Unbounded Compassion
Unintentional Outreach
Spirituality and Our Bodies
Thank You, Friends!

In 2001 we conducted our most recent Readership Survey. Five hundred twenty individuals replied to the 1,000 surveys we mailed—a wonderful response! Some of the notable information we received included a strong reader preference for more controversial material and an indication that we should publish less poetry. We've taken these suggestions to heart and have included more material that we believe is both responsible and controversial. The ensuing dialogue in our Forum pages has been lively, instructive, and appreciated by many (including winning an Associated Church Press award of excellence—1st place—for Letters to the Editor in 2002). We've also become more selective in the poetry we've chosen, accepting and publishing less, but, we believe, increasing the quality of the poetry we do publish (last year winning an ACP Honorable Mention—3rd place—for Poetry in 2002).

This year, I'm tremendously delighted to tell you that we've won more awards in the ACP 2003 competition than any prior year: six awards in all. Except for 2000, when we received 3rd place for "Best in Class—Denominational General Interest Magazine," this is the best we've ever done. For 2003, FRIENDS JOURNAL received the following awards:

- **Most Personally Useful Article:** award of excellence (1st place) for "Addressing Hearing Loss among Friends" October 2003 by Karen Street (Judges' comment: "This article takes on an extremely important issue that every church, mosque, temple, etc. has: How to hear who is talking. With detail and new information, this piece was great.");
- **Poetry:** award of merit (2nd place) for "Scatter Rug" February 2003 by Janeal Turnbull Ravndal (Judges' comment: "The form chosen was very apt with its tight rhyme scheme, and its wry humor about our stumbling toward mystery.");
- **Theme Issue:** honorable mention (3rd place) for "Diversity Among Friends" October 2003;
- **Feature Article:** honorable mention (3rd place) for "A Visit to Israel by a Quaker Jew Born in Palestine" September 2003 by Stanley Zarowin;
- **Magazine Design:** Story or Spread, 1- or 2-Color: Honorable mention (3rd place) for "Shalom: Much More Than Just Peace," designed by Barbara Benton;
- **Circulation Campaign:** Not Direct-Mail: award of excellence (1st place) for our one-on-one campaign to sell the magazine at the Friends General Conference Gathering, Lawrence W. Moore, marker (judges' comment: "Well-thought-out program. Clever, practical example of how a little can go a long way.").

For this one, our enthusiastic Board of Trustees, who did the one-on-one contacts, gets a big round of applause.

If you know any of the individuals responsible for these award-winning accomplishments, please be sure to congratulate them. Our outstanding performance is a reflection of our outstanding readership!

To put these awards in context, Friends should note that we are in a category that has us competing with magazines published by large, mainstream denominations: comparatively well-funded, large-circulation publications. Years ago, I worked for one such periodical, and I'm aware of the financial support that enables these publications to pay for their content, cover their business operations, network with other periodicals, etc. At FRIENDS JOURNAL we do not have such underwriting; we are not a line item in any Quaker organization's budget (except, perhaps, those monthly meetings that faithfully send us donations); our circulation is modest by comparison. Our paid staff is bare-bones; in fact, we could use more paid staff hours for many of the important tasks we must perform. But what we do have, Friends, is you! You send us hundreds of manuscripts to review each year; you donate photos and artwork; you write us thoughtful letters responding to our contents. And we have a loyal group of volunteers who help us put it all together: poetry, book reviews, milestones, news pages, circulation tasks. Without all of you and your many contributions, we could not have achieved what we have this year.

Signed with gratitude,

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Front cover: photo taken at the 2003 Friends General Conference Gathering by Sarah Richardson
One hand clapping

At Friendship Meeting in Greensboro, N.C., early this past December, Friend DeWitt Barnett told of the time he was stationed in Japan with American Friends Service Committee and Douglas Steere wrote him to arrange a meeting between Friends and Zen Buddhist monks. Those monks, we were told, meditate on koans, the best known of which is “What is the sound of one hand clapping?” What, I wondered, could possibly be of interest to Douglas Steere in a group that emphasizes such strange questions? The peculiar aspect of that koan is that although there is no logical answer to the question, it is grammatically correct; it would not be questioned in a computer’s spellchecker.

I recently learned that koans are not essential to Zen practice. Guilford College organized a Zen retreat led by the head of the Asheville Zen center where no koans are used. But still, what is the purpose of koans? I was reminded of Albert Schweitzer’s comment I had come across perhaps 60 years ago that mysticism begins where logic comes to an end. So, there is a limit to what we can fathom through logical reasoning but that limit does not signal failure. Rather it is an invitation to us to make the transition beyond logic to a new level of understanding.

I remembered, too, that just after finishing high school in England my former history teacher suggested that I read R. G. Collingwood’s *Metaphysics* The book was a revelation to me for it pointed out that all logical systems, from Aristotle’s to Hegel’s and others, are based on “pre-suppositions” and those pre-suppositions, since logic is based on them, cannot be proven logically true or false. Thus all our logical reasoning and all our searching for causes rest on shaky foundations, making us wonder if there is a more secure ground on which to base our beliefs. John Woolman had reported that when he had prayed without an interpreter among a group of Native Americans, one of them had commented, “I love to feel where words come from.” Douglas Steere was seeking for the common ground underlying Zen practice and Quaker worship.

On this past Christmas Eve, Friendship Meeting joined with our Friends Homes retirement community for a meeting for worship around the fireplace in its living room. A member of the meeting read the Bible story of the shepherds hearing the call to come to Bethlehem to see a babe in a manger. That awareness that something new and unprecedented had entered history and was about to reshape the fate of humanity was heeded by two groups of people, the shepherds and some wise men from the East. Shepherds and people of wisdom are at the two ends of the world of reasoning, of legal systems, of logic. Those shepherds were open to new truths because they had not been trained to limit their beliefs to what they could logically make sense of. And people of wisdom have reached beyond knowledge to a level of awareness yielding a much greater sense of certainty than what logic can provide.

After Jesus had begun his ministry, he once asked a child to sit in the midst of a group of questioners and commented that unless they be converted and become as little children they would not be able to enter the kingdom (Matt. 18:2-3). He was not asking us to revert to our childish ways, but rather, to go forward beyond our little systems of logic and reasoning and habits and discover again that openness that children have to new truths and insights from wherever they might come.

At the end of a later meeting for worship, in which I had shared some of these thoughts, a Friend suggested that it is in Quaker silence, perhaps, that we can hear the sound of one hand clapping.

Ted Benfrey
Greensboro, N.C.

More abortion questions

There are two reasons that I am willing to risk my life by performing abortions. The first is because I value individuals; an unplanned pregnancy can change the course of a woman’s life. Perhaps this concern is best illustrated by a woman who sat up after having her pregnancy aborted and said: “Thank you doctor, you have given me back my future.”

The other reason I perform abortions is my concern that there are already too many humans on this planet. Our human population, because of the rate at which we consume resources, has already surpassed the ability of Earth to regenerate.

Sten Becker, a member of Homewood Meeting in Baltimore and professor at Johns Hopkins School of Public Health, helped me calculate the population of the United States if no abortions had been performed since 1973. That was the year that the Supreme Court, in the *Roe v. Wade* decision, legalized abortions. Without abortions, our country’s population now would be about 335 million instead of 292 million—a very significant difference!

Abortions have been performed in all societies that have been studied by anthropologists. Before 1973, many abortions were performed illegally in the United States. Women suffered in that era from cruel, money-hungry abortion providers, and from the infections and hemorrhages that they caused. Many women were left scarred by abortions performed by non-physicians, and suffered chronic pelvic pain, infertility, or death.

Women request abortions for real-life reasons. They make their decisions based on their personal beliefs, on their life situations, on their plans for themselves and for their families. Individual women know best what resources are available to them, and their own strengths and frailties.

Mary Beth Keiter’s Viewpoint, “Questions Surrounding Abortion” (FJ Mar.) asks many philosophical questions about this subject. The queries are important, but seem somewhat ethereal to me. Some of the questions she did not ask seem even more important. My questions might be phrased:

Without abortion, how much more population would we have to deal with? What other effects would the increased human population have on people? What would the effects be on other species? How much worse would global climate change be? How many more people would go to bed hungry every night?

What does history show are the alternatives to legal abortion?

What does an unplanned pregnancy do to a woman? To her relationship with her partner? To her existing family? To her life goals? Should a woman be forced to raise children she didn’t desire?

Why are half of the pregnancies conceived in this country unplanned? Why is our teen pregnancy rate so much higher than Canada’s, or any other developed country’s? What can we do to decrease our high unplanned pregnancy rate, and thus to take away the need for abortion? Does abstinence-only sexuality education work? Why do people oppose making emergency contraceptive pills available without a prescription, since they have the potential to halve the number of abortions?

Why do some people oppose abortion but advocate war, or killing abortion providers?

Richard Grossman
Durango, Colo.

Abortion and violence

Although I have always thought of the unborn child as a real human being, I am not sure that is my greatest reason for my objection to the practice of abortion. As I
recall the arguments of John Woolman against slavery, his concern was as much for the condition of the slave owner as for the slave.

As horrific as it seems to pull the unborn from the womb amidst its cries and pain (whether we view it as human or otherwise, it suffers), I am experiencing a growing awareness that this behavior holds within it the seeds of violence. As we find this practice easier to defend, we grow increasingly insensitive and ultimately nourish an environment in which suffering, death, aggression, and warfare are acceptable.

In reading Quaker journals, I have been struck by the intense sensitivities at play in which the destruction and pain inflicted strikes by the intense sensitivities at play in the womb amidst its cries and pain from the criteria for the environment in which suffering, death, awareness that insensitive and ultimately nourish the seeds of violence.

The aspect I want to comment on is that anyone decides that one's own life and needs are of greater importance than the life of others, whether a nation, an individual, or an unborn baby.

To regard our own pleasures, our time, our career or our finances above the life, the easier upon which we will find the foundation for war.

To promote the cause of peace while likewise promoting the violence contained in abortion is a dichotomy that is hard to fathom. In this, Mohandas Gandhi was consistent; he despised abortion.

"What leads to war? ... Do they not arise from desires ... You are jealous and covet, so you become murderers ... You are unable to obtain contentment ... so you kill." (James 4:1–2)
Most Quakers are familiar with George Fox’s spiritual epiphany. He was alone and in desperate need of spiritual nurturance. It was then that he heard the voice famously quoted in his Journal, “There is one, even Christ Jesus, that can speak to thy condition.” It isn’t clear to me whether George Fox thought he was hearing the voice of Jesus himself, the Holy Spirit, God, or an angel. However, he was clear in his understanding that this was a voice from the Divine—a voice whose message ultimately led to the founding of the Religious Society of Friends, our chosen place of worship each First Day.

In contemporary times those who hear voices or have visions of a divine nature are less likely to be viewed as religious visionaries and more likely to be seen as irrational, religious zealots or slightly off—crazy, disturbed, suffering from stress-induced hallucinations. This modern, rationalist view even extends backwards in time. A headline on a young adult Friends newsletter once asked somewhat irreverently, “Was George Fox a religious visionary or was he just crazy?”

This skeptical and critical attitude towards direct experiences of the Divine has driven the reporting of such events underground. Sane, rational, liberal Quakers who experience a vision will be quite circumspect in telling others. They will wait for the right moment or the right supportive environment to unburden themselves. Even those who would admit to a gathered meeting and a sense of divine presence on such occasions blanch at the idea of an in-person appearance from the Divine. This is remarkable for a religion founded on the idea of continuing revelation through direct spiritual experience. In the modern liberal Quaker view such experiences are sanitized and intellectualized in our words and thoughts, not the raw stuff of visions.

A few years ago, New Haven Meeting held a seeker session entitled “Quakers and Jesus.” This session was led by Jonathan Vogel-Borne, New England Yearly Meeting’s field secretary, and a believer in the divinity of Jesus. None of us knew exactly what to expect. Many were concerned that the more Christo-

When Jesus Visits

by Greg Moschetti
Jonathan asked us each to articulate our own individual understanding of Jesus and where he fits in our lives. Jonathan indicated that he could tell us his own beliefs and his own stories of direct contact with the Divine and of his personal angel (a story I now long to hear), but that he preferred not to share these. After all, this was New Haven Meeting's session, not Jonathan's.

The sharing started on a level of somewhat abstract personal theology, but then a miraculous thing happened. Individuals began sharing their direct experience of the Divine and, for some, of Jesus. In this worship sharing, 4 out of 12 to 15 people shared anecdotes about direct visual or auditory contact with the Divine. Imagine, 25 to 30 percent of otherwise liberal, largely universalist Quakers having direct spiritual experiences they felt compelled to relate.

I won’t tell the stories that the others told. They are, after all, their stories, not mine. However, I want to tell my own story for a few reasons. I think it’s an important story to tell, and telling it in the protected environment of the seekers session has given me the courage to tell it to a broader audience. I also hope that it will inspire those who have not been fortunate enough to have this experience, and that it will give validation and encouragement to those who have had this experience but are reluctant to talk about it. I believe that such stories are powerful and important and that they deserve to be told time and again. The thanks I received for telling this story the few times that I’ve told it is proof enough that Friends want to hear.

In mid-December 2000 my wife, Marcia, was stricken with a sudden and ultimately fatal illness. Early in the morning after she was admitted to the hospital, I felt a strong need to sit in silent worship with others to pray for her recovery. I called a couple from meeting who lived nearby and asked if they would come to my house to worship with our children and me. They had another obligation that morning, but were able to work out that one could come and in the meantime they called another couple from meeting who also came. We sat in our living room in prayerful silent worship for Marcia’s recovery.

At some point in this meeting I saw in my mind’s eye a clear vision of Jesus. I couldn’t see his face, but I knew intuitively and completely that this was who it was. It wasn’t a question I even had to ask. He was holding Marcia unconscious in his arms. They were on a road and Jesus was facing out from the road towards me. In one direction, on Jesus’ left, was a well-lit, well-paved, golden-hued brick road that led gently upwards toward a white light. I knew that heaven was at the end of this road and that Marcia’s father and sister, Aunt Ruth, and a few other deceased friends and family were waiting there for her. In the other direction the road was dark, craggy, and foreboding. It was clearly a difficult trail and just as clearly it was the road back to this life. I prayed that Jesus would begin to carry Marcia on the road back to this life, but he just stood there. The remarkable thing was that as he stood there I felt a sense of infinite peace and patience. This wasn’t the kind of patience that I practice, which is, “Take your time while I mentally tap my foot.” Nor was it the peace I might feel at a well-gathered meeting or in deep meditation. Rather, it was a patience unbound by any sense of time and a peace of bountiful comfort. I kept trying to imagine Christ moving in the direction I wanted for Marcia back up the craggy path, but he did not move.

This vision was briefly replaced by a second vision where I saw a small child much like the child in Edward Hicks’s peaceable kingdom paintings leading Marcia by the hand along the path to heaven. She was obviously at peace and willingly walking with the child. The vision then went back to Christ holding Marcia. It was a long and enduring vision and one that is still etched in my visual memory.

I didn’t share this vision with anyone during this worship. I was moved by it and felt that it was incredibly important, but I was puzzled by what it meant. I kept revisiting it, trying to make it make sense. In the next day or so I shared this vision with my children and Marcia’s sister, but mostly as a curiosity and perhaps in hope that they could help me puzzle it out. We thought perhaps it meant that Christ was holding Marcia until she could manage to come back to us on her own. I later shared it with Thayer Quoss, then a chaplain at the hospital and a member of New Haven Meeting. She suggested that I could have witnessed a direct intercession, and I found some solace in that possibility.

After a few more days Marcia’s condition worsened and I asked for a clearance committee to help our children, Marcia’s sister, and me to find clarity in making a decision about stopping Marcia’s life support. Marcia’s sister was especially reluctant to make this decision without a clear sign that hope was gone. The children and I were more at ease with it. In the course of this meeting I shared my vision and, after some time, Marcia’s sister shared that this very vision moved her to greater acceptance of Marcia’s fate because she now knew that she would be safe in the arms of Christ. We had reached the consensus we needed as a family to make a decision to remove Marcia’s life support when it became appropriate. It was the gift of this vision that got us there.

That same night we returned to the hospital to discover that Marcia’s condition had worsened, and that it was indeed time to let her go. Marcia died with dignity shortly after the life support was removed, surrounded by the love of her family and her God expressed through us. As I’ve reflected on this vision I’ve come to believe that the real message showed Christ’s willingness to patiently hold Marcia between this life and the next until those she loved most were ready to let her go. The vision wasn’t just for me; it gave me the story that needed to be told for her family to come together in our love for Marcia. The vision also created a major shift in my understanding of the Divine. In the space of my short life as a Quaker I’ve moved from “who cares about Christ?” to “Christ was a great teacher” and now to a certitude of “Christ is the Divine.” All this with not one person telling me I had to do this to be “saved.” Where I once was a universalist, I am now clearly a Christian universalist. Like John Woolman I don’t believe that Christ is the only way God has for all God’s children, but I do know that Christ is the way for me. I’ve also developed a deep respect for other people’s stories of their encounters with the Divine. I long to hear them, and I will continue to tell my own in hopes that we can illuminate one another’s spiritual journeys.
Unintentional Outreach

by Cheryl Dellasega

It was a glorious fall day, and I was excited to be in Philadelphia, intent on weaving my way through crowds of people to reach my destination: a two-story bookstore with more reading choices than all the shops in my hometown combined. As the group I was part of paused for a red light, a young woman came into my peripheral vision, the smile on her face so genuine I tried to recall where we might have met.

"Have you heard the good news about Jesus Christ?" she asked, moving closer.

Not sure if I should try and blend in with the other pedestrians now surging across the street, I stayed and answered: "Yes, I have."

"And have you accepted him into your life?" Her follow-up was swift.

"Absolutely."

"That's wonderful! May I ask when?"

"Just this morning." Now I wished I had crossed the street with everyone else. She frowned, looking doubtful. "This morning?"

"Oh yes, this morning and every morning, I believe in starting each day anew." Having just read a book on new beginnings, I was trying to live that philosophy. For some reason, my words silenced her and she turned away. Minutes later I was in the bookstore browsing, trying to forget the whole experience.

A few weeks later there was a discussion at my meeting about a different kind of outreach. An animated debate took place over the appropriateness of contacting people in our directory who hadn't attended in many months or even years. Would a phone call from a Friend offend? Would we seem to be pushing our beliefs on others if we asked about their preference to stay on the list?

That Sunday as I sat in silence, the contrast between Quakers and the street-corner evangelist challenged me. Growing up in the Protestant church, I had often questioned Martin Luther's notion of "good works" because when I saw them in action, the motivation seemed not to be good at all. Rather, like the young woman who approached me, they seemed driven by a desire to recruit others into the Lutheran church. But is that kind of outreach wrong?

How can we know the best way to invite others to visit or join our spiritual community? There have been many times when the quiet integrity of individuals I encounter in my daily life makes me curious to know more about their spirituality. Those who impress me most are not people who make a point of helping or influencing others in a public way, but those who seem to act consistently in a manner that doesn't seek or need recognition: workers who show steady dedication to a difficult job and colleagues who refuse to engage in office gossip. Others lead a lifestyle of simplicity by choice rather than necessity, and some persevere through tremendous personal difficulties. In these situations, the intent of the person's behavior is not to influence others to a particular religion but somehow that door is opened. This process is something I've come to call unintentional outreach.

My interest in the Religious Society of Friends began in exactly this way ten years ago. By chance, my family and I attended a "children's day" at the meetinghouse in the town where we lived. The purpose of that day was to raise money for the Friends school, but what struck me was the people. They seemed different in ways I couldn't clearly explain—sure, they looked different because their clothes were simple rather than stylish, but there was something more. At the time, I would have described it as a genuineness I hadn't experienced elsewhere.

In the months that followed that event, I became aware of Friends in my workplace and community activities, mostly because of their actions and lifestyle. They didn't lobby for me to
I was drawn to attend after witnessing their passion for living a life that made their beliefs and values apparent. I wasn’t surprised to be given a copy of Faith and Practice (my emphasis) one Sunday. While I have since met non-Quakers whose demeanor and constant commitment to a godly lifestyle are remarkable, I have yet to encounter groups of people that share this philosophy.

I had another experience with unintentional outreach when my daughter was hospitalized in a psychiatric facility distant from our home and distinguished by its stark environment. For safety reasons, almost every personal possession was taken from her upon admission, and the only decorations allowed in her institutional-style room were a few unframed pictures. It was a time of deep despair for my family and our meeting, since my daughter had attended First-day school and meeting for worship regularly. A huge effort was mounted to reach out to her, even though phone calls and visits from anyone by sending cards—lots of them. At one point, my daughter told me she got more mail than any other child at the hospital.

Shortly before her discharge, I was allowed in her room for a few minutes. The first thing I noticed on entering were dozens of colorful cards arranged on her windowsill. Seeing them lined up in rows was like stepping into the middle of a meeting for worship, especially since two little girls had made cards decorated on front with their school pictures. There was a profound sense of connection with my meeting, and an even deeper appreciation for their efforts.

"The nurses and everyone else here ask me who sends all the cards," my daughter said, aware that I was staring at them. Again, the simple act of sending a card to cheer her had the unintended outcome of reaching out to nurses, doctors, and other children who learned about Quakerism after seeing them.

The notion of unintentional outreach has given me an insight into the daily living of life, as well as added some pressure to be more conscious of my behavior. I am always surprised when students who passed relatively unnoticed through courses that I taught come back years later to tell me that I inspired them to a particular career path. It doesn’t happen often, but what strikes me is their memories of my actions and attitudes, which shaped them more definitively than any influence on students in the opposite direction on days when I wasn’t in my most Quakerly mood).

In my journey through life, gentle spiritual role models who don’t need to tell me what they believe continue to have the greatest influence on me. Often, their unintentional outreach is continuous and more profound than any deliberate activity or dialogue we might engage in.

In a way, I salute the young street-corner evangelist for actively reaching out to engage others. Her concern for my spiritual well-being led to many prayers that I might understand the best way to reach others. Yet in this struggle to discern my calling, I also think of unintentional outreach, which occurs every day of my life whether I plan it or not.

Perhaps it is more important to focus on the small choices I make and to question whether I convey a Friendly lifestyle to those I work and live with. Does my behavior speak of my beliefs more eloquently than my mouth? What impressions do I make on strangers I may never see again?

When I do stop to think about these things, I sometimes remember that brief moment in my daughter’s hospital room, when I was so moved by the colorful cards framed against a window of sunshine. Perhaps it is the simplest gestures we do out of love that are of the greatest importance; gestures intended for one, a few, or nobody that reach many.
On my first day at the 2003 Washington, D.C., Animal Rights Conference, I noticed a young woman pushing a teenage boy in a wheelchair. She was gracefully maneuvering the chair through a maze of large photos of caged farm animals. The handsome boy's head swayed rhythmically from side to side as he reached out towards a display of vegan pastries. The woman's calm demeanor and confidence in handling the chair made me think she knew the boy well. I thought he might be her brother.

Later, during a presentation, I saw the disabled boy seated in his wheelchair in the aisle next to the young woman. The boy had made an unexpected sound, startling most of the 100 or more people in the audience. She quieted him first by placing a finger on her own lips and another on his and then by slowly lowering his waving arms. After a few minutes, when he made another loud sound, she rose and took him quietly up the aisle.

At dinner that evening I watched her fill a plate with food. She kept the wheelchair and the long reach of its occupant a safe distance from the buffet. I deliberately sat next to her at the large, round dining table where she was feeding him from the plate and taking a few bites for herself.

Nicole Fordyce introduced Matt to me as her son. I learned that she became his foster parent and assumed full responsibility for his care nine years ago, when he was 9 years old and she was just 18.

Most people have compassionate feelings. Only a relatively few focus on the most needy, or extend their compassion for humans to all animals, as Nicole has done. What led her to make a commitment to Matt at such a young age? Will her compassionate nature go unnoticed? Does Nicole's dream of seeing the emancipation of all caged and suffering animals have any possibility of being realized in her lifetime?

Matt was born with tuberous sclerosis, a condition that causes benign tumors on multiple organs of the body. Tuberous sclerosis affects people in a variety of ways. In Matt's case it has resulted in loss of muscle control and coordination. A secondary diagnosis is autism, which makes communication difficult.

Although Matt started having seizures at four months, in many other ways he developed as a typical infant until age two. Then his birth mother had a second baby and was unable to cope with both the newborn and Matt. He was placed for frequent extended stays of two weeks or more with different institutions for disabled children.

Although Matt is expected to live a long life, early expectations for his developmental progress were pessimistic. Nicole felt differently and maintained a strong belief that Matt had much more potential than what people gave him credit for. She believed that what he needed most was a secure and stimulating home environment. When Nicole left her own family, rented a wheelchair-accessible apartment, and officially became Matt's foster parent, she was making a lifetime commitment.

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Nicole's relationship with Matt started long before she became his foster parent. She first saw him when she was a sixth grader and volunteered to help at a daycare center for children with developmental disabilities next to her elementary school. On her first day as a volunteer helper at the center she noticed Matt's angelic blue eyes and unruly, sandy-blonde hair and wondered why no one was paying attention to such a beautiful boy. She later learned that he cried a lot and did not communicate or appear to respond affectionately to anyone. The only comfort she was able to give him that year was through backrubs.

Two years later when Nicole decided to volunteer again at a weekend relief center, she was surprised to see Matt there, lying on the ground and still looking neglected. Since he did not like having his face washed, the staff had left it smeared with food. That sight brought up feelings of maternal love in the 13-year-old Nicole. She felt a strong need to hold and protect him. Matt responded by nestling his head in her neck and they cuddled all day.

Nicole and Matt had bonded. Instead of going on an end-of-year school trip, Nicole chose to stay with Matt. During her summer vacation she volunteered to be his full-time helper. Partway through her ninth-grade year, Matt's birth parents offered her a paid support-worker position for eight hours a week, and she began caring for Matt every day after school during his high school years, Nicole tried to encourage his development in small, practical ways. She used his enjoyment of water play to get him to stand at a sink and eventually to be able to take steps independently toward the sink. She also taught him to drink out of a cup and feed himself.

When Matt's parents decided to put him into a full-time foster care program for children with disabilities, Nicole applied to be his foster parent. The coordinator of the special foster care program questioned whether an 18-year-old could or should take on this responsibility, but Nicole demonstrated commitment and success with Matt over the previous five years.

Matt is now 18 and Nicole is 27. For the past nine years, they have lived in the same subsidized co-op apartment in a mixed commercial/residential neighborhood. When Nicole became Matt's foster parent she enrolled him in his local community school for the first time and insisted that he be in regular classrooms with his same-age peers. He is accompanied and supported in school by educational assistants. While living with Nicole, Matt has learned to use two words consistently: Mom, which he calls her, and Matt, which he calls himself. He also consistently signs for food and sometimes for yes, no, thank you, and love.

Matt's room in their home looks like a living museum. He has a collection of shells from around the globe, a complete model of a dolphin with moving parts, and a puzzle that can be built into a dinosaur. He has a large collection of stuffed animals that he refers to as his friends. He also has a collection of model cars and trucks that he refers to as his vehicles. He has a large collection of model airplanes that he refers to as his planes.

The foster care program provides the income needed for their simple lifestyle and gives them up to 12 hours of supportive help in their home each week. This arrangement has allowed Nicole enough free time to pursue a diploma in Disability Studies. She finds time to exercise, dance, travel, and spend time with friends by incorporating Matt into those activities. When she does feel overwhelmed, she recovers by reminding herself that she knows of no better alternative for Matt.

Nicoles relationship with Matt started long before she became his foster parent. She first saw him when she was a sixth grader and volunteered to help at a daycare center for children with developmental disabilities next to her elementary school. On her first day as a volunteer helper at the center she noticed Matt's angelic blue eyes and unruly, sandy-blonde hair and wondered why no one was paying attention to such a beautiful boy. She later learned that he cried a lot and did not communicate or appear to respond affectionately to anyone. The only comfort she was able to give him that year was through backrubs.

Two years later when Nicole decided to volunteer again at a weekend relief center, she was surprised to see Matt there, lying on the ground and still looking neglected. Since he did not like having his face washed, the staff had left it smeared with food. That sight brought up feelings of maternal love in the 13-year-old Nicole. She felt a strong need to hold and protect him. Matt responded by nestling his head in her neck and they cuddled all day.

Nicole and Matt had bonded. Instead of going on an end-of-year school trip, Nicole chose to stay with Matt. During her summer vacation she volunteered to be his full-time helper. Partway through her ninth-grade year, Matt's birth parents offered her a paid support-worker position for eight hours a week, and she began caring for Matt every day after school during his high school years, Nicole tried to encourage his development in small, practical ways. She used his enjoyment of water play to get him to stand at a sink and eventually to be able to take steps independently toward the sink. She also taught him to drink out of a cup and feed himself.

When Matt's parents decided to put him into a full-time foster care program for children with disabilities, Nicole applied to be his foster parent. The coordinator of the special foster care program questioned whether an 18-year-old could or should take on this responsibility, but Nicole demonstrated commitment and success with Matt over the previous five years.

Matt is now 18 and Nicole is 27. For the past nine years, they have lived in the same subsidized co-op apartment in a mixed commercial/residential neighborhood. When Nicole became Matt's foster parent she enrolled him in his local community school for the first time and insisted that he be in regular classrooms with his same-age peers. He is accompanied and supported in school by educational assistants. While living with Nicole, Matt has learned to use two words consistently: Mom, which he calls her, and Matt, which he calls himself. He also consistently signs for food and sometimes for yes, no, thank you, and love.

Matt's room in their home looks like a living museum. He has a collection of shells from around the globe, a complete model of a dolphin with moving parts, and a puzzle that can be built into a dinosaur. He has a large collection of stuffed animals that he refers to as his friends. He also has a collection of model cars and trucks that he refers to as his vehicles. He has a large collection of model airplanes that he refers to as his planes.
Nicole's childhood room was papered with pictures of animals from nature magazines given to her by her grandmother. At around age ten, before she met Matt, she became aware that she was eating animal flesh and refused meat. When she made that decision, she had not heard the word vegetarian and did not know anyone who did not eat meat. Her parents resisted, but she found ways around their insistence. A dietician finally reassured the parents by saying that Nicole would be healthy as long as she ate eggs and dairy products. Nicole heeded that advice until she attended a vegetarian food festival at age 19 and saw videos of how egg-laying chickens and milk cows are raised and exploited. Seeing so many healthy, long-lived vegetarian and vegan products. She has eaten a vegan diet ever since. Matt also eats a vegan diet and has become stronger and healthier while living with Nicole.

MAVYNEE BETSCH

MaVynee Betsch's career as an opera diva in Europe ended abruptly when she was diagnosed with respiratory illness and cancer at age 27. She returned to American Beach in Florida, an African American-owned oceanfront community founded by her millionaire grandfather, and fully recovered with a regimen that included meditation, daily baptism in the ocean, and a vegan diet. MaVynee has continued her simple, healthy lifestyle for the past 40 years. She maintains an office and keeps her few belongings in a small camper trailer but sleeps in a lawn chair on the beach. All of her resources, including her considerable inheritance and energy, have been fully devoted to conservation of the natural environment and the well-being of beach animals, especially whales and butterflies. Her effective campaign to save American Beach from upscale condominium development was the subject of John Sayle's recent film, Sunshine State.

Nicole has recently started attending conferences where she has met many more people who share her love of animals. Most people who attend these conferences eat a vegan diet, but not necessarily for the same reasons. The emphasis varies. Some like the healthfulness of the diet, some are attracted by its environmental benefits, some are more concerned about the humane treatment of animals, and some focus more on the rights of all animals to live free and natural lives.

Where are Nicole and Matt going? They travel together frequently to explore the natural environment as well as attend conferences. They could do that more easily if they had a van that would accommodate Matt while seated in his wheelchair. Nicole would like to live in different places too, but for now they cannot be away from Matt's social support system for too long. That might change when he finishes high school next year. Then she would like to be able to move freely with Matt and campaign for a better life for her fellow animals. She dreams of seeing all animals out of cages and off plates in her lifetime.

What chance is there that dedicated crusaders like Nicole and other young people who attend animal rights conferences could dramatically improve the lives of nonhuman animals in the 21st century? Are mainstream attitudes changing?

The experience of the first vegan presidential candidate, Dennis Kucinich, is not encouraging. His campaign literature describes him as "one of the few vegans in Congress, a dietary decision he credits not only with improving his health, but in deepening his belief in the sacredness of all species." The Kucinich website describes him as combining "a powerful political activism with a spiritual sense of the interconnectedness of all living things." Does his inability to win many votes indicate that the mainstream culture is failing to recognize that genuinely compassionate people do take strong stands on behalf of the most downtrodden in society and often extend their concerns for humans to nonhuman animals? Or are prospective voters saying that they do not want a compassionate person as commander-in-chief?

Another contemporary animal-rights advocate is faring better. In October 2003, J.M. Coetzee was awarded the Nobel Prize for Literature. He explored the theme of human insensitivity and cruelty in his early novels about the apartheid system in South Africa. Then, in the acclaimed novel, Disgrace, he unexpectedly extended that theme to include how humans treat other animals.

animals with the Holocaust. The main character and proponent of animal rights in that book, Elizabeth Costello, argues, "There is no limit to the extent to which we can think ourselves into the being of another. There are no bounds to the sympathetic imagination." That character's unbounded compassion landed her another starring role in J.M. Coetzee's latest novel, *Elizabeth Costello*.

J.M. Coetzee's recent writings offer profound insights into human nature and the nature of human compassion, especially for other animals. How significant is it that a person who writes about animal rights as well as human rights has been awarded a Nobel Prize? Is this the beginning of a turning point for the animal rights movement? Is human society about to cross a threshold level of awareness and become more receptive to Nicole's example of unbounded compassion and dream of justice and freedom for all animals? Is it possible that she will see the emancipation of all caged and suffering animals in her lifetime?

In 1743, John Woolman was called by an inner voice to visit his neighbors and plantation owners far from his home to quietly witness for his conviction that human slavery was wrong. He went out of compassion for both slaves and slaveholders. He was concerned about the welfare of the former and the salvation of the latter. Although his 30 years of traveling and witnessing undoubtedly resulted in many slaves being freed, most of his countrymen were not ready to follow his example. When John Woolman died in 1772, there was little reason to expect that human slavery would ever be ended.

Most early advocates of the abolition of slavery probably could not have imagined that the great issue of compassion and freedom for all human races that once divided the country and led it into civil war is now a consensus goal of the nation. Could the same happen for all animal species in Nicole's lifetime? The greatest thing about the future is that everything is possible.

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**RIVER HOUSE**

**FOR BARBARA SNIPES**

_by Margaret Hope Bacon_

_June 18, 2001_

Past your small house the mighty river rolls
Far out a tug churns slowly by
Ducks dive, then rise to ride the waves
Clouds scud across the wide blue sky.
Here you sculled against the tide
At one with water, knowing joy
Here watched the lovely shorebirds stalk, and the brilliant kingfisher fly.
Here, your bright presence lit dark days
Nourished hungry souls, brought peace,
Here your spirit lingers for all you loved
And we who loved you, without cease
In lapping waves we hear your new refrain
"I'm free at last to laugh and love again."

Margaret Hope Bacon is a member of Central Philadelphia (Pa.) Meeting. Barbara Taylor Snipes died on June 16, 2001.
In meeting on a recent First Day it occurred to me that when our thoughts and minds are involved in spiritual quest, our bodies are tagging along, just as our shadows tag along after our bodies when we are out strolling in the sunlight. The difference is that while our shadows can't be called upon to contribute to our walking, we can rely upon our bodies to assist us on our spiritual journeys. Curiously, I have never heard the subject mentioned even once in the past 50 years by anyone in this country, but it has come up from time to time in conversations with visitors from other parts of the world.

Consider, for instance, the human face. The brain sends signals via nerves to a complex musculature, making possible the thousands of facial expressions that reflect our emotions of delight, sorrow, affection, indignation, disgust, etc. What is seldom appreciated, at least in our culture, is what might be called the "law of partial reversibility." For example, if you voluntarily assume a particular facial expression you will experience to some extent the emotion associated with that expression.

Very likely this is why the Vietnamese teacher Thich Nhat Hanh stresses the importance of wearing a half-smile. It induces a feeling of contentment and serenity that is a useful accompaniment on the spiritual path. On statues the Buddha is often wearing a half-smile.

Smiling has recently received serious academic attention, notably in the book *The Nature of Emotion* by Paul Ekman and Richard Davidson, in which they describe the many varieties of smiles and discuss the significance of what psychologists call the "Duchenne smile."

Another phenomenon that is virtually unacknowledged in the West is the nasal cycle. We don't breathe equally through both nostrils. We breathe predominately through one nostril for roughly an hour and a half and then breathe predominately through the other for approximately the same length of time. The breathing cycle, which is normally involuntary, appears to be synchronized with the activity cycle of the two brain hemispheres. The right hemisphere is more active when breathing is predominately through the left nostril, and vice versa.

As has been widely reported, there is a considerable degree of hemispheric specialization. The left hemisphere apparently excels in logic, science, mathematics, and so on. The right hemisphere seems to participate more in matters of art, music, imagination, insight, and holistic or global comprehension. Yogis for centuries have exploited this property of hemispheric differentiation by voluntarily altering their breathing patterns to facilitate the specific activity in which they might be engaged.

According to yogic theory, it should be somewhat easier to calculate your income tax, for example, if you made a point of voluntarily inhaling and exhaling through the right nostril. And if you were to engage in prayer or meditation, or any spiritual exercise, it might be helpful at that time to try breathing primarily through the left nostril.

There is a further aspect of breathing...
that is possibly more familiar on our side of the planet. When a person is agitated or distressed, or under any kind of stress, breathing will tend to be more rapid and irregular. Conversely, if an individual is feeling calm and relaxed and serene, breathing will tend to be slow and very regular. Here, again, the law of partial reversibility can apply. You may ease your agitiation or distress by deliberately breathing more slowly and regularly.

Emanuel Swedenborg, the great 18th-century Scandinavian mystic, held that without attending to breathing, the intense study of the truth is scarcely possible. Certainly, with any spiritual practice, slow and regular breathing is an important facilitator.

Relatively unknown in the West is the notion of a connection between our thought and our hands. Many are familiar with “laying on of hands,” therapeutic touch, and other healing practices, all undertaken to benefit another person. However, the concept of employing hand positions as a personal spiritual aid is quite foreign to most of us. Virtually all we know about hands and feelings is that if we are angry we sometimes clench our fists.

Many religions attach spiritual importance to hand position, which in India is called mudra. A hand position sometimes used in the West that might be categorized as a mudra is placing palms together when praying. But in other parts of the world there are many mudras in regular and customary use. There are even illustrated journal articles on mudras. However, there's little doubt most of these mudras would seem far too complicated or esoteric or conspicuous to appeal to Friends.

Nevertheless, the possibility remains that someday a simple and inconspicuous mudra might be acceptable in meeting. In fact, clasping one's hands together, which is commonly done in meeting today, could be considered a mudra. And it may possibly have some special spiritual consequence or significance, of which we are not yet consciously aware, but which we are challenged to discover. In any event, we should keep in mind that most of the world takes it for granted that each hand position assumed by a worshiper has a specific spiritual effect.

Even academia is beginning to recognize that hands have other functions in addition to grasping implements or operating keyboards. Susan Goldin-Meadow has a new book, Hearing Gesture: How Our Hands Help Us Think, in which she affirms that gestures play an active role in the thoughts we think.

In addition to positions and actions, the body's physical condition has its own spiritual significance. That's why one should not, in an unseemly haste, skip breakfast before coming to meeting, or, conversely, overeat. Either may result in stomach noises, which some wit has called “Quaker organ music.” The internal discomfort interferes with worship, and the external sound may distract others nearby.

Even more distracting is loud coughing. Friends who have a tendency to cough in meeting should, in consideration of others, remember to provide themselves with cough drops. Sometimes, of course, a person doesn't expect to experience a coughing spell during meeting and doesn't come equipped with an appropriate remedy. One meeting anticipated this eventuality by providing boxes of cough drops in the meetinghouse.

Potentially more distracting than coughing is coming to meeting with a sleep deficit. In meeting for worship, one needs to be wide awake, not drowsy or lethargic. There is absolutely no spiritual merit in just having one's sleeping body inside the meetinghouse. Moreover, it can be very inconsiderate if you snore, and downright distracting if you should fall over while asleep. Some years ago I saw the Friend in front of me start swaying, and before I could tap him on the shoulder he dozed off, lost his balance, and took a hard fall between the benches, sustaining enough injuries so that an ambulance had to be called. So, one has an obligation to the congregation as well as to oneself to get a good night's sleep before coming to meeting, or else take a caffeine tablet before stepping inside the meetinghouse.

Zen Buddhists have a standard procedure for dealing with the sleep problem that some might regard as bizarre but which Zen practitioners consider very helpful. A barefooted monitor walks silently behind the seated rows of meditators, watching for signs of drowsiness. If someone begins to nod off, the monitor gets his attention by means of a resounding whack on the back with a long oaken kesaku, or “wake-up stick.” In the silence of the meditation hall the application of the kesaku makes a report like a pistol shot—but the treatment is administered in such a skillful manner that, while it restores the recipient to wakefulness with a seemingly violent instantaneous physical and acoustic shock, it actually does no physical harm.

Friends would do well to keep in mind when they go to meeting that there is a relationship between one's body and one's spiritual condition. The body is not just the conveyance that transports us to and from meeting, but a participant, an intimate partner in our spiritual endeavor. In other words, we need to recognize and accept the fact that we never travel alone. Our body is our constant companion on the spiritual journey, so we might as well enjoy its companionship and solicit its cooperation.
Talking about sex in any context, even a Quaker one, can be dangerous because we don't all use the same language. We have different experiences. Sex holds different priorities in various people's lives. So, I just want to be clear that I am speaking only from my own experience. I am not speaking on behalf of gay men even though I am a member of that circle. I'm not speaking on behalf of first-generation Italian-American immigrants even though I am one. Or Quakers who know how to yodel. I'm just speaking from my own experience.

My own experience includes several different levels. On one level, I was raped and beaten as a young child, so I understand sex as a power to hurt. I am also someone who has spent the last 22 years giving massage and energy work to people who are recovering from traumatic experience. From this I understand the power of touch, sensuality, and intimacy to bring someone back to fullness, to bring someone back to the joy of life after perhaps thinking one could never love life again.

I'm also speaking to you as someone who is 50 years old and came out during that glorious, golden age of gay male sexuality after penicillin but before HIV. I want to tell you it was a good time to learn how to dance—to get out there and have some fun. During this time, gay male sexuality began to move from being sick and illegal towards being something that could be wonderful. It could be a delight. You could meet new people. You could even meet a future spouse at the gay swimming hole like I did.

Another part of my experience, after having a full dance card for several years, is that for 15 years I have been happily monogamous, which is a very different experience. I am talking from all these different perspectives.

I recently spoke with a Quaker sex educator, of which there are very few. When I asked Peggy Brick of New Jersey, "Are you the only one?" she said, "Well, actually Quakers have been very slow about sex education. Other churches have done a lot more than we have." There were some Quakers who had done sex education a few decades ago but she said they were mostly dead.

I've pretty much come to the conclusion that it's nearly impossible for Quakers to have sex. I'm sorry to inform you of this but it's true for a couple of different reasons.

One obstacle is the tradition of simplicity. There is a desire among Friends—a testimony, a witness—to keep life simple. Those who are going to fall in love or have an affair are going to mess up their simplicity. We are talking major trouble here. Are they going to call back? How does my hair look? And that's just the beginning. Wait until you're in the seventh year of a marriage and you realize you're still at the beginning! If you really want simplicity, if you're truly devoted to that as a witness, I recommend that you never have sex with anyone and that you never fall in love. It can't be done simply. It feels too wonderful. It feels too deeply.

There's another obstacle. This is, essentially, that Quakers don't like power.
Based on a $10,000 cash gift, the chart below shows examples of how a gift annuity could also provide you or your loved ones with tax savings and a lifetime income.

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- our booklet on charitable gift planning
- sample bequest language for your will
- a gift annuity illustration for the birthdates below

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Quakers would prefer that no one have a lot of power. We would like to divide it up so everyone has just a little bit and no one has a great deal of it. If you are looking to retire from the entire concept of power, sex is just not going to work because it's such a powerful force. It is such a large thing. It's such a wonderful power.

I had a friend named Mary. When she was almost 70 years old, she was tired and had arthritis and it was changing her body and she was hurting all the time. Well, Mary fell in love with a fellow who was about 22. They went into her bedroom, locked that door, and didn't come out until about three weeks later. Her arthritis was almost gone. She said, "I wish my doctors had explained this to me years ago." She was standing upright. She was smiling. The power of true love, the power of sexual attraction is huge. If power scares you, then there is going to be some difficulty. One of the lovely things about sexuality is to discover that power within yourself, to feel how lush it is, to feel how beautiful it is in someone else, and to join those things together. It's wonderful.

There's another problem with Quakers having sex. It is that there's a very strong, unspoken tradition among Quakers: you're not supposed to bring attention to yourself. Think about that time that you had a while ago—or maybe that you are looking forward to having—when you have been with that person who just melts your butter, who you look at and you think, "Ooh-la-lal!" How wonderful. And you start to feel that tingling feeling and you say slowly, with a deep voice and heavy breath, "Darling, I just love what you're wearing tonight, and I just want to tell you I love you so much and I thank God we're together and I'm just wondering if you could come over here and be by me for a while." Now, if you don't want to call any attention to yourself, you have got to take that whole feeling and set it aside. You're going to sound like someone with a high, whiny voice, like, "Honey, would you mind if . . . oh no, no, it's not that important." With sexuality you want to love that power. You want to feel it. You want to know it in yourself. You want to find a way to work with it, live with it, and love it. That's very important.

Think what it would be like if we Quakers were more honest about our sexual lives. Think about some of our lovely elders after meeting on Sunday morning, coming out on the porch and saying, "Oh, thank God. Last night we made love! My whole body feels better. Thank God for giving me these feelings. I love my life more now. I like being in the world more. I can spend more time with the pain of the world now because I have felt its beauty deeply. Thank God! I can come home to my body and feel this wonderful inclusion." Isn't that great? But, if you can't call attention to yourself, that's going to be a problem.

There are some wonderful parallels between a spiritual life and a sexual life. These are parts of our lives that we do not always connect. We live in a very noisy world that in many ways is contrary to a deep spiritual life, working against it. This is especially so in U.S. culture. Popular culture is loud and tells everyone to go out and buy everything all the time.

In some ways, a sexual life is the same. There's such a noise in popular culture about what sexuality should be or could be, what with our being used to buying and selling things and people. In some ways we don't touch the deeper parts of either spirituality or sexuality unless we actually seek them out, wonder about them consciously, and try to learn about them within our own lives. If you look at the external details of people's sexual or spiritual lives, we all look very different. It's an incredible mosaic. But then if you look at the essential details on the inside, the needs of each of us, the longing that each person has, these essences are remarkably similar, both person to person and from sexuality into spirituality.

Another way in which there is a similarity between sexuality and spirituality is that it's sort of a big, blind date that everyone goes out on because we have this hunger within us. There's a desire and a hunger for grace, to feel that aspect of the Divine within ourselves—to feel some familiarity with a power greater than us. There is also that yearning for romance and for touch, just the right touch for us. It is highly individual and unique.

I was talking with a young, gay friend in Mexico. He had just gone out on a date and was wondering if it was true love or simply passionate fun. In describing it, he became sad. After talking about it for a while, he realized it really wasn't the sadness of what had happened on this date, but a sadness that can come because there is this great longing to stop looking. We all have a great hope that there is going to be true love: someone who's not going to have to do a lot of translating with because they know all about us. This great longing within each of us is present in both the realm of the Divine and the realm of sex.

There's another parallel. This is hard to talk about because it's a concept that a lot of people are bear up with. It's the idea of sin. I'm thinking of sin as the things that take us away from the Divine, things that take us away from knowing spiritual life more deeply. The parallel for sexuality—I'm not sure this is the right word, but it's a word that can be used—is whoring. By that, I don't mean prostitution. I mean sex that takes you away from honoring yourself; sex that takes you away from feeling deeply, from beautiful intimacy; sex that takes you away from personal power. The interesting thing about the whoring of sex and the sin in spiritual life is that there is no part-time work. If you are signing up for one of those two destructive activities, it's full-time and it will take you away from your best self. But these concepts have to be applied individually because they are all going to mean different things in our individual lives and experiences. There isn't going to be someone to tell you the right way to have a life with God or have a life with sex. It is such intimate seeking that it has to be done individually, finding the right language to tell one another what we've seen and felt along the way.

I think the most important similarity between these two realms is the concept of surrender. By this, I don't mean giving up. We have aspects of ourselves that long...
GOD

by Mariellen Gilpin

I return home
You embrace me
Call me your loved one
Prepare to listen.
My words tumble out
What happened
How I feel
I ask what you think
Prepare to listen.
The day acquires meaning
In the telling and listening.
We laugh in delight
At being together.

I get caught up in my vision
Make a mistake
Another
Another
“That’s a mistake,” you say.
“I love you just the same.
Try it my way.’
I tell you my vision
You say, “Trust.”
I try it your way
Together
We turn my mistake
Into good
And use it.
We smile in delight
At being together.

We work in the garden
I weed the beets
You water them
You show me the rabbit
We work silently
Side by side
I stand to stretch
Turn to you
You embrace me
We celebrate the sunset
Filled with delight
At being together.

I say
“I want you more and more
As the years go by.”
You say,
“I feel the same way.”
There’s always something new
To learn about the Other.
We celebrate what we have
Yarn for more.
“Wait,” you say,
“There’s more.”
Friends traditionally set great store by the Testimony on Truth. So highly did early Friends prize the truth that they would go to jail rather than take an oath; the oath implying to Friends that sometimes it might be all right to lie (see also Matt. 5:34—37).

Modern Quaker meetings, on the other hand, regularly engage in a completely fraudulent practice, taking it under their care, and blessing it. This practice is the modern institution of marriage.

Why do I say that the modern practice of marriage is fraudulent? We induce people who cannot possibly foresee the future clearly to take vows of lifelong commitment, while we know full well that they have only a 50 percent chance of keeping their word. We celebrate marriage with great joyfulness, often in meetings where nary a cautionary message is given. But we do not believe what we are doing, often whispering worriedly about the couple’s chances of success, nor are we willing to follow through as we would need to if we believed in lifelong marriage.

Hillary Clinton wrote a book entitled It Takes a Village to Raise a Child. It also takes a village to save a marriage. Once upon a time, communities in our culture went to great lengths to save marriages. They put enormous social pressure on people to stay married. People who divorced might not be able to hold a job. Women who divorced would get no help with their children. People stayed in relationships that were truly abusive because there were no alternatives.

Now the pendulum has gone full swing in the other direction. People have heard so many horror stories about marriage that they dare not recommend to a couple or person who claims unhappiness in marriage to stay put. On hearing of a possible upcoming divorce, they say "I'm so sorry," or "I hope you find the right thing for you." They almost never say, "I don’t agree with divorce."

Perhaps the most pernicious thing that Hollywood has done to our country is not to foment violence, but rather to encourage people to believe that marriage is an institution of personal fulfillment. In this image of marriage, "Some enchanted evening you will see a stranger across a crowded room." Based on this moment of lust, "Once you have found her never let her go." This is a far cry from what marriage was historically.

My father grew up in Germany at a time when marriages were still arranged, as they have been historically throughout the world. He thought that those marriages were much happier than marriages in the United States. He pointed out that when you married someone you hardly knew, at the instance of your parents, you would be pleasantly surprised if that person manifested any positive characteristics at all. On the other hand, if you were raised on a diet of Hollywood, you would be devastated to discover if your spouse had even minor flaws. He suspected that this was the major problem with his marriage with my mother, who had lived all her life in the United States. She was raised on the Hollywood myth, while he felt his own expectations were more realistic. My mother, for her part, being traditional, did stay married to him, despite being unhappy. He left her quite well off financially when he died, while divorced women frequently struggle financially in old age.

The older view of marriage can be seen in the musical Fiddler on the Roof. In this work, originally written in Yiddish and based on cultural traditions growing out of Jewish communities in Eastern Europe, a middle-aged couple whose marriage was arranged by their parents faces the growing tendency of young couples, including their own children, to want to choose spouses based on "love." At one point, the middle-aged man looks at his wife and asks her whether she loves him. This has never been an issue for them in 25 years of marriage. She responds with a poignant song about how for 25 years she shared his
to get divorced; and, coming from a ther-
tape in her hand, "to bring home flowers," but the most
interest portion of this conversation to me was where the husband said, "You
should make me feel good." And the wife
responded, "Make yourself feel good."

She was right. One's spouse cannot
make one feel good all the time. Responsi-

bility for one's own happiness lies
with oneself, not with one's spouse. Indeed,

it has long been traditional
Christian doctrine that there cannot be
happiness in this life, that happiness is for
the next life.

We, as fellow members of society watch-
ing people suffer in marriage and buying
into the myth, contribute to the problem
of perception regarding marriage. When
someone complains about his or her
spouse, it is painful to listen to. It is often
easier to say, "Maybe you should get a
divorce," rather than listen to the painful
details of the flaws of the spouse.

Therapists are even worse. A person I
know reported that his therapist and ther-

apy group frequently asked him why he
stayed married, when he complained so
much about his spouse. I do not under-
stand why therapists or therapy groups are
allowed to ask such a question. The

unstated implication of the wording is
that if one has no answer, then one ought
to get divorced; and, coming from a ther-
apist, a person in a position of authority,

Bible here. I'm quoting not because
these experiences that natural childbirth is
frequently not at all painless; but the pain
is not necessarily something that needs to
be avoided. In fact, the medications that
are used to mitigate pain in childbirth
also carry with them substantial risks
both to the mother and the child. The
obstetrician, seeing the mother hysterical
and crying that she cannot take this any-
more, finds it less painful to medicate
than to watch the mother suffer, even if
she has expressed a desire for natural
childbirth prior to being in labor. By con-
trast, my midwife, who was committed
to natural childbirth, engaged in a kind
of tough love. She had a child, and
she knew it was painful. She said, "Say yes
to the pain." The pain is good. It leads to
the child.

We cannot be truly committed to life-
long marriage unless we, like this mid-
wife, are willing to be sympathetic to
those in pain without recommending or
even supporting a decision for divorce.
We have to be aware that even the most
successful marriages have periods of
pain—even years of pain.

The only hope for lifelong marriage
lies in religious faith that marriage is sup-
posed to go on. What does it mean to
have a real, honest, religious commitment
to marriage? I'm going to quote from the
Bible here. I'm quoting not because
I am a fundamentalist, which I am not; but
because these passages speak to me. They speak to me of
the attitude that would be necessary for
marriages to be successful.

"Blessed are you when men hate you,
and when they exclude you and revile

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you, and cast out your name as evil, on account of the Son of man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets." (Luke 6:22–23). This passage reminds me of the situations that lead so many couples to divorce because of a commitment to a vow made before God. We should not tell such victims to dump their spouses because of the emotional abuse. We should praise such faithful sufferers because of their commitment to the truthfulness of their word to God, that their ayes are ayes and their nays are nays (Matt. 5:37).

Please understand that I'm not saying that this applies where someone is in actual physical danger. I'm only talking about the situations that lead so many couples to feel simply that they're incompatible.

The truth of the matter is that none of us is without flaws. Jesus said to remove the log from our own eye before attempting to remove the mote from the eye of our brother (Luke 6:42). It is much easier to see the mote in our brother's eye. We need to remember this when we hear someone complaining about his or her spouse. It is almost certainly true that the spouse is committing some kind of emotional abuse. But there are at least two sides to every story. It is almost certainly equally true that the one complaining has done something wrong as well. People may argue a good deal, even most of the time. This does not mean they should get divorced. Arguing, even in loud voices, is only the human condition.

A commitment to marriage requires almost continuous exertion toward forgiveness.

We’ve been told by therapists, purveyors of the false belief that the purpose of life is to feel good, that we should only listen and not offer advice. We should allow the person who is speaking to reach his or her own conclusion about what will make him or her happy. We need to let one decide for oneself whether divorce would be the right solution. We, ordinary people in our culture who are reluctant to make a mistake or alienate anyone, will not make a statement either for or against any particular marriage or divorce. Few of us are willing to speak out in conscience against any divorce. Few of us are willing to be the village that might save the marriage. Peer pressure is a mighty thing. For hundreds of years, peer pressure kept marriage together. And it could now, too—but who would use it, especially amongst Friends?

Can we truly believe that lifelong marriage will result in personal fulfillment, with proper counseling? That flies in the face of experience. Counseling is often not successful in causing happiness. Nor is marriage only valid if it is happy.

Our attitude toward marriage is fraudulent. If we take marriages under the care of our meetings, based on the Hollywood feel-good model, while nevertheless administering vows of lifelong commitment, we are committing fraud. If we are not willing to at least censure meeting members who seek divorce, then we are not exercising even as much conscience as we would against our government when it seeks war.

Perhaps, to soften the eventual blow, a marrying couple ought to be made to sign a paper indicating that they will be subject to censure if they break their vows. But people ought to expect censure for dumping their spouses.

I remain a pacifist. I do not advocate committing acts of violence such as stoning people whose moral values are different from ours, as they still do in some countries. Nor do I advocate reading people out of meeting. We need only state our feelings or write a letter.

I call upon readers who have gotten this far to do one of two things. Either be willing to exercise peer pressure against people who seek to break their marriage vows; or, stand in the way of your meeting undertaking any further marriages. To go forward as we have been doing, choosing neither alternative, is the most blatant of violations of our Testimony of Truth.
AND WE STEP
FORWARD/RELATED
TO/EACH OTHER

by Evelyn M. Perry

1:
Detailed histories weave a vibrant path and we step back like contemplative painters in an old daguerreotype. Striving to get past all that, we promise never to choose distance over us. I know striving sounds dutiful, and too linear a word to describe path and distance—distance is best measured in radius. And we step forward. I have a dogged, dog-eared, blue-stock ing bent; you, an insatiable appetite for praises like success. But all four of our eyes are an honest, hard-working, handshake blue.

2:
It is a much harder thing not to want to sleep through unrest; words like enwrapped have a familial appeal. So do cocoons, constructed from generous threads—they give. You account for my lack of practical intellect and I know where everything is (a fact somehow related to your mother, an unrivaled maker of maps, and mine, a writer of elegant, long-fingered lists).

3:
Thankfully, some things will be reliable as blisters or banana splits for our birthdays in July: trying our best when fighting not to smile; you will sneeze and I will say God bless you; you will watch me cry over things that break—plates, mostly, and maybe later, rocking chairs. Let us go up and down countless flights between the layers of our home, sometimes laundry-laden, sometimes laughing, over the years. Each other has a nice ring to it.

Evelyn M. Perry attends Framingham (Mass.) Meeting.

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Attending a Friends World Committee for Consultation Triennial can be an occasion, or a season of grace, where we can come to know Friends from our varied wider whanau or family at a deeper level in the things of the spirit. Attending a Triennial can be somewhat like visiting another country. To fully appreciate the cultural and spiritual offering of Friends of diverse spiritual and cultural backgrounds, we need to "let go and let God" and leave our psychological and intellectual baggage behind.

The ten days of the Triennial were full of community. For me the meeting for worship both upheld our spiritual unity and expressed our diverse traditions. Every morning began with meeting for worship at 7:15 A.M., we often had meeting for worship again after breakfast, and the business sessions always started with worship. A fair portion of our meetings for worship were led by Friends from the programmed worship tradition. We learned to appreciate the experience of God's spirit through prepared vocal ministry, prayer, and joyful song. At the same time these programmed meetings had the experience of substantial open worship time with silence and unprogrammed ministry.

The worship-sharing groups were set up to try to combine diversity while at the same time putting people together who shared a language, even if it was their second language. The worship-sharing groups seemed to work well for most people.

Marvin Hubbard was one of New Zealand/Aotearoa's representatives to the 2004 Triennial.

There were two unhappy FWCC developments that influenced the Triennial: visas denied or delayed for African and Indian Friends, and FWCC's critical financial crisis. Despite the sterling efforts of Linley Gregory and the Local Arrangements Committee, African Friends had visas delayed, and 20 African Friends faced delayed entry to New Zealand until halfway through the Triennial. Indian Friends, after delays in obtaining New Zealand visas, were refused transit visas over Australia and could not come. The sad absence of Indian Friends was especially felt by Friends from the Asia/West Pacific Section.

The other immediate dilemma confronting the Triennial was the very serious financial crisis facing the FWCC. For the last three years, FWCC, just to keep going, has had to spend more than 30 percent more than its income, with £150,000 in expenditures from a £120,000 income. FWCC has had, for the last three years, to utilize its permanent savings and endowments. In fact, FWCC has used a large portion of its saving and cannot continue much further down that road. We rearranged the schedule to provide time for small Strategic Needs Analysis Process (SNAP) group discussions set up by Robert Howell on FWCC's future. We came back with positive visions and a real commitment to rescue FWCC for the future of the Religious Society of Friends.

We agreed to a further deficit budget but also committed ourselves to do our part in raising funds for FWCC. Two or three who had spoken against the budget said that their concerns had not been met, but that they...
A Look Back at the FWCC Peace Conference

by Robert L. Wixom

Love is the only way. It is an eternal reminder to a generation depending on nuclear and atomic energy, a generation depending on physical violence, that love is the only creative, redemptive, transforming power in the universe.

—Martin Luther King Jr.

The Friends Peace Testimony began with the well-known statement in 1669 to Charles II, “We utterly deny all outward wars and strife, and fightings with outward weapons, for any end. . . .” To this, add William Penn’s message, “Force may subdue, but love gains; and he that forgives first, wins the laurel.” These and many other subsequent messages have enriched our understanding, deepened our spiritual roots, and strengthened our ongoing commitment to peace action and nonviolence. This testimony has been discussed in many books, pamphlets, and scholarly and interpretive articles; in messages in meetings; in regional Friends conferences; among our various Quaker organizations; and by numerous individual Friends with a peace concern. However, these statements and discussions do not meet the challenge in today’s world that is rife with violence, hatred, terrorism, injustice, and the continuing threat of nuclear, chemical, and biological weapons of mass destruction.

Friends World Committee for Consultation, Section of the Americas (FWCC) has the traditional purpose “to be a channel of communication between Friends, helping us to explore and nurture our identity as Quakers so that we can discover and be faithful to our true place in the world as a people of God.” Responding to the tragic acts of terrorism and loss of lives on September 11, 2001, FWCC issued a mission statement “to carry out programs and organize in ways to nurture our corporate life, witness, and work in the world.” In March 2002, FWCC issued a call for “a special conference for Friends’ response to the growing dangers
The Conference of January 2003

This FWCC Conference was held at Guilford College in Greensboro, N.C. from January 17 to 20, 2003 (the weekend of the Martin Luther King Jr. holiday). Suitably, 29 quotes from Martin Luther King Jr. highlighted the program brochure of the conference, entitled “Friends Peace Witness in a Time of Crisis.” About 250 Friends from almost all U.S. and Canadian yearly meetings were present, in addition to staff, speakers, and worship leaders. It was a joy to see that about 25 percent of the participants were Young Friends, who were active in participation and leadership. Conference-goers moved between planned events and many informal conversations in the hallways, at mealtime, and late into the night. The themes of the plenary sessions, with three or four speakers each, included “Spirit-Led Peacemaking,” “Biblical and Historical Experience with the Peace Testimony,” and “Report of the Quaker Middle East Working Party.”

FWCC Clerk Elizabeth Merriam, Executive Secretary Margaret Fraser, and Peace Issues Working Group Co-Clerks Ann Hardt and Rolene Walker welcomed us at the Friends opening session and then challenged us to be faithful. Val Liveoak of South Central Yearly Meeting, who has a long and cherished background in peace activities, emphasized the necessity of a spiritual community to be supportive in work in nonviolence: “God’s love is the ultimate security.” Max Carter, of the Campus Ministry Program at Guilford College, emphasized that a life of peacemaking and the power of nonviolent witness has roots in a faith-based community. Beyond Joy, a recent graduate of Guilford College, articulated that “passionate peacemaking is built on small acts every day that draw on the Inner Light” for guidance.

Janet Melvin, an evangelical Friend from Atlanta, Ga., emphasized the dual nature of peace: “Peace is the intimate work of justice. . . Peace is a gift that comes as a result of an
In a plenary session on “Wrestling with the Peace Testimony,” Mary Lord of Baltimore Yearly Meeting, who was working with both AFSC and FCNL, spoke her message that “God is still guiding . . . God is still practical and understands human inabilities . . . We must change the mythology of violence, and yet guard against arrogance.”

Jane Orton Smith of Canadian Friends Service Committee emphasized that her “faith was rooted in God’s love, which lasts forever” and leads her to practice many daily acts of simplicity.

Any one person could only attend two workshops, 14 of which occurred simultaneously. One called “Peaceful Prevention of War/Alternatives to War” was led by Joe Volk and Bridget Moix of the FCNL staff. While it is difficult to change the current national policy with its present reliance on military solutions and the spread of weapon systems, FCNL reports that Congress does want to hear new ideas, which take time to adopt. U.S. policy is based on an administration report, “Nuclear Posture Review” (March 2002), which emphasizes the iniquitous “preemptive war” policy and renewed reliance on nuclear weapons. In contrast, the United Nations relies on two reports by the Secretary General: “Agenda for Peace” (1992) and “Prevention of Armed Conflict” (2001). The latter document emphasized the need for steps to prevent war before hostilities commence: diplomacy, small arms control, nuclear nonproliferation, and support for the reconstruction in countries like Afghanistan. However, UN action on this report was interrupted by the attacks of September 11, 2001. The United States has moved from being a superpower to a hyperpower—a term recently coined by military/political think tanks—and our leaders seem to be unaware that conflict is influenced by many factors. Many early warning “indicators of potential conflict” are known. FCNL is working so that our Washington leaders and citizens at large should recognize such indicators of potential strife at much earlier dates.

Jack Patterson, codirector of Quaker United Nations Office (QUNO) in New York, led a workshop called “Quaker Witness to the Peace Testimony at the United Nations.” Having locations just across the street from the UN and at the nearby, inconspicuous Quaker house both have uses in QUNO’s quiet, persuasive diplomacy. QUNO represents FWCC, is administered by AFSC, and has frequent contact with FCNL and with QUNO’s Geneva, Switzerland, office. Ideas for program work also derive from UN staff and from concerned Friends at large. QUNO aims to present constructive proposals at an early stage—long before the 11th-hour rush in crises, when a small organization has limited options. QUNO focuses on preventive diplomacy, in contrast to the coercive diplomacy that is prevalent. QUNO also engages in informal, multyear education for diplomats.

QUNO played a major role in the June 3-14, 1992, UN Conference on Environment and Development (UNCED) at Rio de Janeiro, Brazil, and then at the World Summit on Sustainable Development (WSSD) in Johannesburg, South Africa, August 26-September 4, 2002, at which 104 heads of state were present. An excellent example of long-range diplomacy is QUNO’s program for “Integrated Peace Continuum” involving a paradigm shift to focus on nascent conflicts at a much earlier stage than has traditionally been done.

The final Plenary Session, “Visioning and Empowering Peace Among Friends,” was commenced by Jan Wood of Northwest Yearly Meeting, who with passion reminded attenders to “accept your name, pray with others, recognize the call from God, accept the affirmation. . . . We carry the DNA of God.” Ben Richmond of Indiana Yearly Meeting emphasized that the antidote for cynicism, despair, and tiredness is found in “joy to be part of a community of faith. . . . The way forward does not depend on our strength; God will guide us and use us in His service.”

The participants of this conference were challenged to reach out to their respective clusters of Friends. Thus was the Peace Testimony reaffirmed with considerable vitality and spiritual depth.

Since the Conference

The Peace Issues Working Group, established by FWCC Section of the Americas, is now in its third year and continues to meet by conference call every two weeks. The group is attaining better understanding of local ecumenical and interfaith peace work through responses to questionnaires that were sent to all monthly meetings and Friends churches in the summer of 2003.

At the March 2004 FWCC Annual Meeting in Ottawa, Canada, the Peace Issues Working Group ran a two-day workshop, including a dialogue on sharing our Peace Testimony. The moderator was Shauna Curry, a Canadian Friend. The facilitator was Peter Atack of Canadian Friends Service Committee. There was a rich conversation on Quaker witness, with queries such as: How do we collaborate and support each other? What are our misunderstandings and how do we work together in the long term to develop a peace perspective?

The Peace Issues Working Group is attempting to implement the third minute of the FWCC mandate: to consult and collaborate with traditional peace churches and peace branches of other faiths on common actions. FWCC will cosponsor the Interfaith Peace Seminar at Guilford College, June 4–6, 2004. It is being led by Quaker House of Fayetteville, N.C., and facilitated by Chuck Fager, a member of the working group.

FWCC is sponsoring a half-day conference immediately following the FOR National Conference, August 5–9, 2004, at Occidental College in California. Friends are encouraged to attend the complete conference and then stay for the Quaker gathering.

Several of FWCC’s regions have held gatherings to follow up on the Peace Conference. The next one will take place in the Northeast Region on October 1–3, 2004, in Burlington, N.J.
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Bible Commentary

Abraham: A Less-than-Perfect Choice
by Anthony Prete

That's exactly what I don't like about so many Bible stories—they're unfair.

The Friend who made this comment has a finely tuned moral sense and the story was more than he could abide. Abraham (still called Abram at this point) gets away with lying about his wife, but when Pharaoh adds her to his harem because he thinks she's unmarried, Abraham's God Yahweh inflicts plagues on the Egyptians. What kind of God punishes Pharaoh's unintended mistake, but looks the other way in the face of Abraham's conscious lying and deceit?

The Friend was right; the story is unfair—by today's standards. What he didn't see (and the text doesn't bother to mention) is that this is not a detailed account of an ancient event, but a finely crafted tale intended to demonstrate the importance of the promise God made to Abraham and Sarah. Though old and childless, they would have a son, and this son would be the beginning of a new nation, living secure in its land.

At issue in the story is the way that Abraham and God view this promise. Not only does Abraham fail to trust the promise, he creates a situation that puts it in jeopardy. As the biblical scholar Gerhard von Rad puts it in his book Genesis, "The bearer of the promise [is] himself the greatest enemy of the promise; for its greatest threat comes from him." God, on the other hand, will protect the promise at any cost—even by ignoring Abraham's failings and sending plagues.

So, did Abraham get a pass for his deceitful behavior in Egypt? Yes. Did Pharaoh get a raw deal? Yes. Well, maybe not quite yes. Biblical scholar Walter Brueggemann, in his book Genesis, describes this story as "the interaction between the ruthless empire (which needs to explain nothing to anyone) and this resourceless man." This description takes on added significance with the probability that the book of Genesis reached its final form during the years of the Babylonian captivity (597-539 B.C.E.) or the subsequent domination of Judea by the Persian empire. Viewed in that light, Abraham's deception becomes a street-smart survival technique, and Pharaoh's abduction of Sarah underscores the empire's ability to

Anthony Prete is a member of Central Philadelphia (Pa.) Meeting.

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Now there was a famine in the land. So Abram went down to Egypt to reside there as an alien, for the famine was severe in the land. When he was about to enter Egypt, he said to his wife Sarai, "I know well that you are a woman beautiful in appearance; and when the Egyptians see you, they will say, 'This is his wife'; then they will kill me, but they will let you live. Say you are my sister, so that it may go well with me because of you, and that my life may be spared on your account."

When Abram entered Egypt the Egyptians saw that the woman was very beautiful. When the officials of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's house. And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male and female slaves, female donkeys, and camels.

But the Lord afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. So Pharaoh called Abram, and said, "What is this you have done to me? Why did you not tell me that she was your wife? Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife, take her, and be gone." And Pharaoh gave his men orders concerning him, and they set him on the way, with his wife and all that he had.

---Gen. 12:10-20, NRSV

dominate and oppress with impunity.

In the story, Pharaoh seems aware of the ancient prohibition against taking someone's wife—a prohibition he violated, albeit unknowingly—because he knows exactly what to do when "Yahweh afflicted Pharaoh and his house with great plagues." He immediately summons Abraham, not to kill him and thus dissolve the marriage (perhaps, the plagues had given him a taste of what that action might unleash), but to say, "Here is your wife, take her, and be gone."

Despite Abraham's deception, the Bible views him as a model of faith—and not without reason. Called to leave the security of home and family, he complied unquestioningly (Gen. 12:1-4). Later, as his trust wavered because he was still childless, Yahweh assured Abraham not just of a son but of descendants as numerous as the stars. Abraham "believed Yahweh," the text says (the Hebrew has undertones of "trust"), "and Yahweh reckoned it to him as righteousness" (Gen. 15:6).

But Abraham's peaks of faithfulness are separated by long valleys of questions, doubts, weakness, and manipulation. The fear that produced the lies to Pharaoh surfaces again and again. If God was expecting stalwart and unwavering trust from Abraham, God was
clearly left wondering about the wisdom of this choice. But despite divine misgivings, God continues to assert the promise. And at long last, God's faithfulness blossoms in the birth of a son to this old and incredulous couple (Gen. 21:1-3).

Too often, this and other stories of Abraham's foibles are taken as morality tales about deception and trust, or fairness and partiality, or weakness and power. They are much more. At root, they are stories about God's faithfulness to the promise, about how much God can be trusted to keep God's word. As Gerhard von Rad points out in connection with this story, "If Yahweh did not go astray in his work of sacred history because of the failure and guilt of the recipient of the promise, then his word was really to be believed."

To hang such a heavy message on such spindly stories may seem excessive. But the message endures throughout the Bible: God is faithful to God's word. Of course, that faithfulness is two-edged. It brings justice (right relationship with God and each other) or judgment (bearing the consequences of rupturing those relationships). The divine predilection is for the former. The promise points to an eventual multitude of people secure in their relationship with God and each other, and modeling to the nations what God envisions creation to be. To reach that end, God is willing to overlook lapses and weaknesses, even denying one's spouse to save one's skin.

Still, this is no pushover God, cooing, "There, there, it's all right" to every act of disrespect and injustice. Time and again the people of the promise behave as though they know better than God. Called to rely on the promise by trusting that God will care for them, they make alliances with other nations (and gods); shirking their responsibility to care for each other, they turn to victimizing the poor and the powerless. Eventually, lack of trust and caring reaches a point where God's faithfulness takes the form of compelling them to suffer the consequences of their actions--danger from without and decay from within. As Pharaoh knew instinctively, this is not a God to be trifled with.

The chosen people, understandably, leaned more toward the view that God will overlook these seemingly small acts of deception and irresponsibility. To a degree--some would say an outrageous degree—they were right. Common convictions notwithstanding, the Bible is mostly about leniency and forgiveness. Notions of a divine taskmaster with a nonnegotiable plan are contradicted by the times God changes plans to accommodate the people, or, as in the case of the golden calf incident, is persuaded to revoke a decision already made (Exod. 32:7-14). Notions of a divine dyspeptic eager to snare anyone who steps out of line are equally refuted by a God whose primary wish is to "speak tenderly" to the people, encouraging their development and consoling them in their pain (Isa. 40:1-2; 41:8-10).

The little story about God's faithfulness in the face of Abraham's deceit, Sarah's complicity, and Pharaoh's lust is but a short stretch in a long and bumpy road. Traveling that road are a God who refuses to let go of a promise, and an elderly couple who struggle—not always successfully—to maintain their grip.

For Abraham and Sarah the road ends well. Their faith, though shaky at times, ultimately assures God that this couple—called long ago to leave everything and journey to they knew not where—was the right choice.

So the promise comes to pass, and in their son Isaac the journey continues. Ahead are many twists and turns, surprises and disappointments, even times when, for the sake of the promise, "unfair" events occur. But all along, the promise does not waver and God's faithfulness endures.

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“Mike Johnson is the most skilled and articulate planned gift professional I have encountered in my 20 years in the planned giving field.”
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by Diane Reynolds

By the time I saw Mel Gibson’s The Passion of the Christ, much had been written about the film’s violence. Most of the attention focused on Gibson’s personal psychology. Little has been said about the connection of the violence in the movie to the larger culture of violence in which we live and which Jesus’ nonviolence challenges.

I would suggest that the excess violence so commented upon in The Passion emerges from Mel Gibson’s discomfort with his hero’s pacifism, as if splattering enough blood across the screen might obscure the central—and uncomfortable—fact that Jesus makes a conscious choice not to fight back.

Clearly, the image of the crucified Jesus challenges us. As a child, I would view with horror the writhing, bleeding Christ in museums. I would also examine a history book that contained a photo of an African American man who’d been lynched. The black-and-white photograph showed the man’s thin arms tied back with ropes that were stretched out behind him, leaving his mutilated torso vulnerable and exposed. His face was twisted in anguish.

In my mind, the two images, Christ on the cross and the lynched man, superimposed. The lynched man became Christ. I understood that, yes, both the crucifixion and the lynching were disgusting and abhorrent. Both were instruments of terror, meant to cow others who might otherwise consent to invisible line into dissent. To run and hide from a crucifixion or a lynching out of fear or disgust, as the disciples initially did, gives the oppressor the power to intimidate. We triumph over violence when we face it and refuse to let it influence how we act.

To grasp the point of the Passion story it is absolutely crucial to face the violence and suffering Jesus endured. A core message of the New Testament—and of early Quakers—is that Christians triumph over brutality by having the courage to confront it, no matter how bad it is. The Passion story pits the power of the Roman Empire against the power of Christ’s message of nonviolent obedience to God. Jesus modeled for us “speaking truth to power,” even when speaking that truth meant torture and death. Lying would have saved him when death was imminent. Jesus chose truth. Pilate is mystified that Jesus would put faith in God and obedience to God ahead of suffering, torture, and death, just as many an authority figure were mystified that early Quakers would put faith in God ahead of freedom, property, and even life itself. Jesus, like the early Quakers, was uncompromising in his obedience and in his defiance of earthly authority. He submitted to God, not to Rome.

However, while facing violence is central to the Passion story, throughout the movie I found myself saying, “Earth to Mel: less is more!” After they arrest him in the Garden of Gethsemane, the guards beat Jesus until one of his eyes turns purple and swells shut. It is this distorted—and distracting—face that we watch while Jesus is on trial. Later, Jesus is scourged by Pilate’s men. His hands are chained and he is brutally beaten by gleeful guards wielding cat-o-nine tails until his back is a bloody mess. If this alone is not horrific enough, the guards then bring heavier, spiked instruments to bear him with. Finally, they unshackle his wrists—but no, it’s not over yet! They lay him on his lacerated back and scourge his front. Christians have rightfully argued that many movies display similar violence without raising the kind of uproar greeting The Passion; this is a reason to decry Hollywood violence, not excuse Mel Gibson’s excess.

It’s hard to imagine any other Hollywood script in our warrior culture not being reworked to allow the hero, dead or alive, to break free and wreak vengeance on his captors. I worry that the hard, uncompromising, and radically nonsecular nature of Jesus’ message—that you forgive your enemies no matter what and trust in God to make it right—will be lost under all the blood.

Some have argued that we must see this graphic display of violence so that we can fully understand how much Jesus suffered. This view alarms me. Do we suffer a cultural absence of imagination? Has the violence in our culture ratcheted so high that we need this level of ultraviolence to “get” that Jesus suffered?

In my heart, I fear the violence that saturates this film will reinforce in the minds of non-Christians the idea that Christianity is a sick, twisted religion that feeds on suffering and guilt.

I saw the film with Janet King, a Jewish woman with a deep interest in Jewish-
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The movie was faithful to the gospel account, those who are inclined to think the Jews killed Jesus will find that view reinforced by the film.

Mel Gibson made the movie he wanted to make, but there is a bigger picture. Whether you believe in the Christ story or not, there is no question Jesus triumphed in his death. For the secular world, he triumphed by becoming, inexplicably, the biggest superstar of all time. The Christian world triumphs through what happens following the crucifixion. We do get two minutes of the resurrection in the film, where a miraculously healed, living Jesus complacently walks from the tomb. This is part of the win, but the bigger part for those of us left on Earth is that his disciples finally understood and began to live his message. A resurrected Jesus without followers would be worth little. Luckily, the disciples grasped the new paradigm in behavior that he modeled and began to imitate it. In the book of Acts, Jesus' disciples move from fear, despair, and secrecy to boldly proclaiming Jesus' message. They are arrested and told not to talk about Jesus. The next day they are out again talking about Jesus. They are beaten and told not to talk about Jesus. The next day they are out again. Some of them are killed and others come up and speak the same truth.

They are killed by the thousands and more spring up. Some are Quakers. Some are the peace activists being jailed right now for speaking out against war. They have not gone away. This is the legacy. This is the triumph. Without ever perpetrating violence or descending to its level, they refuse to be stopped in standing up for what they believe.

While Mel Gibson inserted key teachings of Christ in movie flashbacks (forgive your enemies, love God and people, serve others humbly), the movie sadly did not enhance my understanding of Jesus. Sadly too, I worry that this is a movie that would be incomprehensible to somebody unfamiliar with the Christ story.

The Passion of the Christ reveals the power of the gospel to command the attention, if not the comprehension, of our culture. I hope the box-office success of this film will encourage sequels that will grapple with issues that will truly stir our souls.
The Quakers in America

The many of us who are accustomed to enjoying the work of Thomas Hamm will not be disappointed by The Quakers in America, the latest offering from this dedicated, prolific, and meticulous scholar of U.S. history.

Thomas Hamm writes about Quakers, but his real strength is in using the resources and authority of his position as a Quaker archivist to think broadly about history, religion, sociology, anthropology, and philosophy. In this most recent volume, part of a Columbia series designed to introduce the general reader to various contemporary U.S. religions, he uses Quakerism to talk about current events—specifically the struggle of many present-day people in the United States to locate themselves and their country’s religions in a world context.

In the preface, he self-identifies as an “insider,” descended from a long line of Friends, and having spent his life in Quaker communities. However, readers should not worry that this fact has limited his vision. On the contrary, he has taken advantage of the solidity of his insider status to view the context of his own religion with an informed vision.

His thesis, opened out in the preface, seven concise chapters, and an afterword, is that Quakers, always a small but vocal minority in the United States, are likely to remain so. With self-isolating “separate ways” Friends have ambivalently pursued a utopian community on Earth, seeking to be “in this world, but not of it,” eschewing politics but engaging in confrontational activism about political issues, downplaying formal theology while clinging tightly to the Bible and theological inquiry.

Thomas Hamm is a professor of history, so it is not surprising that the foundations of his analysis are historical. But the essence of his argument is contemporary, tackling stereotypes and misconceptions about modern Friends and laying out the “old” theological debates (the place of Christ in Quaker theology, the essence of church policy, the foundations of authority and leadership within Quaker communities) alongside the “new” concerns (e.g., meanings and interpretations of sexuality).

Thomas Hamm has studied, lived, worked and worshiped among Friends across the full spectrum of doctrinal and liturgical diversity, from programmed worship (where a designated minister delivers the “message” and guides the worship service through a pre-planned sequence); to semiprogrammed (which combines elements of the programmed service with periods of silence during which anyone so moved may speak); to unprogrammed services (where there is no designated minister, and the congregants silently await God’s presence, which may be signaled by spontaneous spoken ministry by anyone in the group). He understands the distinction between doctrinal differences among Friends and differences in styles of worship.

Drawing on this experience, he outlines theological perspectives that he feels “are universally shared.” He feels that these include “the ministry of all believers” and “decision making through the traditional Quaker business process.” He concludes that Friends insistence on the autonomy of individual meeting communities and the supremacy of the Inward Light means that his “depiction of contemporary Quakerism” is one with which a number of contemporary Friends would probably not agree. This very ingenuity helps to make the book highly palatable.

A lucid and engaging writer, Thomas Hamm also rewards his readers with occasional glimpses of his dry humor. Beginning a section on Quaker ministry he notes: “A word game that the mischievous sometimes play involves the question of whether or not Friends have ministers.”

But his humor is never mocking, and always quickly glides into a serious and sympathetic exploration of the subtle meanings that underlie Quaker faith and practice. Even when tackling the thorny topic of schisms within the “peaceful” world of Friends, his even-handed interpretation offers a clarity that should be intelligible both to “insiders” like him and to those unfamiliar with Friends peculiar ways.

I find my one disappointment with this volume is the final chapter. His decision to segregate women, marriage, and family into a 15-page separate section (is it coincidence this section is the last?), does not do full justice to the fact that Friends have often been able to integrate their revolutionary ideas about these crucial topics into their lives and communities. To have women underrepresented in the general discussions, illustrations, and illustrative quotations throughout the volume, then relegated to this separate chapter at the back, is uncharacteristic both of Quakerism in general and of Thomas Hamm’s works and personal demeanor in particular. It is surely an oversight on his part (or a hypersensitivity on mine).

However, he redeems himself in his choice of random Friends from past and present to create a gallery of short biographical sketches that represents Quakers in all our diversity. And what is true with everything he writes, is true for this volume: its readers will feel their time has been well spent.

—Emma J. Lapsansky-Werner

Emma J. Lapsansky-Werner is a historian and Curator of Special Collections at Haverford College.

Twenty-First Century Penn: Writings on the Faith and Practice of the People Called Quakers by William Penn

Paul Buckley has done a great service for today’s Friends by translating five (out of over 100) works of William Penn into modern English.

Students of Quaker history and thought will appreciate the accessibility of these works as they study the changes in Quaker discourse from the mid to late 17th century from in-your-face proclamers of Truth to a more subdued sect seeking toleration for itself and others. All Friends, however, would do well to read the last part. William Penn can help Friends who may be confused by today’s variety of faiths and practices that label themselves “Quaker.” Although he does not pose theological and existential questions the way we do, his answers hold true surprisingly well. With a little pondering the modern reader should be able to find helpful responses to today’s questions.

The first two works, The Sandy Foundation Shaken and Innocency with Her Open Face did not speak all that usefully to me. They were written by an enthusiastic new convert barely out of his teens who whines about the
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FRIENDS JOURNAL

misinterpretation and attacks on him and other Friends during the pamphlet wars of the 1660s and delights in esoteric arguments about the trinity and imputed righteousness/atonement. His continual appeal to reason reads differently to us in this scientific, secular age than it did to his first readers, and his arguments often appear to be assertions.

The longest work, The Christian Quaker and His Divine Testimony Vindicated (1674), starts out on the same note as the earlier works, but then offers the definitive statement of Quaker belief:

The Light of Christ within is the great principle of God in humanity—the root and spring of divine life and knowledge in the soul. By it, salvation is achieved and it is uniquely acknowledged by the people called Quakers as the foundation of their faith and testimony to the world.

How this differs from today's beloved phrase, "that of God in every one" is implied throughout the rest of the volume. William Penn's Light of Christ has power and function. It acts. It is firmly placed within the narrative and theology of Judeo-Christian experience. Friends don't treat other people nicely because we respect that of God in them. Friends love one another because the Light of Christ has convinced and transformed them, empowering them to live out of a loving, obedient heart.

The last two works will probably be of most use to modern Quakers. Primitive Christianity Revived in the Faith and Practice of the People Called Quakers (1696) and A Brief Account of the Rise and Progress of the People Called Quakers (1694) are the mature reflections on a radical group that has mellowed into a distinctive sect. William Penn describes clearly the basic beliefs and testimonies of Friends, and the reasons behind them. He describes Quaker organization and process. He provides a useful measure to hold up against our own practices today.

Paul Buckley supplies copious notes to the many biblical allusions that pepper William Penn's writing and informed early Friends' expressions of their experience. As today's Quakers stud their words with references to popular songs, TV shows, movies, and even advertisements, so earlier Friends filled their writing with biblical references.

For the most part, Paul Buckley has done an excellent job translating William Penn's refined 17th-century prose into modern English. Penn was a well-educated, upperclass gentleman who wrote with the stylistic conventions of his time. Not only have sentence length and punctuation changed, but the meanings of many words have shifted. Comparing Buckley's with the original text is a good exercise in opening up Penn's meaning.

My only regret is the occasional typographical error of the sort not caught by spellcheckers. An index might have proved useful. But these are small quibbles about a carefully revised book that should be a useful guide for Friends well into this new century.

—Marty Grundy

Marty Grundy is a historian and a member of Cleveland Meeting, Lake Erie Yearly Meeting.

Building Consensus: Conflict and Unity


Friends at Earlham College have written a handbook that offers to the secular world—schools, community organizations, businesses—the techniques of decision making practiced by Quakers, but stripped of all their religious underpinnings except a few basic values, such as an appreciation of all people, and a wish to serve the common good.

As a reader, I approached this text with two biases. First, I believe that while secular consensus and Quaker "sense of the meeting" are distinctly different practices, each in its proper sphere is an excellent way of making decisions. (Not perfect, but excellent.) Second, I believe that the Friends community has failed so far to avail itself of the valuable lessons that could be learned from those who have studied and refined the practice of consensus. We are often irrationally fearful that the wisdom and techniques of consensus will somehow interfere with our ability to be Spirit-led in our meetings for worship for business. I am waiting for the book or teacher from the world of consensus that Friends will be receptive to.

So perhaps my disappointment with Building Consensus: Conflict and Unity is based on unreasonable expectations. While the book is explicit about its roots in Quaker practice and experience, it is directed to a different audience—non-Quakers who are beginners at collaborative decision making.

The text is basic and concise, providing simple, how-to instructions that emphasize method rather than rationale or philosophy. It seemed to me that the techniques prescribed were consistently good ones, although sometimes, presented without explanation, they seemed arbitrary (e.g., why should the recorder always refer to people by their proper names rather than their nicknames?)

Some good material is included on group dynamics, especially with concern for full participation by all individuals and classes of individuals in a group. The book generally confesses itself, though, to looking at decision-
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making participants as rational beings who are guided by information and reason, without addressing the emotional components that are often equally significant in the passage from conflict to unity. (On the other hand, if the book had done justice to that half of the equation, it could no longer be praised for being concise.)

In general, I found this text too basic to recommend to Quaker meetings and other Friends groups who are looking for help improving or solving problems with their own decision making. The exception might be the newcomer with no experience in communal discernment. Friends documents on this subject tend to stress right attitudes, intentions, and philosophy—Building Consensus fills in some of the gaps with simple descriptions of behaviors.

The following sections are the ones I'm most likely to return to for reference:
• Chapter 9, “When Disagreement Deepens,” provides checklists for situations in which a single person or a few individuals continue to dissent from what would otherwise be unity: “What Group Members Should Do,” “What Dissenting Members Should Do,” and “The Facilitator or Clerk's Role.” This is a useful set of guidelines for contributing positively in an early-stage impasse. It does not offer much insight for a deeply entrenched deadlock. One of the options presented is for the facilitator to deem that the dissenting member is acting selfishly, not in the interests of the group, and to propose a minute of decision to override the dissent. From the perspective of Friends meetings, such events do sometimes occur, but they are hard, soul-searching occasions, and this book offers no advice for the facilitator or clerk faced with making such a determination.
• A set of principles for determining which kinds of decisions consensus is best for, and when it is advisable to delegate a decision or take a vote. Although of little use to Quaker meetings, this could be quite helpful to Friends schools and other organizations that use consensus only part of the time.
• An appendix that discusses the increasing use of e-mail by decision-making groups, and its advantages and disadvantages for various aspects of group functioning, as well as providing tips for using e-mail effectively.

If you are building a library, this book is a basic reference worth including. If I had to choose only one basic, introductory title on the subject of consensus from a secular perspective, however, it would be the 1987 booklet, On Conflict and Consensus by C.T. Lawrence Butler and Amy Rothsstein (available only from www.consensus.net), which simply and elegantly weaves together the what, why, and how of “formal consensus” (a slightly more structured version of the process).
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If you’re looking for a resource to help your Friends group or meeting advance its sophistication in progressing through difficult, complicated discussions on the way to spiritual unity, then the secular field of consensus decision making has better contributions to make. Two I recommend are Connie Hoffman and Judy Ness’s *Putting Sense into Consensus: Solving the Puzzle of Making Team Decisions* (1998) and Sam Kaner’s *Facilitator’s Guide to Participatory Decision-Making* (1996).

—Chef Avery

*Chef Avery* is clerk of Goshen (Pa.) Meeting. She is first author of *Building United Judgment: A Handbook for Consensus Decision Making* (1981) and has trained groups in conflict resolution and consensus decision making since 1976.

In Brief

**A Quaker in the Zendo**

*By Steve Smith. Pendle Hill Pamphlet #370, 2003. 35 pages. $4/paperback. The “Quaker,” or Quakerism, of the title is the subject of this pamphlet, while the “Zendo” serves as its context and catalyst. This is not an exploration of Zen Buddhism, but an exploration of the home ground of Friends, seen more clearly in a Buddhist light. In it, Steve Smith tells the story of his own spiritual passage, a passage that moves through regions of common ground for many Friends: first away from his Quaker roots, through intellectual territory where he called himself “an open-minded atheist,” into the depths of a dark night of the soul, and then through a slow healing process in which he began to explore and experience “the extraordinary philosophical and religious traditions of the East.” This passage eventually leads him back to Quakerism, with a new understanding of and openness to its deeper spiritual truths. He writes, “My Zen journey has helped me to appreciate, from the outside, features of Quaker spiritual practice that I had formerly overlooked. Radically understood and faithfully followed, the Society of Friends needs no bolstering.... Quakerism is itself a fully sufficient path of transforming spiritual power and grace.” In the course of this pamphlet, Steve Smith tells us about this power and grace, and some of its many facets that reflect glimpses of the Buddhist perspective as well the Quaker. As a result, his work helps us all to “radically understand” and “faithfully follow” the deeper faith and practice of the Religious Society of Friends.*

—Kirsten Backstrom

*Kirsten Backstrom* is a member of Multnomah Meeting in Portland, Oreg.

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I understand the power of sensuality to bring someone back to fullness, after thinking one could never love life again.

come along, you have to ask yourself: “Can I unpack the bags? Take out all my disappointments, all my anxieties, and set them aside and really join with this other person?”

This is true of romantic love but it’s also true of more casual relationships. There are lots of different kinds of surrender, lots of ways of learning about this very important concept. When we learn surrender in one place, we can use it to surrender in another place.

I want to conclude with a description. It is this: I take a very tender part of myself and relax it completely. I find that I am able to surrender to something larger than just me. There are many different and amazing feelings and lots of sensation. It can become very exciting and exhausting. It concludes, I experience separation, and it’s just me again. I try to understand everything that’s happened. Now, my query to you is: am I describing surrender to the Holy Spirit in meeting for worship—or am I describing lovemaking? It might be that they are remarkably similar.

June 2004 FRIENDS JOURNAL
The campers' Newsletter, January/February 2004.

There is currently no way of disposing trash properly in Desemboque; it is set out in the desert arroyo to wash into the sea. Originally nomadic, the Seri are not physiologically able to cope well with the large amounts of refined sugars in the food available. Many of the villagers are diabetic, and needles make their way into the trash along with the rusty cans and glass bottles. Campers also participated in traditional Seri dancing, enjoyed seafood caught by locals, and admired the various baskets, carvings, and shell jewelry offered for trade by the villagers. The leader of the trip, Mike Gray, also leads other workcamps in Mexico working with Mexican ranchers, and in the United States working with the Oglala Lakota. People of all ages participate in them. Generally the trips to Mexico take place in the spring and fall, and working with the Lakota on their reservation occurs in the spring. — Rebecca White, Quaker Street Meeting, N.Y.

On January 29, 2004, the European Parliament adopted a report presented by the Committee on Foreign Affairs regarding the European Union (EU) representation on the United Nations Security Council. The report, which calls for the EU to strengthen its cooperation with the UN, was approved by a significant majority. The resolution also proposes reform of the Security Council including the proposal that a veto could only be actioned by two security council members. For more information, visit <www.europa.eu.int/home/default_en.htm>. — Around Europe (Quaker Council for European Affairs) February 2004

New England Friends in Unity with Nature has a new name, Earthcare Ministry Committee, and mission statement. It encourages New England Yearly Meeting and its components to act based on awareness that current rapid destruction of our planet and its fragile ecosystem is diametrically opposed to Quaker beliefs and values, and that the Religious Society of Friends must—as it did with slavery—take an active stand against these trends and practices, inseparable from other activities to promote peace and justice. — Befriending Creation Newsletter, January/February 2004
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- June 6–13—Intermountain Yearly Meeting
- June 10–13—Rocky Mountain Yearly Meeting (Evangelical); Southern Appalachian Yearly Meeting and Association
- June 17–20—Lake Erie Yearly Meeting
- June 18–21—“Peace in Action,” Young Friends Summer Seminar at William Penn House, Washington, D.C. Open to high school youth. E-mail <dirpennhouse@igc.org>; phone (202) 543-5560; or visit <www.quaker.org/penn-house>.
- June 24–27—“Act Truth,” Friends Association for Higher Education 2004 conference, at George Fox University, Newberg, Ore. E-mail: <fahe@quaker.org>; phone: (215) 241-7116.
- June 25–26—Evangelical Church Southwest Yearly Meeting
- July 16–August 14, 2004—FWCC 2004 Quaker Youth Pilgrimage in England, Germany, and the Netherlands. Young Friends ages 16-18 are invited to apply. For details e-mail <americas@fwcc.quaker.org> or phone (215) 241-7250.
- July 17–20—Evangelical Friends Church–Eastern Region
- July 22–25—Evangelical Friends Church–Mid-America
- July 23–25—Indiana Yearly Meeting
- July 25–31—New York Yearly Meeting
- July 26–August 1—Baltimore Yearly Meeting
- July 27–August 1—Iowa Yearly Meeting (Conservative)
- July 28–August 1—Illinois Yearly Meeting; Ohio Valley Yearly Meeting
- July 29–Aug. 1—Alaska Friends Conference; North Pacific Yearly Meeting

**Resources**


June 2004 FRIENDS JOURNAL
Deaths

Engle—Emma Pease Engle, 97, on March 25, 2004, at Friends Home in Woodstown, N.J. Emma was born in Pittsburgh in 1907 to James Gardiner Engle and Ruth Waddington Pease Engle. She graduated from Swarthmore College and eventually moved with her parents to Clarksboro, N.J. After working at the Burlington County Children's Home, she served in France as a nurse-aide at Maisonneuve, a hospital founded by English Quakers during World War I. After studying Library Science at Drexel University, Emma worked for 30 years at the Memorial Library in Bound Brook, N.J., as director for the last 15 years. After retiring to her family home in Clarksboro, she made half of her house available to the East Greenwich Library, providing them with advice and assistance and remaining active in several community organizations. An elder of Mickleton Meeting, she also served on committees in Philadelphia Yearly Meeting and Salem Quarterly Meeting. Emma was preceded by a brother, who died in 1960. She is survived by many cousins.

Davidson—Stephen Barber Davidson, 60, in Toulouse, France on November 15, 2003. He was born on April 23, 1943, in Aurora, Illinois, the son of Robert Otto Davidson and Alice Barber Davidson. He left the Midwest for Phillips Exeter Academy in New Hampshire, then graduated summa cum laude in 1964 with a Bachelor of Arts degree from Yale University. Through American Friends Service Committee, he worked as a volunteer in mental institutions while in college. This direct involvement with the Religious Society of Friends was a defining experience, and a deep and intense spirituality guided him throughout his life. A member of Phi Beta Kappa, he received a Fulbright scholarship to Montpellier, France, then returned to Yale University to pursue graduate work. He received a grant to study in Paris at the Ecole Normale Superieure, where he completed his doctoral thesis on Rabelais. For ten years he taught French and comparative literature at University of Minnesota. Stephen then chose to follow his interest in art and architectural preservation and trained as a professional art restorer at International Center for Restoration in Rome, Italy. He worked in that capacity both in Europe and North America. Stephen attended Lake Harriet Meeting in Minneapolis and, upon moving to Cumberland County, Pa., became a member of Mill Creek Meeting in Biglerville. In 1984, he was one of the founding members of the Carlisle (Pa.) Meeting. His wisdom, indefatigable travels, visits between Friends meetings, and capacity to listen enriched Baltimore Yearly Meeting, where he clerked several committees. His ministry had an international dimension as well: he was an active participant in the Societe Religieuse des Amis, Assemblee de France where he organized and coordinated regional worship groups and preparative meetings throughout southwest France and Spain. Committed to service and to justice, he was active in several interfaith organizations, including them Church and Peace and Pax Christi. He was an active member of the Toulouse chapter of Action by Christians for the Abolition of Torture (ACAT). In Carlisle, Stephen was an involved member of the community, serving the prison ministry and the Samaritan Fellowship, and on boards of the Carlisle Area Religious Council, Project SHARE, and Cumberland Valley Habitat for Humanity. He is survived by his wife, Sylvie G. Davidson; his daughters, Sarah Davidson, and Sophie Davidson Idol; his stepmother, Pauline Davidson; his sister, Margaret Davidson-Vanzanski; and his brother, Bruce Davidson.

Isard—Susan Isard, 58, on November 1, 2003, in Philadelphia, Pa., after a long battle with cystic fibrosis. Born in New York City on September 3, 1945, Susan held degrees from Boston University and Wheelock College; taught in Brownsville, Texas, as a Vista volunteer; and worked in York, England as a nursery school supervisor before joining the staff of Lansdowne Friends School in Pennsylvania in 1977. She became head of school in 1980, launching a decade in which the school grew and flourished and Susan became well known as a Quaker educator with an extraordinary understanding of children's developmental needs. Susan left Lansdowne Friends School in 1990 to raise her son, transferring her membership to Central Philadelphia Meeting. She remained actively involved in early childhood education in the Philadelphia area, working as a teacher consultant through Elwyn, Inc., and serving on the Planning Committee for Middle School Friends of Philadelphia Yearly Meeting, the board of the School in Rose Valley, the school committee of Stratford Friends, Friends Center Board, the school board of Lansdowne Friends School, and the board of Friends Select School. Susan is survived by her son, Jeremy Isard, her parents Walter and Caroline Isard, and her brothers and sisters Peter Isard, Tony Yagoda, Michael Isard, Scott Isard, Ann Isard, and Arthur Isard.

McFiedy—Nancy Watson McFiedy, 96, on January 6, 2004, at St. Mary Medical Center, Langhorne, Pennsylvania. She was born in Trenton, Tenn., on April 7, 1907, and spent her youth in Memphis. A Girl Scout, she spent many summers as a camp counselor and working as a Sea Scout. She earned the prestigious Golden Eagle Award. She attended Peabody College in Nashville, then worked as a physiotherapist in Warm Spring, Ga., at a facility founded by Franklin D. Roosevelt during the polio epidemic of the 1920s. One of the patients, Richard H. McFiedy, would become her husband. In 1931 the couple moved to George School where except for three years spent at Friends Central School in Philadelphia, they remained lifelong residents. Countless George School alumni and faculty will recall Nancy as the gentle and gracious helpmate of headmaster "Mr. Dick." After their retirement, the McFieldys moved to Yardley, Pa., where Nancy lived for 30 years before moving to Friends Village in Newtown in 1985. She was a founding member of the Handweavers of Bucks County, and a master of her craft of handweaving and spinning. She was an active member of Newtown Meeting. Nancy was preceded by her husband, Richard H. McFiedy. She is survived by her children and their spouses, Richard A. and Lynne Klunder McFiedy and Marjorie and Kenneth Burton; her brothers, Robert Watson and H. Aubrey Watson; her sister, Frances Manley; 6 grandchildren; and 12 great-grandchildren.
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with Helen David Brancato
The Sacredness of Creativity
with Jan Phillips

July 23-27
Writing for Life
with Lynn Nelson
Furniture Refinishing
with Tom Jenk
Food that Nourishes
Body and Spirit
with Carol Sciarra

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**Accommodations**

Quaker Hill Conference Center—Richmond, Indiana. Overnight accommodations at Woodard Lodge and the historic Evans House. House available year-round for travelers to the Richmond area. Our facilities are also available for retreats, meetings, family get-togethers, and other private gatherings. For information contact: 317-676-5922, 962-5741, e-mail: quakehill@paradise.com or visit our website at <www.qhoff.org>.

Seattle—Affordable, private travelers’ rooms available at Friends Meetinghouse. For information contact: 206-632-0890.

Santa Fe: Fully furnished townhouse—ideal working retreat for artists and writers or for simple living. Essels, printer, PC, internet access provided. Mountain views. Close-by, walkable neighborhood with art shop, grocery store, restaurants. Reasonable weekly and monthly rates. Call: (505) 986-6193 e-mail: communitias@sa.cs.com for more details.

Santa Fe—rustic, elegant adobe Guest Quarter at the Blue Door Retreat. Historic district, one mile from meetinghouse, near an art galleries and hiking trails. Internet, quiet, full kitchen, private bath, garden, hot tub, sunset views. Individual or couple. Diverse peoples and faiths welcome. Three nights to a month. Personal retreat or contemplative vacation. Pictures and details: <www.bluedoorretreat.com> or (505) 386-6100.

When you are in Southern Oregon, Anne Hathaway’s Cottage in Ashland is a convenient, Friends-friendly place to stay. (800) 843-4434.

William Penn House, Washington, D.C.: Quaker Seminars, youth programs, bed and breakfast. Five blocks from the Capitol, Supreme Court. Call (202) 543-5814, (202) 543-5381, or e-mail: wpph@earthlink.net for more information.

Pittsburgh—Well located, affordable, third-floor (walkup) guest rooms with shared bath. Single or double occupancy, kitchen available. Contact: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Phone: (412) 263-2688.

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**Coming to London?** Friendly B&B just a block from the British Museum and very close to London University. A central location at all tourist attractions and for guests traveling alone. Direct subway and bus links with Heathrow Airport. The Penny Club, 21 Bedford Place, London WC1B 5JL. Telephone: +44 (207) 368-4718, Fax: +44 (207) 368-5016. <www.pennclub.co.uk>.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term, Contact: Sofia Community, 615 E. 58th Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066.

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**Assistance Sought**

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**Books and Publications**

*The Tract Association of Friends* (founded 1816)
Offers pamphlets and books on Quaker faith and practice. 1515 Cherry Street, Philadelphia, PA 19102-1476. <www.tractassociation.org>; phone: (215) 357-3977; e-mail: tract@comcast.net.

"Rufus Jones, a Luminous Life," a stunning documents.

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**Opportunities**


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**Selected Conferences at Pendle Hill**

July 11–18: *Youth Camp* for young people ages 15–18.

For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-0059. (800) 742-9155, extension 142. <www.pendlehill.org>.

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**The Carpenter’s Boat Shop** in Pemaquid, Maine, is offering free, one-year apprenticeships in wooden boatbuilding. The Boat Shop is an ecumenical community based on the Benedictine tradition. It teaches the skills of carpentry, boatbuilding, and boat use while living in simple community. For further information please write: Dr. Rev. Robert Ives, 440 Old County Road, Pemaquid, ME 04558. Phone: (207) 677-3789. E-mail: <boatshop@midcoast.com>.

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**To consider mountain view retirement property, near a Friends center, visit <azionalfriends.com> or write Roy Joe and Ruth Stucky, 1192 Horsemound Road, Sabina, OH 45169.

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**Mexico Study/Travel: Join Ephé Epics (formerly Hinshaw Tours) on a learning adventure in Mexico, including visits with Quakers and Mennonites. Discover the richness of Mexican culture and see alternative tourism. October 15–26, or October 16–31. For information and a brochure contact Ephé Epics at (303) 747-2069; e-mail: <epic@cdotast.net>.

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**Costa Rica Study Tours:** Visit the Quaker community in Monteverde, available for information contact Sarah Stucky, 011 (506) 645-6436, writer: Apec. 46-5655, Monteverde, Costa Rica; e-mail: <corfu@racsa.co.cr>; <www.osemiteutours.com>, or call in the USA (520) 364-6904.

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**Quaker Writers and Artists**

Quakers used to shun the arts—but no more! Join the Fellowship of Quakers in the Arts; get our exciting, informative newsletter, "Types & Shadows"; keep up with other artistic Friends around the country; and help create a new chapter in Quaker history. Membership: $24/$yr. FOCA, P.O. Box 58585, Philadelphia, PA 19102-2835. e-mail: <qoa@quaker.org>. Web: <www.quaker.org/qoa>.

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Buck Hill Falls: 3-bedroom house in Friends community; country kitchen, family room, library, formal dining, LR FF, 2 1/2 baths, laundry room, wooded 0.9 acre, golf, tennis, antique garage. 190 min. Philadelphia, 110 min. NYC. (973) 527-3190.

Twelve-acre organic orchard for lease. Blueberries and many other fruits, nuts; unusual fruits and nuts. Partially irrigated. 2003 income $11,000,000. Local meeting. H. Black, 170 Hidden Springs, Cockeekville, TN 38501. E-mail: <blackvina@msn.com>.

Quaker retailer specializing in Bucks County, Pa., and Mercer County, N.J. I welcome the opportunity to exceed your expectations. Mark Fulton, Prudential Fox and Roach Realtor. 50 South Main Street, Yardley, PA 19067. (215) 493-0400 ext. 131.

Rentals & Retreats

Northwest New Mexico. A "home away from home" in Southern Rockies bordering Navajoland near Chaco Canyon, on the north edge of the Four Corners region. 2 BR furnished cottage for visitors, explorers, and volunteers by day, week, or month. For more information call (505) 289-9106.

Blueberry Cottages: Organic lavender, blueberry, and dairy goat farm on 60-acre farm in the mountains of N. Carolina. Pond, mountain views, protected fencer, Steeps Bluff. Family farm visit or romantic getaway. Near Ceno Friends Meeting. By week or day. <www.mountainfarm.net> or (800) 212-3100.

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Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, two-car garage furnished house with wraparound deck, two electric golf carts, 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (252) 219-8186.

Walden Retirement Home, a nonprofit ministry of Yearly Meeting since 1944, offers an ideal place for retirement. Both assisted living and independent living facilities are available. For further information, please call: 3 Building, 2540 East Main Street, Harrisburg, PA 17110. (717) 538-1733.

Schools

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

Lansdowne Friends School—a small Friends school for boys and girls three years of age through sixth grade, rooted in Quaker principles, creates a unique environment for learning and growth. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 263-2548.
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Purchase Quarterly Meeting (NYYM) maintains a peace tax escrow fund. Those interested in tax witness may wish to contact us through NYYM, 15 Rutherford Place, New York, NY 10003.

**Summer Camps**

**Night Eagle Wilderness Adventures**, in Vermont's Green Mountains, is a unique primitive summer camp designed to build a boy's self-confidence and foster a better understanding of native peoples and their relationship with the Earth. Activities tend to spring from the natural environment and teach boys to rely on their own ingenuity. Through community living and group-decision making, campers learn to live and play together in a spirit of cooperation rather than competition. For boys, ages 10-14. Two, three, and six week sessions. Please visit our website: www.nighteaglewilderness.com or call for a full brochure (802) 273-7062

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Rentals

773-7866.

Maple. (479) 267-5822.

Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796.

(205) 837-6327

(205) 273-7062 9 a.m.-9 p.m. E.S.T.

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**Meetings**

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

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MEETING NOTICE RATES: $18 per line per year. $54 minimum, Payable in a year in advance. No discount. Changes: $12 each.

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

**AUSTRALIA**

All Australian meetings for worship are listed on the Australian Quaker Home Page (www.quakers.org.au). Meetinghouses in Brisbane, Sydney, Melbourne, and Perth offer overnight accommodation. Further details from Yearly Meeting Secretary (+61 3) 9876644, or phone + 61 (0) 9876644.

**BOTSWANA**

Gaborone-phone/fax (606) 364-7147, <gudrun@email.com>

**CANADA**

OTTAWA-Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-2925.

TORONTO, ONTARIO- Oswego and First-day school 11 a.m. Lowther Ave. (north from coron Brook and Bedford).

**COSTA RICA**

MONTEREY-Phone 645-5207 or 645-5206.


**GHANA**

ACRA-Unprogrammed meeting 10 a.m. Sundays. Hif, near Animal Research Institute, Achimota Golf Area Phone: (233) 210 230 569.

**NICARAGUA**

MANAGUA-Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APTO 5391, Managua. Nicaragua. Info: (727) 082-2426 or (11) 051-305-266.

**UNITED STATES**

**Alabama**

AUBURN-Unprogrammed meeting, Sundays 9 a.m. Room 205, 132 N. Gay St. Phone: (334) 867-6898 or 620-6454.

FAIRHOPE-Unprogrammed meeting, 10 a.m. Sundays, 4413 Fifth Ave. S., Birmingham, AL 35222. (205) 992-3929.

FAIRHOPE-Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 3201 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (205) 698-0962.

HUNTSVILLE-Unprogrammed meeting 10 a.m. in various homes. Call (205) 637-6327 or write P.O. Box 3530, Huntsville, AL 35810.

**Alaska**

ANCHORAGE-Call for time and directions. (907) 366-0700.

**Arizona**

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

**Arkansas**

CADDIO-(Ark., La., Okla., Tex.), Unprogrammed. Call (Hope, Ark.),(870) 777-1809, (Mem, Ark.) (479) 394-6135.

**California**

ARCATA-11 a.m. 1500 Zehnder. (707) 677-0491.

BERKELEY-Unprogrammed meeting, Worship 11 a.m. 2151 Vine St. at Walnut. (510) 843-9725.

BEVERLY HILLS-First-day School, 10 a.m. Beverly Mountain School, 1505 W. Roxbury Blvd. (310) 534-9155.

CHICO-9-45-10:15 a.m. singing; 11:30 a.m. unprogrammed worship, children's classes. Hemlock and 14th St. (530) 886-7115.

CLAREMONT-Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

MOUNTAIN View Friends Meeting, 2260 South Columbine St. Worship and adult discussion 9 a.m. Westside worship at 363 S. Harton, 92109. Barwood, 70, Phone: (303) 777-3789 or 325-0731.

(607) 273-7062

**Colorado**

BOULDER-Meeting for worship 8:30 a.m. and 10 a.m. Childcare available. First-day school 10 a.m. Phone Mary Huy (303) 449-4238.

COLORADO SPRINGS-Conference Meeting at 10 a.m. at 524 South Cascade Ave, Suite 5, Colorado Springs, Colo. Tel. (719) 636-2143. Call (608) 644-5815, or write: Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

DURHAM-Mountain View Friends Meeting, 2260 South Columbine St. Worship and adult discussion 9 a.m. Westside worship at 363 S. Harton, 92109. Barwood, 70, Phone: (303) 777-3789 or 325-0731.
DURANGO—Unprogrammed worship, First-day school, and adult discussion. 803 County Rd. 223. (970) 247-0538 or (970) 247-0597. Please call for times.

FORT COLLINS—Meeting for worship and First-school day 10 a.m., 2222 W. Vine. (970) 491-9717.

Connecticut

HARTFORD-Meeting and First-school day 10 a.m., discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: 220-3230.

MIDDLETOWN—Worship and First-school day 10 a.m. 267 William Street (2nd floor), Phone: (860) 345-5143.

NEW HAVEN—Meeting and First-school day, Sundays, 10:30 a.m. 223 East Grand Ave., New Haven, CT 06515. (203) 485-2388.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Calusa and Quaker Friends Meetinghouse, 175 Dewegatche Rd., off Nanticoke Rd., Waterford, Connecticut. (860) 444-2445 or (860) 356-4211.

NEW MILFORD—Housatonic Meeting, Rte. 7 at Lanesville Rd. Worship 10 a.m. (860) 355-9330.

STAMFORD—Greenwich—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 893-0445.

STORRS—Meeting for worship 10 a.m. 191 North Eagleville and Huntng Lodge Rd., South Glastonbury. Phone: 860-235-3541.

WILTON—Worship and First-school day 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

WOODBURY-Litchfield Hills meeting for worship, 10 a.m. Main St. and Eastington Rd., Woodbury. (203) 267-4054 or (203) 263-3677.

Delaware

CAMDEN—Worship 11 a.m. (10 a.m. in June, July, Aug.), First-school day 10 a.m. 2nd, 5 of Dover, 122 E. 2nd St., Dover, DE 19901. (302) 203-4775, 685-3354.

CENTRE—Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd. Phone: (302) 237-3198.

HOCKESSIN—Worship 10:45 a.m. First-school day 10 a.m. May—Sept., Childcare provided year round, New Hockessin-Yorken Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 237-2233.

NEWARK—10–11 a.m. First-school day, 10:30–a.m. adult singing, 10:30–11:30 a.m. worship, Newark Center for Education, 111 S. Carollton Ave. Phone (302) 456-0398.

ODESSA—Worship, first and third Sundays, 11 a.m., W Main Street.

WILMINGTON—Worship and First-school day 10:30 a.m., 4th and Wt Sts. Phone: 652-4491.

District of Columbia

WASHINGTON—Friends Meeting of Washington, 2111 Florida Ave. NW (north of Dus-cnt Circle Metro, near Conn. Ave.), (202) 420-2316. www.quakers.org

Washington, DC. Unprogrammed meetings for worship are regularly held at: 2211 Florida Ave. Worship at 9 a.m., 10:30 a.m. and 6 p.m. Sundays, also 7 p.m. Wednesday. First-school day at 10:30 a.m. 2911 Quaker House—2121 Decatur Pl., next to meetinghouse. Worship at 10:30 a.m. with special welcome for Lenses and Days.

FRIENDSHIP PREPARATIVE MEETING—S Sidwell Friends Upper School, 2825 Wisconsin Ave. NW, Washington, DC. 20007. First-school day at 11 a.m. First-school day.

CAPITOL HILL WORSHIP GROUP—At William Penn House, 515 E. Capitol St. SE. At 7:30 a.m. seven days a week.

Florida

CLEARWATER—Clark Priscilla Blanchard, 8333 Seminole Blvd. #439, Seminole, FL 33777. (727) 796-6270.

DAYTONA-Ormond Beach—Hilltop Friends Meeting for Worship, 3rd and 4th First Days at 10 a.m. 3201 South Daytona Dr., Ormond Beach, (386) 677-6094, or (386) 445-4788.

DELAND—Worship and First-school day 10:30 a.m. Unitarian Church, 826 N. Frankfort. Info: (386) 734-8194.

FT. LAUDERDALE—Meeting 11 a.m. Information line (954) 566-5000.

FT. MYERS—Meeting at Calusa Nature Center, First Days at 10 a.m., 30740 Brazil Rd., Ormond Beach. (386) 677-6094, or (386) 445-4788.

JACKSONVILLE—Meeting for worship, First Days. For location and time phone (904) 788-3648.

KEY WEST—Meeting for worship, First Day, 10 a.m. 518 Griffin St. Garden in rear. Phone: Barbara Jacobson (904) 295-2787.

LAKE WORTH—Meeting for worship, group. 860-660-6605.

LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (561) 656-0060.

MELBOURNE—Meeting 11 a.m. (321) 676-5077. Call for location. www.quakers.org/mo.

NORTHFIELD-Cannon Valley Monthly Meeting. Worship (unprogrammed) Sunday, 11 a.m. Friends Meeting House, 1141 S. St. John, St. John, 65060. Meetings: First Sunday each month, worship in private homes. Other Sundays, meets at 3:30 on the second or third Sundays of the month at various locations.

ROCHESTER-Worship on the 1st and 3rd Sunday of each month, Friends Meeting House, 1141 S. St. John, St. John, 65060. Meetings: First Sunday each month, worship in private homes. Other Sundays, meets at 3:30 on the second or third Sundays of the month at various locations.

WESSINGTON-Worship on the 1st and 3rd Sunday of each month, Friends Meeting House, 1141 S. St. John, St. John, 65060. Meetings: First Sunday each month, worship in private homes. Other Sundays, meets at 3:30 on the second or third Sundays of the month at various locations.
Ohio

AKRON-Unprogrammed worship 10:30 a.m. Discussion 10 a.m., 216 Myrtle Place, Akron, OH 44309, 374-0621.

ATHENS-10 a.m., 22 Birge, Chula Vista, CA 91911.

CINCINNATI-Eastern Hills Friends Meeting 1671 Nagel Road, Sunday 10:30 a.m. Phone: (614) 898-3886.

CINCINNATI-Community Meeting United FGC and FUM 3900 Winding Way, 45229 Worship from silence and silence and silence from 10 a.m.;10:15 a.m. Quiz on the Quaker house phone. (513) 681-4335. Frank Husk, clerk.

CLEVELAND-Meeting for worship and First-day school 11 a.m. 1015 Magnolia Dr. (216) 971-2220.

COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indiana Ave., (614) 291-2331.

DAYTON-Friends meeting FGC Unprogrammed worship and First-day school 9:30 a.m. 1518 Salem Ave., Rm. 206. Phone: (937) 543-9161.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 578-1070.

KENT-Meeting for worship and First-day school 10:30 a.m. UC Museum, 1435 East Main Street. David Smith, phone.

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First and Third Sundays 10 a.m. Batesy Mills library, 4 and 3rd streets. Phone: (740) 783-5646.

NORTHWEST OHIO-Broadmoor Monthly Meeting Unprogrammed worship groups meet at:

BLUFFTON-Sally Smith. (419) 358-6411.

BROOKHAVEN-Jeff Davis, (419) 422-7686.

TROY-Sue Smith, (937) 495-1511.

TOLDO-Janet Smith, (937) 874-6738, Janet @evans-smith-usa.

KENTON-Thomas Evans, (419) 358-6411.

LOVELAND (Cincinnati)-Unprogrammed worship Sundays 10:30 a.m., A.J. Lewis Environmental Center 129 Emlen St. Loveland, midweek worship Thursdays, 4 a.m., Kendal at Loveland. Phone: (513) 746-1715 or (513) 746-5011.

WAINESVILLE-Friends Meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. and High St. (513) 895-1690.

WILMINGTON-Campus Meeting (FLM/FGC), Thomas Kelly Center, College St. Unprogrammed worship 10:30 a.m. and worship service.

WOOSTER-Unprogrammed meeting and First-day school 10:45 a.m. and SW corner College and Pine Sts. (330) 263-3943.

YELLOW SPRINGS-United Friends Meeting, FGC, 11 a.m. Rockford Meeting House, President St. (Antonio campus). Clerk: Carl Ryde, (937) 797-3571.

OKLAHOMA

OKLAHOMA CITY-Meeting unprogrammed worship, 10:30 a.m. Sundays in pastor at 2712 N.W. 32d St. (Andrews Presby.), (405) 640-1717.

STILLWATER-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-6592 or 372-4859.

TULSA-Ohio Friends Meeting, Unprogrammed worship 8:30 a.m. Forum 4:30 p.m. For information, call (918) 743-6827.

OREGON

ASHLAND-South Mountain Friends Meeting, 543 S. Mountain Ave. First hour activities 9-30 a.m. Children's program and silent meeting for First-day school 11 a.m. Child care available. Bob Morse, clerk, (541) 482-0814.

BEND-Central Oregon Worship Group, unprogrammed worship, (541) 322-6011.

BEND-Community Meeting United, FGC and FUM, (541) 322-6011.

CORVALLIS-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

EUGENE-Meeting for worship 9:30 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

FLORENCE-Unprogrammed worship (541) 975-4273 or 984-5651.

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10:15 a.m. Phone: (503) 232-2822.

Pennsylvania

ABINGDON-First-day school (summer-outdoor meeting) 11 a.m. Worship 11:15 a.m. Childcare Meetinghouse Rd./Greenwood Road, 15180, 299-0121.

BIRMINGHAM-Meeting for worship and First-day school 10 a.m. 1001 Birchwood Rd., 15102. Phone: (724) 292-1234. (July-Aug. 1983.)

BROOKLYN-First-day school 9:30 a.m. 3350 S.W. Barlow Rd. Contact Margie Simmons, (503) 644-0651.

CROSSTOWN-Worship and First-day school 10 a.m. 1101 S. Macon Rd., 15101. Contact Janet Lomax, (503) 369-3964.

FOOKS MEETING-Worship 11 a.m., 3350 S.W. Barlow Rd., 15101. Contact Janet Lomax, (503) 369-3964.

FOOKS MEETING-Worship 11 a.m., 3350 S.W. Barlow Rd., 15101. Contact Janet Lomax, (503) 369-3964.

HIDEN RIVER AND THE DAILLES-Meeting for worship and First-day school 9:30 a.m. and 11 a.m. Contact Janet Lomax, (541) 396-3949.

FALLSINGTON-Meeting for worship 10 a.m., 11 a.m. First Day school. 300 S.W. Barlow Rd., 15101. Contact Janet Lomax, (541) 396-3949.

FALLSINGTON-Meeting for worship 10 a.m., 11 a.m. First Day school. 300 S.W. Barlow Rd., 15101. Contact Janet Lomax, (541) 396-3949.

MIDDLETOWN-Broadmoor Meeting 10 a.m. 11 a.m. First Day school. 300 S.W. Barlow Rd., 15101. Contact Janet Lomax, (541) 396-3949.
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