northwest.

Sabrina Falls (M.Div. 1995) plays harp music in hospitals as a certified Music Practitioner in Indianapolis.

Margaret Fraser (M.Div. 1997) is now Executive Secretary of Friends World Committee for Consultation Section of the Americas.

John (M.Div. 1990), Manuela, Maya and Milo Guffey have recently moved to Estes Park, Colorado, where John is a service-learning instructional specialist at Eagle Rock School.

Kenneth E. Hall (M.Div. 1978) now resides in Fort Worth, Texas, where he serves as the Trinity-Brazos Area Minister for the Christian Church (Disciples of Christ) in the Southwest.

Robert Hayes-Bennett (M.Div. 1981), D.Min., LMHC, and his wife Ginny live in Indianapolis, where Robert counsels individuals, couples, families, faith groups and the community.

Phyllis Chamberlin Hutson (M.Div., 1982) received the 2003 Distinguished Alumna Award from Hood College, in Frederick, Maryland, in recognition of her work enriching the lives of people challenged by dyslexia.

Holly Inglis (M.Min. 1983) has been with Arvada Presbyterian Church (APC) for six years. Mark Inglis (M.Min. 1983) works as a 'techie,' teacher and administrator at the Center for Discovery Learning.

Katherine Jaramillo (M.Div. 2003) spent the summer immediately after graduation living and working in Bloomington, Indiana, where she served as the Interim Chaplain/Director of Pastoral Services at Bloomington Hospital and Healthcare System.

Trish Roberts (M.Div. 2000) has settled in Australia's national capital, Canberra, where she works from home as a spiritual director, and is on the local planning committee of a spiritual direction network.

Peter Sebert (M.Div. 1973) is a storyteller and minister in Southern Indiana's Brown County.

Send your alumni news to Marty Sulek, Director of Development, 228 College Avenue, Richmond, IN 47374. Email: sulekma@earlham.edu. Phone: (800) 432-1377. Notes may be edited for clarity, consistency and length. Submissions for the spring 2004 issue should be received by December 1.
After 18 years teaching pastoral care and counseling at ESR, Bill Ratliff has retired. Fittingly, Bill's involvement in his own retirement festivities was a powerful model of self-care, mindfulness, and God-centeredness during major life transitions. The public celebration took place on Saturday, April 5, right in the middle of the annual gathering of Quakers in Pastoral Care and Counseling, a group founded by Bill in 1991. The evening, entitled "A Celebration Worthy of a Season of Care," began at Nicarry Chapel (pictured) with worship, words of farewell and tribute, and music by alums Sabrina Falls, Jesse Paledofsky, and Wiley Smith. Alumni, students, faculty, staff and special guests — including members of four generations of Bill's family, and his CPE supervisor from more than 20 years ago — then moved to the quilt-bedecked ESR gathering area for fellowship and refreshments. Just two days later, while many QPCC folks were still in town, Bill introduced the three talks by Margaret Zipse Kornfeld, the 2003 Willson Lecturer. Margaret, a learned and engaging speaker, is a leading figure in pastoral counseling, and the author of a key text used in Bill's classes.

In May, another wave of honors for, and messages from, Bill arrived on ESR's shores. Bill gave the message at joint meeting for worship on the last day of classes, delivered the Baccalaureate message the night before graduation, and taught an intensive class during the two weeks immediately following graduation. A few weeks later, Bill and Virginia moved to their new home in an intentional community in rural Virginia, where they plan to (among other things) sip tea at dawn and dusk while enjoying Bill's retirement gift, a set of metal lawn furniture, one item of which Bill drollly dubbed "the endowed chair in pastoral care and counseling." God be with you, Bill and Virginia, and stay in touch.

On May 11, 2003, ten students received the Masters of Divinity degree from ESR. The graduates posed for a photo (above) with some of the faculty; the names of members of the class of 2003 appear in bold. (Top photo) Back: Steve Angell, Beth Lawn, Patti Pomerantz, Stephanie Ford, Shelley Newby, Sara Van Degrift; Middle: Jay Marshall, David Johns, Lonnie Valentine, Bill Ratliff, Steve Spyker, Phil Baisley; Front: Joanne Afshar, Steve Ackley, Maureen McCarthy, Katherine Jaramillo, Clarence Morningbear Cullimore Mercer, Stephanie Crumley-Effinger; Graduate not pictured: Keith Sellers

Participants in the third annual ESR Spirituality Gathering were greeted by this stunning display of quilts as they entered the gathering area on Saturday, March 8, 2003. The quilts were created by members of the Quaker Quilters, including Virginia Ratliff, and were displayed again a month later for Bill Ratliff's retirement festivities. With the theme, "Engaging with God in the Arts," and the leadership of Dena Pence Frantz and Carol Sexton, participants were guided through a series of reflections and exercises, including the group drawing project pictured.
Our theme this issue—

networks—is a fundamental concept for Friends in general, and for Earlham School of Religion in particular. Indeed, ESR’s strategic plan observes:

[In centuries past,] Quaker networks allowed Friends to succeed in business. They kept the society of Friends connected; brought Friends of varying locations/persuasions into contact; provided avenues of safety and trust for a variety of interactions. As a result, networks created opportunities to shape identities. . . . ESR can build on this historic principle of networking used by early Friends by considering how best to use its educational resources for the benefit of the greatest number of Friends.

I lift these words from this important document— itself informed by the wide network of constituents who participated in ESR’s National Consultation of 1998-99— as a means of raising the concept of “network” as you read and digest the material in this edition of ESR Reports.

The past century gave rise to at least three distinct meanings of the word “network” in popular North American usage, all of which translate to a Quaker context. For many years, the term was used primarily to refer to the three or four major television companies. Sometime in the 1980s, a verb form emerged, and “networking” came to describe the cultivation of informal yet powerful work relationships, as in “you’ll have to network to find a job.” More recently, the term has surged in popular consciousness as a description of computer-related technological connections.

All three images serve well as we reapply the concept to Friends. As in the world of television broadcasting, networks help Friends communicate, educate, and even entertain. As in the creation of loose associations of persons with similar interests or demographics, networking strengthens Friends’ caring and effectiveness within and beyond our faith communities. And as with computers and the Internet, networks help Quakers with efficient delivery of information and assistance, with little regard to geographical barriers.

History repeatedly teaches that no group of Friends or friends flourishes in isolation, least of all ESR! Without a thriving network, the school lacks meaningful connections that inform and support. In their absence, we miss an important outlet toward which to direct our graduates who’ve prepared to serve in ministry. With no network intact, we lose the wise counsel and rich heritage that shapes our educational ministry, as well as the encouragement, partnership and financial support that are so important to this work.

In a good network, relationships are mutually beneficial. All parties contrib-

Continued on page 13.

In this issue:

Networks
coaster. When you stand on the ground looking up at a roller coaster while waiting in line, you feel your stomach start to push in towards your back, as if pushing you away from the line. This is the initial calling, when you first realize that you could say something but are so scared about doing it. You think through what you are going to say and over and over. Then you sit in the seat and someone straps you in. You say to yourself, "I should not do this"; then, "It will be fine"; then, "Why scare myself"; and lastly, "I want to get off." But you know you will not get out of the seat; the ride has started and you are buckled in.

This part of the "ride" is all about making the decision and not turning back. When you get the calling, you either decide that you will say it, eventually, or that you will not. Once you have made the decision to share your message, your gut and mind begin a power struggle over when to stand.

Finally, the roller coaster starts. There is no turning back, and you do not have time to be petrified—instead, you are exhilarated. You scream—to shake the fears—and you do not let yourself think too much, because if you do it will only turn the ride into a bad experience and bring you to tears.

This parallels the moment in meeting when you finally stand up. There's no turning back, and you just cannot think too much about what is coming out of your mouth. But if you do, you stumble and trip on the words; the meaning remains strong.

And then you come to the end of the ride. Your car slows down, and you realize the belt that strapped you in is being undone. You rise up out of your seat and marvel at how awesome the ride was—and how crazy you would be to consider doing it again.

After you have shared your message, adrenaline still rushes through your body. As you sit down and begin to settle back into silence, you are not as scared as you were. Maybe you think of things to add to your message, but it would be crazy to stand up again—not to mention rude. You feel a burden has been lifted, as though God gave you a load to carry and you have put it down in its proper place.

I may not often speak in meeting, but I recognize a calling. I can feel the power of others' messages. I can hear God's voice, or the spirit around me. I can be helpful in prayer by participating with others and silently sharing my thoughts with those around me. I can hold others in the Light, and still reflect on my own values and problems, and discern what is most important at the time. I have only stood up in meeting once, but I still search constantly to see the Light within each person, including myself.
James Nayler: 
The Lessons of Discernment 
by Brian Drayton

Friends encounter James Nayler mostly as an object lesson. They tend to know that he was an important early leader, and that he entered Bristol in 1656 on a donkey in a reenactment of Jesus’ Palm Sunday entry into Jerusalem. They may have heard that this drew heavy criticism, a trial, and serious punishment, and that the event damaged the infant Quaker movement by seeming to confirm its critics’ accusations of deluded fanaticism.

The Bristol event was pivotal in the development of a Quaker balancing act between spiritual enthusiasm and group discernment. Unfortunately, the traditional take on this event has impoverished our understanding of early Quakerism and has deprived us of an important guide to life with the Spirit—at a time when we most require James Nayler’s insights if our testimony is to grow in power, endurance, and purity. It is not his words we need, but the Life to which they point us—a life filled with a spirit of truth and fearless love.

My engagement with James Nayler’s writings has challenged me to greater integrity, faithfulness, and teachableness. But until recently it has been hard to find his writings in print. Since 1994, however, New England Yearly Meeting has published selections from some key texts, and Quaker Heritage Press has just issued the first volume of a beautiful, complete new edition.

Biblical allusions and imagery are woven together in James Nayler’s writings with passionate argument, careful theology, and acute reasoning, resulting in a very rich mix. The sentences run on and on, and I assume James Nayler’s preaching must often have been like this. Although his style is not a modern one, his preaching, reasoning, passion, and guidance are neither scholarly nor dry. He has experienced Life with the Spirit of Christ, he has thought carefully about the meaning of this experience, and, with no quenching of the experiential fire, he invites the reader to turn to the same teacher.

James Nayler is concerned with “the life of God in all,” and he says that this divine Life is conceived as from a heavenly Seed. The individual’s required response to the small, hidden presence of this Life is to wait, and to learn to feel its motion and action in the heart. This motion will teach the individual how to follow, and how to act faithfully:

As the Spirit sees your wants, your love will spring and move in you, and bring forth towards God and men upon all occasions; which if you willingly serve in its smallest motion, it will increase, but if you quench it in its movings, and refuse to bring it forth, it will wither and dry in you, not being exercised. And it is the like of gentleness, meekness, patience, and all other virtues which are of a springing and spreading nature, where they are not quenched, but suffered to come forth to His praise in His will and time, who is the Begotten Hereafter, and to the comfort of His own Seed, and cross to the world: And if you be faithful daily to offer up your body as a sacrifice, to bring forth His image, name, and power before His enemies, then what He moves you to bring forth shall be your inheritance, and will daily increase with using.

It is most important to remember that this experience is not a matter of thought or feeling, but moves from inward experience to outward action. If you say that you are being moved by the Spirit, and your life seems no different than before, you are not yet under the Spirit’s guidance. Hence the emphasis in the previous paragraph on bringing out into the open the Spirit’s image as you have learned of it. The forces in the world (and in your life) that oppose it will react against it, and so the struggle is joined, the Lamb’s War.

James Nayler is realistic about how this must proceed: you must stay close to your Guide. And as you learn God’s voice and are faithful to it, you will be drawn further and further along in insight, and in an awareness of where next to focus your attention and acceptance of God’s healing.

Over and over, James Nayler reminds us to be patient, not to do or claim more than you have actually experienced: “Dear friends, be faithful in what you know, take heed of making a profession of what you are not. Let
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Illustration from a German pamphlet. The crowd behind James Nayler shouts, "Holy! Holy!"

regaining, in suffering, in casing out and receiving in. His understanding of Christ's work leads him directly to the Lamb's War because Christ has come to replace the old order with a new one, built upon the law of God written in our hearts. Thus, one more way the individual can tell if he or she is being led by the true Light or the false is to ask: "Are you led into opposition to the world's ways?"

We can be confident in our grounding in the true, holy Spirit if it engenders holiness and a humble willingness to faithfulness, first in inward battle and then against the lie wherever we find it, wherever it oppresses the Seed of Life. Because it is in a place where inward and outward meet, the soul is an appropriate battlefield upon which to begin the war against outward evils in the world. More than this: if the battle remains unfought in any soul, then in our unredeemed regions, seeds of sin and death (fear, materialism, distraction) lie as in an incubator, from which they can spread abroad anew. The "Lamb's War against the Man of Sin" is both a social and a revolutionary act.

James Nayler's exploration of inward conditions is subtle and humane, yet unspiring, and thus it has much to say to us about how to live in that spirit that "blows where it listeth."

For further reading: Volume 1 of the eagerly awaited complete Works from Quaker Heritage Press has just appeared, with three more projected to follow. Currently, the biographical treatment that I recommend reading to first is Leo Damrosch's The Sorrow of the Quaker Jesus. William Bittle's James Nayler: The Quaker Indicted by Parliament is also good, though less perspectve of Nayler's thought. Vera Massey's The Clouded Quaker Star is a brief, popular biography that focuses more on Nayler's personality than the other more scholarly books. When you read James Nayler, look for his letters, and for the tracts "The Lamb's War" and "Milk for Babes and Meat for Strong Men." When publication of the complete Works reaches the writings from around 1656, you will be able to read the major theological tract "Love to the Lost." A short collection of James Nayler's writings throughout his career can be found in Selections from the Writings of James Nayler that I edited. In addition to these printed sources, much of James Nayler's writings is available on the Web at <www.strecoorsoc.org/quoter.html> and soon at <www.qhpress.org>.

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A Young Friend's Bookshelf

Max Lucado’s Christmas Collection


Over the years we have developed a collection of books that makes its appearance every December in anticipation of Christmas. Reading them together as a family makes for an occasional cozy break for us during the Christmas season. Famed Christian author Max Lucado has written a number of children’s Christmas books, and his Christmas Collection brings together three favorites that invite children to truly feel the spiritual aspect of the season.

The Crippled Lamb tells the story of a lamb whose infirmity requires that he be left behind to spend the first Christmas Eve in the stable while the other lambs enjoy a fun outing to a nearby valley. Needless to say, the lamb’s infirmity enables him to be included in the ultimate event.

Jacob’s Gift is another re-imagining of that first Christmas in which a boy with a talent for woodworking decides to give his prized project, a manger, to Joseph and Mary for their new baby.

Alabaster’s Song is set in modern times and tells the story of a boy who, throughout all the gift-giving that takes place on Christmas morning, hears an angel friend sing.

These summaries are brief and leave out the lovely way Max Lucado has of telling a story and involving young listeners and readers. All three books invite children to use their imagination to envision the arrival of Jesus and our celebration of Christmas. The illustrations in all three books are realistic as opposed to fanciful, which in this case aids the imaginative process.

This is a nice collection for any household with young children, and the lamb ornament that accompanies the set gives it a little extra pizzazz upon opening that the gift of a book sometimes lacks.

—Abby McNear

Abby McNear is a mother of two, a freelance writer, and a member of Evanston (Ill.) Meeting.
his war-mongering father Armand the Twelfth, knew that years of hate had made it impossible for each side to see the humanity in the other. So he sent a fake message to each King, challenging them to battle with a third army, the Yellows. No such army existed, but when the King of the Blues and the King of the Reds arrived to do battle, the two warriors decided to join forces to fight it.

"The allies waited all afternoon," she writes. "At dinnertime, they sent out for sandwiches. . . . On the second day, the Yellow Army still didn't arrive. The soldiers began to pitch tents and light campfires.

"On the third day, some of the soldiers' wives came to the battlefield. They brought pots and ladles, for soldiers can't live on sandwiches alone."

"On the fourth day, the women brought their babies. And on the fifth day, the other children felt lonely, so they followed their mothers. They brought their cows, pigs, and chickens. The older children began to trade back and forth.

"And on the tenth day, the battlefield looked like a village."

The war was over—due entirely to a teen who was able to break down the biased walls entrappping his elders.

—Ellen Michaud

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

Noah's Ark

Written and illustrated by Jerry Pinkney. SeaStar Books, 2002. 30 pages. $15.95/hardcover.

Jerry Pinkney is a four-time Caldecott Honor recipient for his work as an illustrator. Here he turns his attention to the epic story of Noah's Ark.

God was not pleased with the people of the Earth. They did not care for one another. They did not care for the land that God had made. And they did not care for God.

God's heart was filled with pain to see the wickedness of humankind. God decided to sweep away all living things on Earth.

The well-known Bible story is clearly told, and after the opening that sets the scene, it keeps the emphasis on Noah's obedience to God, as opposed to God's desire to destroy the world.

While the telling of the story is well done, the true masterworks here are the illustrations. Done in pencils and watercolors, they are rich, detailed, and truly celebrate our natural world. Animals from around the globe populate the pages, but one of the most striking elements in these drawings is the inclusion of
whales. They jump and swim, and one picture even includes a whale’s-eye view of the ark. There is much to see in the pictures, and the writing is nicely done. With so many different versions of this story available, this book is highly recommended as the Noah’s Ark book for a child’s book collection.

—Abby McNear

I Can Talk with God and God Knows My Name


God Knows My Name and I Can Talk with God will not appeal to every Quaker family, but there is much to love about both of these books and they are definitely worth a look. Author and illustrator Debby Anderson is a missionary and kindergarten teacher who uses her considerable talents and understanding of young children to convey some profound truths about God and our relationship with God.

Debby Anderson illustrates, both through pictures and words, things we know about God from the Bible. I Can Talk with God shows a group of children joyfully discovering the many ways and times there are to pray with God. In God Knows My Name, she shows how deeply and intimately God knows each of us. In both books, she demonstrates these concepts in clear and sweet paraphrasing of Biblical verses. For example:

The traffic light even reminds me of how God answers our prayers. Sometimes He answers “Yes” like a green light for go. Sometimes He answers “No” like a red light for stop. But most often He answers “Wait” like a yellow light for slow. So when you ask God for something, He might say, “Yes,” “No,” or “Wait.”

(Psalms 27:14)

Each text is followed by the Biblical reference and accompanied by Debby Anderson’s colorful, sunny, adorable illustrations of a diverse group of children and cuddly animals discovering these concepts. She modeled the pictures on her kindergarten class, whose signatures decorate the inside cover of the book. This touch of reality really drew my children in. My eight-year-old daughter and six-year-old son were both wild about these books. My daughter particularly loved the illustrations, and I Can Talk with God made a quite an impact on their prayer lives.

Having said this, some Quaker families may hesitate over I Can Talk with God because Debby Anderson is a firm believer in the Trinity and includes a prayer for children to say to Jesus to “rescue them from their sin and badness.” If this does not mirror your own beliefs, you may wish either to have a short explanation ready, or skip the book altogether.

—Abby McNear

Thich Nhat Hanh: Buddhism in Action and Gandhi: India’s Great Soul


These two books are part of Skylight Path’s Spiritual Biographies for Young Readers. Each book offers highlights from the life of its subject and has a wonderful feature—“Now It’s Your Turn!”—that encourages kids to think about how they might put the biography subject’s principles into action. Despite the fact that neither book is well organized and the Gandhi book uses complex terms without explaining them in a way children can grasp, the fascinating details that emerge from each biography and the books’ blatant call to activism make them a welcome addition to First-day school libraries.

—Ellen Michaud

Ages 12 to 15

Freedom Roads: Searching for the Underground Railroad


Reading almost like a detective story as it uncovers one hidden truth after another, Freedom Roads: Searching for the Underground Railroad traces the history of our efforts to free ourselves from slavery. It makes the overarching point that, far from being an organized rescue society, the Underground Railroad better describes a social movement in which people sought to emancipate themselves by drawing upon the help of foreign governments, fellow slaves, free African Americans, Quakers, and other religious individuals who often felt compelled to act in the moment to help their fellow humans.

The book carefully explains the research that allowed the discovery of this history, which by its very nature was shrouded in secrecy. The story starts with a community of freed African Americans in St. Augustine, Florida, where that area was under Spanish rule. Annoyed by Britain’s establishment of a

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colony in neighboring South Carolina, the Spanish offered freedom to any slave who could make it to St. Augustine and agreed to be baptized Catholic.

The threads of the story continue by recounting individuals’ stories, both slaves seeking freedom and the families and individuals who helped them. The book recounts the Work Projects Administration project in which former slaves were interviewed in the 1930s in an effort to preserve firsthand accounts of slavery. It also draws attention to the 1850 fugitive slave act, the harshness of which did much to mobilize support for the abolitionist movement. There are also intriguing reproductions of posters seeking the return of missing slaves; in both instances the owners took great pains to spell out how well-treated their missing “property” had been.

Needless to say, Quakers and Quakerism pop up continually throughout the book. The authors recount how one commonly used password between freedom-seeking slaves and potential helpers was “William Penn.” Although not written for adults, Freedom Roads does not patronize in its writing style. This is a wonderful book for any Quaker teen—and for parents!

—Abby McNear

In Brief

Divine Becoming: Rethinking Jesus and Incarnation
By Charlene P.E. Burns. Fortress Press, 2002. 197 pages. $18/paperback. Chapter by chapter, patiently, briefly, and clearly, Charlene Burns develops the idea of the role of empathy, beginning with the Christians’ first understandings of Christology to the nature of God and of Jesus. The final chapter of the book is devoted to our struggles today to understand 20th-century evil and to incorporate into our understandings and practice the contemporary awareness of the world as a neighborhood and of the interrelatedness of all creation. Charlene Burns concludes that a theology of incarnation as participation has practical application in everyday life, or is “experiential.” Her explication of these ideas is well worth pondering. The unobtrusive but thorough notes make this a valuable work for those who are familiar with the history of Christology and would like to be brought up to date with some of the latest thinking and for those who would like to become more familiar with the ideas that Christologies can offer us. The book also includes an excellent index.

—Sharon Hoover

Sharon Hoover is a member of Alfred (N.Y.) Meeting.
Penn's Sword continued from page 10

In other words, the free thinking that characterized Hicksites should not be cause for separation, but for forbearance and joint exploration.

The Persistence of the Myth

Once released, this story spread widely. Its original purpose is no longer a major issue among Friends—a wave of reunions passed through the Society 50 years ago and seems to have died down. The things that divide us are more outwardly prominent and more inwardly significant today than they were in 1851. What, then, is the source of its enduring appeal?

I believe it rests in the pictures it paints of George Fox and William Penn. The image of George Fox in this story is that of a kindly and understanding elder—one who is tolerant of a young acolyte’s failings. Likewise, William Penn is portrayed as a young seeker, one who was, to a degree, still searching for his spiritual home. These are comforting pictures. They are, in many ways, how we contemporary Friends like to see ourselves—both as tolerant of others and as continuing seekers.

George Fox, in person, was both engaging and highly demanding. William Penn, even as a young man, was a true believer. Both were convinced of the utter rightness of their beliefs and quite assertive in expressing them. When they petitioned the king and Parliament for toleration, they were asking for freedom from persecution and freedom to live in complete and uncompromising faithfulness to the will of God as it had been revealed. If they were to walk into a contemporary Quaker meeting, we would probably find them demanding, overbearing, and unreasonable.

It is far easier to emulate the tolerant and forgiving men in this story than the originals. But it may be time to give up what makes us comfortable and see if we are ready to be George Fox’s and William Penn’s true spiritual descendents. One small step would be to give up this myth.

[Box for mail subscriptions]
Jesus as a Friend
continued from page 13

Jewish and Roman alike, when he preached the salvation of the poor and called on the rich to be generous as God is generous. Jesus inhabited a world where people considered riches a sign of God's favor. He turned that world upside down, infuriating those whose sense of self-worth arose from their wealth. In a world where kinship counted so heavily, his exaltation of friend above kin did not endear him to the powerful, either.

Another Quaker testimony speaks of equality. Jesus dined with all, including outcasts, in a world where men sought to dine with their superiors and women dined separately. Jesus consorted with women in a world where men did not speak to women in public. He praised as models of faith a Samaritan and a Roman while deflating the usual Jewish exemplars—the Pharisees, the Temple authorities, and the rich. Each of these actions declared the equality of all people.

Peace is another Quaker testimony. Given Jewish factionalism and anger at Rome in Jesus' day, it appears that one of Jesus' main messages was peace through forgiveness and reconciliation, even as he denigrated the human quality that makes peace impossible—the belief that one group knows the truth about goodness and God and that another group behaves sinfully and follows false concepts of God. When Jesus preached directly against the Essenes waiting in the desert in war camps for God's final slaughter of enemies to begin, he spoke against their way of viewing the world. They thought of themselves as sons of light, true interpreters of Torah, dining with angels, to be vindicated in the final battle, and of their enemies as sons of darkness, rejecting God's ways, ultimate bearers of God's vengeance. Jesus roundly rejected this worldview. His stories of God's reign were of forgiveness and generosity so great they angered the law-abiding, like the elder brother, the early-hired, and the Pharisee at prayer.

Because the historical Jesus of Nazareth followed Quaker testimonies, we might readopt him into the Religious Society of Friends. Such a Friend can again be our friend, our companion.
The recent southern California fires forced several Friends from meetings in Southern California Quarterly Meeting (Pacific Yearly Meeting) to evacuate their homes. Some members of San Diego, Inland Valley (San Bernardino and Riverside areas), Claremont, and perhaps La Jolla meetings were affected. While most were able to return after the fires subsided, one member of Claremont Meeting lost her home, which was uninsured. Claremont Meeting has rallied in support of this member, both in material and cash assistance. Friends who wish to contribute to this relief may send checks to Claremont Friends Meeting, 727 Harrison Ave, Claremont, CA 91711, made out to Claremont Friends Meeting and earmarked “Fire Relief.” —Steve Smith, clerk, Southern California Quarterly Meeting

Botswana Meeting is deeply involved in famine relief in Zimbabwe, which is experiencing dire political and economic conditions. The meeting receives financial donations from Quaker groups in southern Africa and Europe; Schenectady (N.Y.) Meeting has begun facilitating donations from North America. Botswana Meeting arranges for the purchase and transport of cornmeal into Zimbabwe, where there are over a million people without sufficient food. Each household receives 12.5 kg (27.5 lb.) of cornmeal, but deliveries are irregular due to lack of funds. The distribution process is carefully monitored to ensure equity—in contrast, much of the food relief received by the state is funneled into areas supportive of the current regime. To learn more, contact Schenectady Meeting, 930 Albany St., Schenectady, NY 12307. —David Gerhan and Anita Paul

Friends Committee on National Legislation has focused attention on the request of the White House to Congress for $87 billion in additional spending for Fiscal Year 2004 (FY04) to cover military and reconstruction operations in Iraq and Afghanistan. The majority of the Administration’s request—$66 billion—is for military operations, with $21 billion earmarked for reconstruction activities. The Administration’s latest supplemental request of $87 billion comes in addition to $78.5 billion appropriated by Congress through an initial supplemental request in April. Current operations in Iraq now cost $1 billion per week, and estimates for long-term costs top $400 billion. FCNL encourages Friends to urge members of Congress to oppose the continued U.S. military occupation of Iraq and condition any supplemental funding on significant change in U.S. policy. FCNL urged Congress to transfer authority for operations in Iraq out of the Department of Defense and into the State Department; to vest independent authority in the UN to help restore security and guide the economic and political reconstruction process; and to support generous U.S. funding for civilian rebuilding in both Afghanistan and Iraq. For further information visit <www.fcnl.org>.

AFSC’s Democratizing the Global Economy Project is working to stop the Free Trade Area of the Americas (FTA), a plan to extend the North American Free Trade Agreement (NAFTA) to include all countries in Latin America and the Caribbean (excluding Cuba). Nine years ago, NAFTA was put into place, linking the economies of the United States, Canada, and Mexico. Despite promises of job growth and an improvement in living conditions for the poor, AFSC charges that NAFTA has resulted in increased poverty, stagnant or falling wages, erosion of consumer protections, a decrease in the number of good jobs, and a continuation of violations of the fundamental rights of workers, including the right to organize and bargain collectively. AFSC further charges that the FTAA negotiations have been going on for several years without substantive input from civil society organizations. If the vote comes up in the U.S. Congress under Fast Track rules, no amendments can be made to the agreement and only an up-or-down vote will be allowed. To learn more about trade in the Americas, alternative models, and the campaign to stop FTAA, visit <www.afsc.org/trade>.

On October 12 Woodbrooke Quaker Study Centre celebrated 100 years of delivering Quaker education to Quakers around the United Kingdom and abroad. Woodbrooke was founded with the support of two major families in British business—the Rowntrees and the Cadburys. John Wilhelm Rowntree was the inspiration behind an independent Quaker college, and George and Elizabeth Cadbury donated their home, Woodbrooke, as the premises for this fledgling enterprise in 1903. For details contact: Mark Britton at <mark@woodbrooke.org.uk> or Elisabeth Klaar at <elisabeth@woodbrooke.org.uk>

Canadian Yearly Meeting, in Session on August 8, 2003, approved a minute indicating that “whether or not to support same-sex marriages is decided at the local meeting level.” Affirming that couples in same-sex relationships can bring up children in a loving way, the minute object to religious statements to the contrary. It expresses support for “the right of religious groups and clergy to consent to or refuse to perform same-sex marriages,” as well as “the right of same-sex couples to a civil marriage and the extension of the legal definition of marriage to include same-sex couples.” —Canadian Yearly Meeting
Baltimore (Md.) Meeting, Stony Run, in meeting for worship with a concern for business in May, approved a minute calling for a deepened commitment to the Peace Testimony. With the support of an ad hoc Peace Action Committee, Stony Run Meeting will coordinate with other peace groups and develop a well-publicized series of educational events open to the larger community—including speakers, programs, and activities; circulate in the meeting newsletter a list of ideas for furthering the Peace Testimony; and use the information gathered to form ad hoc groups to work on specific actions.—Baltimore Meeting, Stony Run newsletter

Columbia (S.C.) Meeting affirmed opposition to the death penalty in a minute adopted during meeting for worship for business in May. "We are opposed to the death penalty in all instances... We do not believe that there is any way to make the death penalty a fair or just or moral punishment. We mourn the pain that violence visits on both the victim and doer of evil and that spreads in ever widening circles for family, friends, and society. We continue to look for ways to prevent violence, to protect society, to comfort the victims but which do not increase the continuing chain of rage and cruelty," the minute attests.—Columbia Meeting newsletter

Atlantic City (N.J.) Area Meeting, in meeting for business in June, approved a minute expressing support for a proposal by Pendle Hill to organize a Peace Network throughout the United States and to become a founding member of such a network. According to the minute, the objectives of the Peace Network can be achieved by such means as peace education of youth at an early stage in their schools; research, education, and training of emerging activist individuals in the principles and techniques of peacebuilding and peacekeeping; and the gradual building of political support for creation of an international corps of peacebuilding and peacekeeping services.—Atlantic City Area (NJ) Meeting newsletter

Haverford (Pa.) Meeting, in meeting for business in May, approved a minute affirmiting commitment to ensure that the Peace Tax Fund becomes enacted into federal law. "A Peace Tax Fund, which would allow people of conscience to pay the full amount of their federal income taxes into a fund designated strictly for nonmilitary purposes, would represent 'alternative service' for taxpayers and their tax dollars," the minute asserts. The meeting will work with other faith-based communities and organizations to develop a stronger network advocating for a Peace Tax Fund and work with legislators and other public officials to cultivate their support for this initiative.—Haverford (Pa.) Meeting newsletter
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Bulletin Board

Upcoming Events
• January 1–3—Pemba Yearly Meeting
• January 5–12—Australia Yearly Meeting
• January 11—Bhopal Yearly Meeting

Opportunities
• Friends' Witness Tour to Nicaragua, January 22 to February 1, will visit the programs of ProNica, a project under the care of Southeastern Yearly Meeting. Contact info@pronica.org or phone (727) 821-2428.
• The Elizabeth Ann Bogert Memorial Fund for the Study and Practice of Christian Mysticism, administered by Friends World Committee for Consultation, Section of the Americas, makes annual grants of up to $1,000. Individuals wishing to apply should submit seven copies of their proposal (one or two pages) by March 1. Include two or three letters of reference. For additional information contact: Michelina and Vinton Deming, 4818 Warrington Ave., Philadelphia, PA 19143.
• Christian Peacemaker Teams is seeking participants for upcoming delegations to Colombia (February 21–March 4), the Middle East (February 17–March 1), and Iraq (dates to be announced). CPT seeks participants who are interested in human rights work, committed to nonviolence, and willing to participate in team worship and reflection. Delegates should have plans to share about the trip upon return to their home communities. For more information visit CPT's website: <www.cpt.org>.
• The Associated Committee of Friends on Indian Affairs welcomes work teams at its centers in Oklahoma, Alabama, and Iowa. Volunteers are needed to construct new buildings, repair existing facilities, and lead programs for area children. For more information about ACIFA contact Keith and Judy Kendall at kjkendall@earthlink.net; phone (765) 935-0801.

Resources
• Friends Committee on Unity with Nature produces an eco-networking directory, intended to help Friends find Friends who carry a concern for "an Earth restored." Contact FCUN at <fcun@fcun.org>.

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Milestones

Marriages/Unions

Kavanaugh-Skarno—Bruce K. Skarno, of Yakima Valley (Wash.) Worship Group, and Diane L. Kattinaugh, on September 20, 2003, under the care of Providence (R.I.) Meeting, where they are both attenders. The meeting for worship took place at Smith Castle, North Kingston, R.I.

Trickey-Zahour—Hajiba Zahour and Owen Trickey in Meknes, Morocco, on August 28, 2003. Owen Trickey is a member of Frankford (Pa.) Meeting. The couple will reside in Philadelphia.

Deaths

Colgan—Thomas E. (Tom) Colgan, 84, on January 10, 2003, in Wilmington, Del. Tom was born on June 18, 1918, in Philadelphia, Pa., the oldest of four sons of Irish parents Edward and Josephine O'Reilly Colgan. He married Joan Ware in 1943. Before settling in Arden, Del., where they lived most of their married life, Tom was on the staff of American Friends Service Committee, working to integrate the workforce of several large department stores in Chicago. Subsequently he was executive director of William Penn Center, a Quaker organization dedicated to peace and social justice programs in Fallsington, Pa. For over 20 years he was active on the Prison Committee of Philadelphia Yearly Meeting, serving as its clerk for many years. In the 1960's Tom worked with Concerned Citizens, an inter-denominational group fighting racial segregation in Wilmington's public places. In 1965, as a member of the State Human Relations Commission, he fought for the integration of the State Welfare Home in Smyrna. He founded the Wilmington Rowing Club and served as executive director of Camp Dimension, a nonprofit charitable group that trained handicapped and disadvantaged youth. He traveled to Cuba in 1963, soon after the revolution. He interviewed many of the top government officials and then journeyed to Washington, D.C., to lobby for an end to the embargo. Tom saw the Cuban revolution as a step towards human freedom, and he loved to tell about his experience cutting cane with Ciro Guerra. In 1989, returning to Cuba, he was heartbroken to see the results of the embargo and the withdrawal of Russian financial support. In March 2002, Tom received a lifetime achievement award from the State House of Representatives at the 141st General Assembly for his contributions to the social, cultural, environmental, and recreational fabric of Delaware. In the last decade of his life, Tom transferred his membership from Wilmington (Del.) Meeting to Birmingham (Pa.) Meeting. He clerked the Peace and Social Concerns Committee, bringing to the meeting his passionate concern for peace, human rights, and racial and social justice. In West Chester, Pa., he picketed for abortion rights, wheelchair accessibility at the local bookstore, and an end to discriminatory practices at the local bank, and he helped found the Human Relations Council of Greater West Chester. He was predeceased by his wife, Joan Ware Colgan, in 1993. He is survived by his children, Penny Colgan-Davis, Deborah Colgan, Thomas James Colgan, Terry Ann Colgan, and H. Tony Colgan; eight grandchildren; and six great-grandchildren.
Kowal—Annette S. Kowal, 91, on September 15, 2002, in Denver, Colo. She was born Annette Elsie Schork in Elmhurst, Long Island, N.Y., on March 1, 1911. Her parents, Rev. Georg P. Schork and Paula Sebel Schork, were German immigrants.

In 1918, when German-speaking churches were closed down, her father became a chaplain for the Port of New York Authority, so Annette had to change public schools. She graduated from Jersey City Normal School, a teachers college, in the early years of the Great Depression—just in time, she said, to be paid in scrip instead of cash. Around 1942, Annette became a federal employee, administering dependent benefits for servicemen’s families. Annette’s sister Elsa received a request for reading material from Edward J. “ Ned” Kowal, a soldier stationed in North Africa (and later, Europe) who was a cousin of Elsa’s husband. Through Elsa, Annette reluctantly agreed to send him some books, and a V-mail correspondence began that lasted over three years. On December 22, 1945, a few months after he had returned to New York, Annette married him. In the early 1950s they joined Ridgewood (N.J.) Meeting. Over the years they served together in many Quaker roles, including working with Quaker Hy-Care, a construction company that built meetinghouses. Annette was active in the New Jersey Education Association, and she earned her master’s degree in Educational Administration from Rutgers University. In 1984, the couple moved to Colorado to be close to their grandchildren. A pianist with a rich contralto singing voice, Annette continued her interest in music as well as in birds, cats, African activists, and liberal politics. She and Ned were active in the National Association of Retired Federal Employees, serving as District and Colorado officers. They were active in Mountain View Meeting in Denver, Colo. Without being radical or strident, Annette was a determined and relentless feminist her entire life. She quietly celebrated many firsts, such as getting her own name on her checks and bank accounts at a time when banks offered only “Mrs.” accounts. She saw no reason to accept unequal treatment for herself, any more than she would herself discriminate, or quietly suffer it to occur around her. Annette was predeceased by her husband Ned in January 2000. Annette often expressed herself on metaphysical issues, and was interested in finding out where her spirit would find itself after death. Having clearly and firmly decided that it was her time to leave those she loved, she asked for help from family, hospice, and her beloved caregivers in carrying out her wishes. She left on her own terms and schedule. She is survived by her children, Tom Kowal and Paula K. Daniels, and their spouses, Annette M. Kowal and Kevin Clevey; grandchildren Matt Kowal, Jeremy Kowal, Cheyenne Kowal, Sofia Kowal, Joel Kowal, Jim Clevey, and Caitlin Clevey; great-grandchildren Bailey Michelle Wolf and Jerome Thomas Nolan Kowal; nieces and nephews Madelyn Kowalewski, Evelyn Ohlson Picer, Dorothy Kopke, Edward Czernicki, and John Kowalowski.

Peckham—John Rogers Peckham, 73, on April 10, 2003, in Mill Valley, Calif. He was born on June 9, 1929, in Wilder, Idaho, to Cecil Rogers Peckham and Edith Widman Peckham. John Peckham was an avid mountain climber, he scaled many high peaks and bred his own Siberian huskies.

John went to California and worked in project design and construction of the Ridgewood meetinghouse. Annette served together in many Quaker roles, including being a member of a committee to organize donated books. She was especially interested in music, singing in a choir, and working hard on the library committee to organize donated books. After she became ill with cancer, her spirit remained strong. John became a member of the refugees group in Turkey, and was active in the Refugee Committee of Friends in Turkey and the United States.
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AFSC is a Quaker organization which includes people of various faiths who are committed to social justice, peace and humanitarian service.

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Olney Friends School—Henry (Hal) Noyes Williams, 87, on November 2, 2002, in Lancaster, Pa. He was born in Geneva, N.Y., to Lucinda Chamberlain Noyes and James Mickel Williams. The family attended an Episcopal church until his father became a convinced Friend and seated a meeting at Hobart College. Hal was 19 when he began attending this meeting. He graduated Phi Beta Kappa from Hobart, received his MD from Columbia School of Physicians and Surgeons in 1941, and completed his internship and residency in Rochester, N.Y. A conscientious objector, Hal became resident physician at the New Jersey State Home for Boys in 1944. During a weekend at Pendle Hill, Hal met Dorothea Sener Wieand of Lancaster, Pa. They were married in a Quaker ceremony at the Sener family home in June 1943. Hal and Dorothea founded the Susquehanna Waldorf School and an anthroposophical study group in Lancaster. Hal remained involved with these organizations, serving as physician for Waldorf schools throughout the United States for many years. This work led to his becoming a physician for other schools and institutions for children with special needs. A founding member of Lancaster (Pa.) Meeting, he was active in its programs. Hal had a lifelong love of music, especially singing, but he said he chose medicine because he could help more people as a doctor than as an opera singer. He took a personal vow to put other people first. His sensitivity to the spiritual as well as to the physical needs of his patients led him towards holistic medicine, and he studied homeopathy with Dr. Elizabeth Hubbard in New York City and mechan-neural therapy with Dr. Ella Kilgus of Philadelphia. He went on to be a member of several homeopathy organizations and to help compile the homeopathic pharmacopoeia. In spite of some negative reactions from his colleagues, Hal continued to use his knowledge and intuition to treat the whole person, rather than relying completely on Western medical practices. He believed in giving patients "space to heal themselves," treating mind and body together, and allowing nature to do the work. In recognition of his dedication, each year the National Center for Homeopathy honors Hal by presenting the Henry N. Williams Award to a physician who has shown excellence in the field of homeopathy. For Hal, medicine was not just a profession but a true calling to serve and teach others. He felt a special empathy with the prophet Samuel, who heard and heeded God’s call to serve (1 Samuel 3). He was well known in the Amish community, making house calls and treating needy patients free of charge. He tried retiring in 1970, and again in the 1990s, when he started an ongoing homeopathic study group in Lancaster to help people to help themselves. Hal was in an early member of the National Association for the Advancement of Colored People. In the early 1950s in Lancaster, Hal and Dorothea organized workcamp projects, using the writings of Rachel Davis DuBois to promote neighborhood fests that brought different races together for useful work, fun, food, and singing. Hal was active with the Fellowship of Reconciliation and American Friends Service Committee. A year after Dorothea died in 1993, Hal married S. Anne Rae in Lancaster Meeting. He is survived by her and by his daughters, Ellen Williams and Frances Williams Dunlap; and grandchildren Lucinda Merlyn Dunlap and Benjamin Sener Dunlap.
Books and Publications

The Tract Association of Friends

Offers Friends' calendars and pocket calendars for Quaker faith and practice. 151 Cherry Street, Philadelphia, PA 19102. Phone: (215) 386-0707. Fax: (215) 374-5577. Email: tract@tractassoc.org.

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For Sale

Peace Fence yarns & batting in 35 colors; kits, buttons, needlepoint. Sample card $3.05. Yarn Shop on the Farm, 1225 Red Run Road, Stevens (June Co.) PA 17578. (717) 567-5860.

Note cards with a Friendly flavour. Quaker quotes and inspirational sayings; colorful original illustrations. $10 box of 18 cards and envelopes. Write: Quakers@lyfecycle.com.

Quaker and Friends Journal Classified Ad Deadline: November 16.

 Classified Ad Deadlines:

February issue: December 3
March issue: January 12
Submit your ad to Advertising Manager, Friends Journal, 1216 Arch Street, Philadelphia, PA 19107-2835 (215) 564-8628

For Information call (215) 563-8626 Fax (215) 580-1377. Email address: friendsjournal.org

Classified rates $75 per word. Minimum charge is $20. Logo is additional $15. Add $10% for three consecutive insertions, 15% for six. Appearance of any advertisement does not imply endorsement by Friends Journal.

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manage staff, as camping season, for retreats, workshops, and meetings.

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Interns Needed to Help Change Public Policies

WASHINGTON, D.C. - The Committee on National Legislation of the Religious Society of Friends is recruiting interns to work in the Nation's capital next spring.

The position is open to students majoring in or with interests in the following fields: Peace, Justice, Sustainability, and Service; rigorous college preparatory courses and simple living in community. Unique highlights include student's portfolio programs. Scholarships are available.

For more information, please contact Kathy Runyan at (530) 273-3103.

United Friends School: coed, preschool-8, emphasizing environmental awareness through whole language and manipulative math; nurturing environment. Frankford Friends School: preschool-8; full day and half-a-day programs in a caring, community environment. Arthur Morgan School: around porch. Call (719) 396-3561.

Cuyama, CA.
Families, friends, study groups enjoy this beautiful mexican ranch. Mexican family staff provides excellent food and care. Six twin bedrooms, with bath and own entrance. Large living and dining room, long terraces with views of the river and the sea. Four bedrooms, with one in the tower, birdwatching, peaceful. Pool. Please pets permitted. Weekly rates $420, $490 respectively, weekend costs $700.


Chincoteague Island, VA. Off-Season (before 6/15 or after 9/3): Two adjacent, fully equipped vacation homes; sleep 8 or 10. Walk or bike to Assateague Island National Seashore; birdwatching, peaceful. Pool permits allowed. Weekly rates $340, $490, respectively, weekend costs $600.

Hautau Retirement Home, 1254 East Main Street, Barnstable, MA.

Friends Retirement Home, 125 East Main Street, Barnstable, MA.

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, pine, tennis, swimming, stable, winter sports, 100 min. Philadelphia, 110 min. NYC. (570) 395-8045.

Rentals & Retreats
Retreat for writing, research, or relaxation. Four bedrooms, 3 1/2 baths, fully equipped kitchen and laundry. Small town near State College, PA. For details call (570) 267-1230.

Campus
Friends Camp, a coed, residential, Quaker summer camp, located near China Lake in South China, ME, seeks a full-time year-round director. Serving youth of the ages 7 and 17, the camp seeks to build a non-competitive community, based on Quaker values. Operated under the auspices of the New England Yearly Meeting of the Religious Society of Friends, camp is open from June through August for four two-week sessions, with approximately 100 children attending each session. Additionally, the camp is available to groups prior to and following the regular camping season, for retreats, workshops, and meetings. Applicants should have an affinity for Quaker traditions and ways of doing business, as well as training and experience in youth camping and camping living. The successful candidate will be able to plan and direct a youth program, recruit campers, and recruit, train, and manage staff, as well as relate well to parents of campers and the larger yearly meeting community. Creative thinking and resourcefulness are a must.

Campus
Friends, community and services reflect sound management, adherence to Quaker values, and respect for each individual.

Continuing care retirement communities:
Kendal at Longwood, Kendal at Crosslands • Pennsylvania, PA
Kendal at Hanover • Hanover, N.Y.
Kendal at Osborn • Osborn, Ohio
Kendal at Harris • Harris, N.Y.
Kendal at Alexandria • Alexandria, Va.

Community under development:
Kendal on Hudson • Sleepy Hollow, N.Y.
Kendal at Graville • Graville, Ohio

Independent living with residential services:
Kendal at Foxdale • Kendal at Foxdale, Pa.
Kendal at Imperial Manor • Kendal at Imperial Manor, Pa.
Kendal at Kendall • Kendall, Pa.

Services Offered
Purge Quarterly Meeting (NYM) maintains a peace tax escrow fund. Those interested in tax witness may wish to contact us through NYM, 15 Rutherford Rd., East Orland, ME 04330-1219.
Meetings

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

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

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

AUSTRALIA

All Australian meetings for worship are listed on the Australian Quaker Home Page (www.quakers.org.au), or phone (03) 9687 6644.

BOTSWANA

GABORONE—Phone/fax (267) 394-7147, <gqinfo@bta.co.bw>.

CANADA

OTTAWA—Worship and First-day school 10:30 a.m. 914 Avenue B (613) 232-9923.

TORONTO—Worship and First-day school 11 a.m. 60 Lowther Ave. (from cor. Bloor and Bedford).<www.amigosparalapaz.org>.

GHANA

ACRA—Unprogrammed meeting 10 a.m. Sundays, Hill House near Ahirkah Research Institute, Achimota Colof Area. Phone: 033 231 230 369.

NIGERIA

MANAGUA—Unprogrammed worship, 10 Sundays. El Centro de los Amigos, APTDO 5300, Managua, Nicaragua. Phone: (701) 821-2428 or (110) 505-290-0849.

UNITED STATES

Alabama

AUBURN—Unprogrammed meeting, Sundays 9 a.m. Room 205, 132 N. Gay St. Phone: (334) 877-6859 or 826-6405.

BIRMINGHAM—Unprogrammed meeting, 10 a.m. 15th Ave. West Birmingam, AL 35222. (205) 928-5070.

FAIRHOPE—Unprogrammed meeting 10 a.m. Sundays at the Friends Meeting House, 3701 Fairhope Ave. Phone: WPE. PO Box 319, Fairhope, AL 36533. (251) 928-0682.

HUNTSVILLE—Unprogrammed meeting. 10 a.m. Sundays in the Reeves Chapel. Call (205) 837-6227 or we P.O. Box 3550, Huntsville, AL 35810.

Alaska

ANCHORAGE—Call for time and directions. (907) 566-0700.

ARIZONA

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

LENOIS-Connie Friends worship group at Friends Southwest Center, 7932 Gold Hill Rd, Phone: 479-3796.

JUNEAU—Unprogrammed, 10 a.m. Sunday, 750 St. Anne St., Douglas, Alaska 99924. Phone: (907) 566-4499.

ARKANSAS


FAYETTEVILLE—Unprogrammed. (501) 521-8675 or 267-5822.

LITTLE ROCK—Unprogrammed meeting, discussion 11 a.m. at 5165 West Markham. Phone: (501) 664-7223.

California

ARCATA—11 a.m. 19th & Jodine. (707) 677-0481.


BERKELEY—Strawberry Creek, P.O. Box 5065, (510) 524-9196. Unprogrammed worship and First-day school 10 a.m. At Berkeley Alternative High School, Martin Luther King Jr. Way and Derby Street, Berkeley.

CHICO—9:45-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children’s classes. 20th and 14th Street. Phone: (530) 865-2135.

CLAREMONT—Worship 9:30 a.m. Classes for children. 724 W. Harrison Ave., Claremont, CA 91711.

DAVIS—Meeting for worship First Day 9:45 a.m. 345 L St. Visitors call (530) 758-8452.

FRESNO—Unprogrammed meeting. Sunday 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93721. (559) 237-4102.

GRASS VALLEY—Meeting for worship 9:45 a.m. display of traditional crafts and services. Grass Valley Friends, 13075 Walnut Ln. Phone. (530) 265-3164.

LA JOLLA—Meeting 10 a.m. 7360 Eads Ave. Visitors call (858) 457-1998.

MARIN COUNTY—10 a.m. Falkirk Cultural Center, 1408 Mission Ave. At E. S., San Rafael, Calif. (415) 435-5755.

MARLON LONG BEACH—10 a.m. Orizaba at Spaulding. (310) 472-2490.

MENDOCINO—Worship 10 a.m. at Caspar Shu, halfway between Mendocino and Ft. Bragg. (707) 881-0220.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10 a.m. Call (408) 649-6315.

NAPA SONOMA—Friends meeting. Sundays 10 a.m. at Aldes Villa, 1631 First St. (510) 643-2717. Information: Joe Wixom (707) 253-1505, <jwixom@panoram.net>.

OJAI—Unprogrammed worship, First Day 10 a.m. For more information, call Ojai Friends (805) 640-0399, or may be read and heard on <http://home.earthlink.net/~OjaiFriends/OjaiFriends.html>.

ORANGE COUNTY—Meeting 10 a.m. First Friends Meeting in Corona. 196 N. Lake Ave., Corona (909) 527-7780.

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 10 a.m. 561 P9th Ave., Riverside, (909) 728-6880 or 903 (627)-5854. Information: <www.inlandfriends.org>.

SACRAMENTO—Meeting 10 a.m. 690-97th Street. Phone. (914) 457-3088.

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 3850 Westgate Place. (619) 867-6474.

SAN FRANCISCO—Meeting for worship and First-day school, 11 a.m., Sundays, 59th Street, (415) 434-7470.

SAN JOSE—Worship and First-day School 10 a.m. Discussion group 9:30 a.m. 1501 Morse St. (408) 246-0524.

SANTA CRUZ—Meeting 3:30 p.m. 225 Sloat St., Santa Cruz, CA 95066.

SANTA MONICA—Meeting for worship and First-day school 11 a.m. 1440 Harvard Ave. (310) 828-4699. o. SANTA ROSA—Redwood Forest Meeting, Worship 10 a.m. 1647 Guerneville Rd. Phone: (707) 378-3527.


STOCKTON—Delta Meeting, Unprogrammed, 10:30 a.m. 2nd First Day, AFSC Center, 445 West Weber. For information, phone 257-470-8472.

VISALIA—Worship 10:30 a.m. 1720 Ave. C, Visalia. (559) 734-9275.

WITTIER—Whittier Monthly Meeting, Administration Building, corner Painter and Philadelphia, Worship 9:30 a.m. P.O. Box 122. Phone. 698-7538.
December 2003 FRIENDS JOURNAL
**New Mexico**

- **ALBUQUERQUE**-Meeting and First-day school 10:30 a.m. to 1 p.m. 106 N. Main Street. (505) 769-3969.

- **TAOS**-Clearlight Worship Group meeting for worship first and third Sundays 10:30 a.m. Call (505) 758-6200 for location.

- **New York**
  - **ALBANY**-Worship and First-day school 10:30 a.m. 727 Mazie Ave. Phone: 436-6812.
  - **ALFRED**-Meeting for worship 10:30 a.m. each first Day In The Meeting House. 445-454-2870.
  - **BUFFALO**-Worship 10:30 a.m., Quaker Church, N. of Rte. 392-323, Youngstown Heights. Call: (716) 383-1951.
  - **BROOKLYN**-Worship and First-day school 11 a.m. (childcare provided), 116 Schermerhorn St. For information call (718) 218-9508. Meeting: Box 730, Brooklyn, NY 11201.
  - **CORNA**-Worship 10:30 a.m. 2nd & 4th Sundays at 11 a.m. (716) 662-5749.
  - **EASTON**-Unprogrammed meeting, 2nd and 4th Sundays at 10:30 a.m. 2nd & 4th Sundays at 11 a.m. (716) 662-5749.
  - **FAIRFIELD**-Meeting for worship 10:30 a.m. 2nd & 4th Sundays at 11 a.m. (716) 662-5749.
  - **FARGO**-Worship 10:30 a.m., Quaker Meeting House. 40, 20 miles north of town. Worship and First-day school 10:30 a.m. 137-16 Northern Boulevard, Flushing, N.Y. (718) 358-9636.
  - **GRAY**-Meeting 10:30 a.m. 2nd & 4th Sundays at 11 a.m. 101 S. Salmon Street. (845) 876-3750.
  - **HAMPTON**-Meeting for worship 10:30 a.m. 2nd & 4th Sundays at 11 a.m. 101 S. Salmon Street. (845) 876-3750.
  - **JEREMIAH**-Meeting 10:30 a.m. 2nd & 4th Sundays at 11 a.m. 101 S. Salmon Street. (845) 876-3750.
  - **LONG ISLAND**-Meeting 10:30 a.m. 2nd & 4th Sundays at 11 a.m. 101 S. Salmon Street. (845) 876-3750.
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Ohio
AKRON-Unprogrammed worship, 10:30 a.m. Discussion, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; 374-0550.
ATHENS-10 a.m., 22 Birge, Chauncey (740) 797-4636.
BOWLING GREEN-Broadr Boom Friends Meeting FGC. Unprogrammed worship groups meet at: BLUFFTON-Sally Weaver Sommer, clerk, (419) 585-9411.
FINDLAY-Joe Davis, (419) 422-7666.
SIDNEY-(937) 497-7325, 492-4336.
TOLEDO-Rina Buckman, (419) 677-7709.
CINCINNATI-Community Meeting (United FGC and FUM), 3980 Winning Way, 45229. Worship and First-day school 10 a.m. 1st and 3rd Sundays at 601 Union Street, The Dales, Ore. Contact Lark Lennox, (541) 596-3949.
SALEM-Worship for group meeting 10 a.m., forum on 9th, 15th, 19th, 25th of each month, 19th St. NE, phone (503) 559-1908 for information.
Pennsylvania
ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare, Meetinghouse Rd./Greenwood Ave., Jenkintown. (E of York Rd., N of Philadelphia) 941-3112.
BRINGHAM-Meeting for worship and First-day school 10 a.m. 1241 Bingham Rd. S of West Chester on Rte. 202, at Rte. 305, turn W to Bingham Rd., turn S 1/4 mile.
BUCCHINGHAM-Worship and First-day school, 10:30 a.m. 5895 York Rd. (Rte. 202). (717) 294-7299.
CARLISLE-252 A Street, 17135; (717) 249-8509. Bible Study 9 a.m. Meeting and First-day school, 10 a.m.
CHAMBERSBURG-Worship for 10:30 a.m., 380 Linda Drive. Telephone (717) 281-2376.
CHERTHLEN-See Philadelphia listing.
CHESTER-Worship for 10:45 a.m., Sunday, 24th and 31st, and 1st month day; First-day school 11 a.m.
CONCORD-Worship and First-day school 10:15 a.m. At Concordville, on Concord Rd., block one S of Rte. 1.
COLENSO (colony Co.)-Friends worship group, unprogrammed worship and First-day school 9:30 a.m. each 1st, 3rd, and 5th Sunday. (717) 649-1811 for location and directions.
DOYLESTOWN-Worship and First-day school 10 a.m. 95 East Oxford Ave. (215) 348-2320.
DUBLIN-First-day school-meeting for worship begins 10 a.m. N.W. Bedford at Fisherton, (413) 639-2952.
ELKLAND-Meeting located between Shunk and Forksville. (503) 754-3078.
ERIE-Unprogrammed worship.
GREEN-Broadmead Friends Meeting FGC.
GRANVILLE-First-day school 10 a.m. 1912, find us at <www.pym.org>.
HUNTINGDON-Unprogrammed worship and First-day school (except summer months) and Chestnut St. meeting 9:30 a.m., the music room in Andrews House, at the corner of Washington St. and Gravel St. (503) 923-2003, ext. 2444.
INDIANOLA-Meetinghouse Rd. Contact Margie Simmons, (503) 644-4407.
LANSDOWNE-First-day school 9:30 a.m., the music room in Andrews House, at the corner of Washington St. and Gravel St. (503) 923-2003, ext. 2444.
LEHIGH VALLEY-BETHLEHEM-First-day school (summer-outdoor meeting) 10 a.m., 215-200-3030, 1516 Salem Ave., Allentown, PA 18104. Information, (740) 362-8921.
LONDON GROVE-Meeting (United FGC and FUM), 1932 East Broad St., 19341. (215) 296-8466.
MIDDLETOWN-Meeting located for worship 11 a.m. 1st and 3rd Sundays. (215) 520-4515.
NEWPORT (Bucks Co.)-Worship 11 a.m. First-day school for adults and children. (215) 520-4515. In summer worship, 10 a.m., no First-day school. 219 Court St. (215) 968-1655, <www.newportfriendsmeeting.org>.
NEWTON SQUARE (Del. Co.)-Worship 10 a.m. First-day school, 10 a.m. to 12:30 p.m. 701 Grace Ave. (610) 328-1477.
NORRISTOWN-Meeting for worship and First-day school 9 a.m., Worships and First-day school 10:45 a.m., and Meetings 11 a.m. and 1:30 p.m. and worship and First-day school (except summer months) at 10 a.m. 260 S. 3rd St., Oxford, PA 19063. (610) 936-8572.
PHILADELPHIA-Meetings for worship Sunday 10:30 a.m. until further notice. (215) 673-7813 for worship (June-Aug. 10 a.m. Children's programs 10:45 a.m. Adult discussion on worship and First-day school 11:15 a.m. See Philadelphia listing.
POTTSTOWN-First-day school, 9:30 a.m., meeting for worship and First-day school (except summer months) and Chestnut St. meeting 9:30 a.m., the music room in Andrews House, at the corner of Washington St. and Gravel St. (503) 923-2003, ext. 2444.
READING-1003 Lincoln Rd. (215) 947-6171. Worship 11:30 a.m. (Jul.-Aug. 10 a.m.).
REEDSVILLE-Friends Meeting, 24 W. Chestnut St., 19550. (717) 493-2822.
REEDSVILLE-Worship 10 a.m. 1st and 3rd Sundays. (215) 947-6171. Worship 11:30 a.m. (Jul.-Aug. 10 a.m.).
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REEDSVILLE-Worship 10 a.m. 1st and 3rd Sundays. (215) 947-6171. Worship 11:30 a.m. (Jul.-Aug. 10 a.m.).
TOWANDA-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. For location, call (570) 265-6523 or (607) 560-7975.

UPPER DUBLIN-Worship & First-day school 10 a.m. Fort Washington Ave. & Meetinghouse Rd., near Emlenton. (215) 650-2708.

VALLEY-1121 Old Eagle School Rd., Wayne (North of Swedesford Rd.), Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, & Dresher. (610) 698-9354.

WELLSVILLE-Warrior Monthly Meeting, worship 11 a.m. Rte. 74 east. Call (717) 423-4203.

WEST CENTREVILLE-Worship school 10:30 a.m. worship 10:30 R R. High St. Carollton Heights, (610) 696-0491.

WEST GROVE-Meeting for worship 10 a.m., 155 Main St. Harmony Rd., P.O. Box 7, 19390.

WILMINGTON-Worship school 10 a.m., Worship service Sunday 11 a.m. Sunday, Westtown School campus, Westtown, PA 19395.

WILKES-BARRE-North Branch Monthly Meeting, Worship and First-day school. 10 a.m. Wyoming Ave., Forty-Four, Sunday school 8:30 a.m. Worship and First-day school 11 a.m. First-day school at 11 a.m. (817) 531-2304 or 299-8247.

WILLOWTON-Worship school 11 a.m. Sundays at Wesley Foundation, 7750 W. Lowden. First-day school also at 11 a.m. (817) 531-2304 or 299-8247.

WILMINGTON-Sunday meeting at Wesley Foundation, 7750 W. Lowden. Worship service Sunday 11 a.m. Sunday, Westtown School campus, Westtown, PA 19395.

WILLIAMSBURG-Unprogrammed meeting for worship 10 a.m. Sundays, church and First-day school, 104 W. Kingswood Dr., (775) 255-7752.

WINCHESTER-Hopewell Centre Monthly Meeting, 7 miles N from Winchester. Inactivate 81 to Clearbrook Ext. Win west on Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Drive. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (304) 967-9141. Email: <see@wellinkln.com>.

Washington

BELLEVUE-Eastside Friends, 4100 15th Ave. SE., Worship 10 a.m., study 11 a.m. (425) 841-7000.

BELLEFONDS-Belleville Senior Center, 313 Halkett St. Unprogrammed, worship 10 a.m., sharing 11:30 a.m. Children’s program. (360) 752-9253; clerk: Sharon Trent, (360) 714-3711.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tunwater, WA 98591. First Sunday each month pink tea breakfast at 9 a.m. Phone: (360) 754-3655.

TOWNSEND-10 a.m. Sundays. (360) 985-7081.

PULLMAN-See Moscow, Idaho.

SEATTLE-Samarin Bay Meeting at Phinney Center, 8332 Phinney Ave. N, worship at 10 a.m. (206) 527-2000.

SEATTLE-University Friends Meeting, 4001 9th Ave. N. Qwest First worship 9:30 a.m. and 11 a.m. (206) 547-6441. Accommodations. (206) 632-9935.

SULTAN-Sky Valley Worship Group. (509) 792-0940.

TACOMA-Tacoma Friends Meeting, 319 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

WALLA WALLA-10 a.m. Sundays, 522-0396.

West Virginia

CHARLESTON-Worship Sundays 10 a.m. 1200 Park Ave. (304) 345-8659 or Minerva (304) 756-9333.

MORGANTOWN-Morgantown Friends Meeting. Every Sunday 11 a.m. Phone: 304-282-1281.

PARKERSBURG-Ohi-O Valley Friends. See Marietta, Ohio, Ising.

Wisconsin

BELLOIT-Unprogrammed worship 10 a.m. Sundays, 611 Gray St. Phone. (507) 365-5826.

EAU CLAIRE-Worship 10 a.m. 3600 West Ave. (507) 360-6520. (June-Aug, July-Aug) preceded by singing. 415 Niagara St. (715) 633-1138 or 874-6904.

GREEN BAY ARE-A Fox Valley Friends Meeting. Sundays 10 a.m. 1115 Main St. 709 Central St. Phone: (920) 424-6010.


KICKAPOO VALLEY FRIENDS-Gays Mills. Worship Sunday 11 a.m. Children’s program 1st and 3rd Sundays (608) 367-2093. Email: <khochkan@mailbag.com>.

MADISON-Meetinghouse, 1794 Roberts Ct., (608) 515-2146. Worship 10 a.m. on 9th Sunday of each month. Phone: (608) 515-2146.


MENOMONEE-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 668-1042.

MILWAUKEE-Meeting for worship 10:15 a.m. 3264 N. Gordon Pl. Phone (414) 967-8808 or 263-2111.

OSHKOSH-Meeting for worship 10:30 a.m. on Sunday. (920) 233-8304. 

MIDLOTHIAN-Worship 11 a.m., children’s First-day school 11:15 a.m. (804) 598-1676.

NORTHFOLK-Worship and First-day school at 10 a.m. Phone: (937) 267-2670.

RICHMOND-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

ROANOKE-Worship 10:30 a.m. Usury at Hollins Mission Chapel. Info.: Wasington, (540) 343-6796, or Fetter, (540) 932-1034.

SAN ANTONIO-Unprogrammed worshiping for worship 11 a.m. (based on silence). 5537 Lavin Rd., Virginia Beach, VA 23451. (757) 481-5714.

TACOMA-Tacoma Friends Meeting, 319 N. 21st St. Unprogrammed, worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

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A gift to one of Pendle Hill’s life income plans will give you tax benefits in addition to a lifetime income on the assets. A charitable gift annuity is one of the simplest ways to make a substantial gift to Pendle Hill during your lifetime. In exchange for a gift of cash or securities, Pendle Hill agrees to pay you a guaranteed, fixed annual income for your lifetime. The rate Pendle Hill pays on the assets you give is based on your age at the time you make the gift. You may also name a second beneficiary if you wish. On the death of the income beneficiaries, Pendle Hill will have use of the funds to support its programs.

Retirement brings with it many decisions which have to be made. One of these decisions involves what to do with one’s assets. As we moved into retirement, we felt it important to be able to support the organizations which have been significant in our lives. At the same time, we wanted to realize the best returns for our limited assets. A contribution of a Charitable Gift Annuity to Pendle Hill seemed to answer both of these concerns. Our lives have been enriched by our time spent at Pendle Hill as students and as Friends-in-Residence. Pendle Hill plays an important role in the Religious Society of Friends today, and we want it to continue into the future.

Two years ago we decided to move into a continuing care retirement community. The income from Charitable Gift Annuities to charitable organizations satisfies our needs and gives us a sense of security with a satisfactory income. This makes it possible for us to enjoy life in our retirement years as we continue to travel in our pop-up RV van and pursue other interests such as photography and quilting.

—Roy and Martha Hampton

For more information on gift annuities or other ways to support Pendle Hill, please contact:

Barbara Parsons, Director of Development
1-610-566-4507, extension 132 (worldwide) or 1-800-742-3150, extension 132 (toll free, US only)
email: contributions@pendlehill.org
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