

January 2005 • \$5

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

at

50

*Henry Cadbury on
Theological Literacy,
from the first issue of
FRIENDS JOURNAL*

*The Gift of Thinking
Differently*

*Police and Community:
Building Peace*

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



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■ AMONG FRIENDS

Celebrating 50 Years

This month we begin a yearlong celebration of FRIENDS JOURNAL. Our first issue was published on July 2, 1955, a celebration in itself of the reunification of the Orthodox and Hicksite branches of Quakerism. Our predecessor publications, *Friends Intelligencer* (Hicksite, founded 1844) and *The Friend* (Orthodox, founded 1827), take our publishing history back 178 years! This is a remarkable record for any publication, and especially so amongst religious periodicals.

This magazine has been through many changes in its half century, as you will learn in July, when we plan to present a special issue celebrating the ministry of FRIENDS JOURNAL to the Religious Society of Friends. We will be undertaking other celebration activities throughout this year. To start, in this issue you will find the first of 12 articles from our archives that we will republish, one per month, throughout the year. This month, we've chosen a selection from the venerable Henry J. Cadbury, "Our Theological Illiteracy" (p.10), which appeared in FRIENDS JOURNAL's very first issue in 1955. In July, we will briefly revive a FRIENDS JOURNAL tradition of sponsoring a plenary presentation at the Friends General Conference Gathering. Throughout the year, our hard-working Board of Trustees will be making presentations and conducting local celebrations around the U.S. in their own monthly and yearly meetings. We will post these events on our website at www.friendsjournal.org. We hope that you will enjoy these celebratory activities and join us if one is taking place near you.

This year we will not just look back nostalgically at our past, but will peer ahead a bit at our dreams of the future. We hope that you will participate in creating that vision! Tell us about your hopes for and expectations of FRIENDS JOURNAL for the future. What new features would you like to see? How could the magazine become a better reflection of Quakerism in the 21st century? What technologies would you prefer we use? And what do you treasure about the JOURNAL that you'd like us to preserve?

This month marks the end of six years since I returned to FRIENDS JOURNAL in 1999. That, with my four years of prior service from 1977 to 1981, brings my years here to the round number of ten. I feel very privileged to be on our staff when we can have an extended celebration of the hard work and contributions of so many individuals who have offered this ministry of the written word for half a century!

In the fall of 2003, when Assistant Editor Lisa Rand told us she was expecting her first child, we anticipated that she would take maternity leave early in 2004 and return in the late spring. Intern Danielle DeCosmo graciously took over Lisa's duties in January and ended up providing coverage until the end of August, when she left us for a full-time editing position elsewhere in Philadelphia. Lisa decided to stay home with baby Caroline (who made an appearance in our December holiday photo), so a search was opened and 142 individuals applied for this position. I am very pleased to announce the appointment of Rebecca Rose Howe, an attendee at Central Philadelphia (Pa.) Meeting, as assistant editor. Becca is currently a Journalism and Anthropology major at Temple University. She has long been active in the High School Young Friends program of Philadelphia Yearly Meeting, as a participant and now as a Friendly Adult Presence. Actively involved with Adult Young Friends, Becca wrote, "I'm constantly aware of the hefty influence media has on the way people live their lives, and consequently, on the flow and exchange of the Divine." We are delighted to have her join us!

Susan Corson-Finnerty

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■ FEATURES

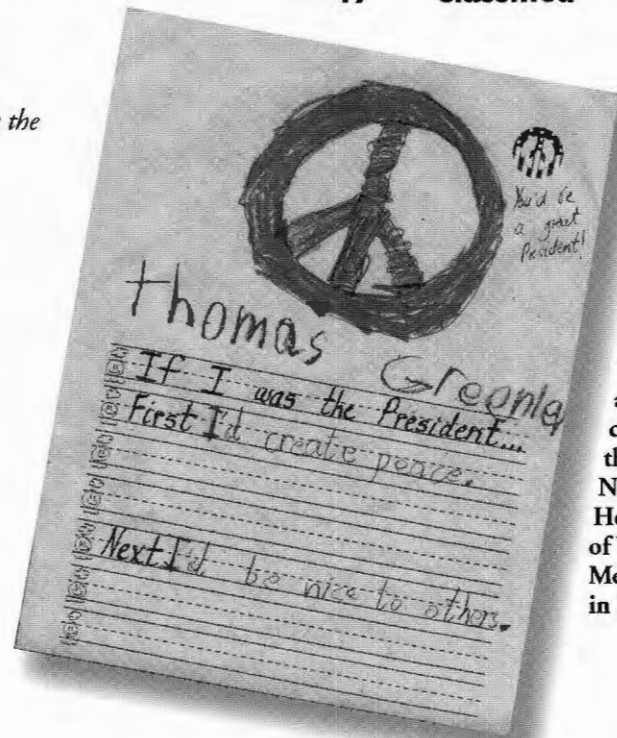
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- 10 Our Theological Illiteracy**
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Thomas Greenler and his second-grade classmates shared their thoughts after the November election. He is a member of Yahara Preparative Meeting in Fitchburg, Wis.

Susanna Thomas writes in the November FRIENDS JOURNAL that my article "Police Power for Peace" (FJ Aug. 2004), "dismisses penal abolition as preposterous idealism." I did not mention penal abolition and would not reject it as preposterous; Pacific Yearly Meeting has minuted its support and I favor it. It's far off, as it will require basic new thinking and billions in money. Also, there would remain a core of offenders with varieties of dementia and certain specific problems.

She says that immediate police intervention is needed to protect people from domestic and sexual violence, but then she changes the subject to criticism of weapons and police.

Her letter exemplifies a major point of the article. My main assertion is that Friends and other pacifists skip over police, except to criticize. We should stop and concentrate on that need for police, and work at the thorny problems of implementation. The requirement is that police at all levels of federal systems use minimum force and be part of a judicial organization that is just and restorative.

I thank Susanna Thomas for responding and hope that she and others will carry on programs on police and peace.

Bill Hanson
Seattle, Wash.

I'm with the child

With all my heart I applaud the beautifully written and well-argued letter by Deborah Fink in the November issue about the Abraham and Isaac story, in response to the article by Anthony Prete, "Testing a Father's Faith" (FJ Sept. 2004). I am grateful for her commentary on what has long bothered me when I thought about it. Also the letter by James Baker in the November issue makes a lot of sense; my

explores in *The Brothers Karamazov*. It's all very well for a parent to "forgive" the cruelty of a person in power, but it is really up to the suffering child if it's going to happen at all. Abraham is one big pain in the neck. I'm with Isaac in his trust and pain and terror.

Phyllis Hoge
Albuquerque, N. Mex.

Thanks for the environmental issue

Just a note to say how very much I appreciate FRIENDS JOURNAL. Every issue has gems and sometimes it's the whole issue. The October one on the environment was especially fine—timely, needed, Quakerly—Thank you!

Barbara Greenler
Madison, Wis.

More strategy is needed

Thank you for sending me the October issue on the environment. It had a surplus of spirituality pieces and a shortage of strategic politics in it. May I recommend a great book to get started on down-to-Earth people-organizing? It is *Strategic Nonviolent Conflict* by Peter Ackerman and Christopher Kreuger (1994).

Helen Elizabeth Proechel
St. Paul, Minn.

Where parallel lines meet

I was interested and inspired by the article "No Easy Answers about God" by Cathy Habschmidt (FJ Nov. 2004). The imagery of parallel lines was particularly inspiring.

I live in a conservative, Republican county of West Virginia. For the last year or two, I have been trying to convince people

disaster. Some of his supporters are non-Quaker friends and neighbors whom I otherwise like and sometimes admire.

Cathy Habschmidt's imagery of parallel lines, combined with the description of the parallel lines of thinking of liberal versus conservative, spoke to me. It got me thinking that maybe that is the purpose of our search. The search is for the place where the parallel concepts of fundamentalism and liberalism meet, or in political terms, where conservatives and liberals meet. Maybe that is the Kingdom of God.

Patricia Witt
Berkeley Springs, W.Va.

The intrepid Quaker?

Kara Newell is certainly right to urge a wide readership for *The Intrepid Quaker*, Steve Cary's autobiography in her review (FJ Nov. 2004). All who knew him will recognize Steve's own voice in its shifts from humorous to serious, from delight to profound concern. Those who have not known him should not pass up the chance to share the insights of one of the more significant (and charming) Friends of our time.

As it stands, however, the book's title is unfortunate. *Intrepid Quaker* would have been exact, but Steve himself would have been among the first to disclaim the implications of that definite article.

William H. Matchett
Seabeck, Wash.

A fair book review?

We've read a number of times Sranley Zarowin's review of *When the Rain Returns: Toward Justice and Reconciliation in Palestine and Israel* in the November issue. We have

■ REMINDER: Special Issues in 2005

Most FRIENDS JOURNAL issues offer feature articles on a variety of subjects, but periodically we publish thematic special issues. For 2005, we invite submissions for the following:

Fiftieth Anniversary Issue (July 2005)

As FRIENDS JOURNAL approaches this milestone, we invite you to help us reflect on it. Whether you've been a reader since 1955 or have only recently discovered it—or whether you've written for the JOURNAL, worked for it, or served on its Board—we'd like to hear from you. How has FRIENDS JOURNAL affected your life, and what role has it played in our Religious Society? Write to us now—we'd like to share your comments or recollections (short or feature-length), or your artwork. Please send submissions by February 15.

The Meeting Community (November 2005)

We welcome submissions on your experiences—or from a "how-to" point of view—about any aspect of monthly meeting life. Please send submissions by June 15.

Advance inquiries from prospective authors and artists are welcome. Contact Robert Dockhorn, senior editor, by e-mail at <senioreditor@friendsjournal.org>, or by postal mail, telephone, or fax (addresses/numbers on p. 2).

How would George Fox respond to terrorism?

William Hanson's excellent article "Police Power for Peace" (*FJ* Aug. 2004), brought to mind the thinking and views of George Fox on the use of violence by the state. Many Friends may be surprised to learn that although George Fox was a personal pacifist—he would not bear arms, and he (along with 11 others) declared in the Peace Testimony of 1661 that Friends, as individuals, would not bear arms and engage in war—he does not appear to have been an absolute pacifist with respect to his views concerning the use of violence by the state to police and to engage in war.

Following September 11, 2001, I was all shook up about the Peace Testimony. I kept thinking: What about thugs and innocent victims? What about Adolf Hitler, Pol Pot in Cambodia, Saddam Hussein's murders, Rwanda, the ethnic cleansing in Kosovo? What about the human rights of victims? What about a terrorist with a nuclear weapon heading toward Manhattan? What about UN peacekeeping forces that use guns? What about humanitarian interventions? How can you have law without the other part—law enforcement? Doesn't violence, or the threat of violence, sometimes stop violence instead of begetting more violence? Aren't some wars truly policing actions? September 11, 2001, drove this writer to learn more about the Peace Testimony.

I started to hit the books, searching for my religion's answer to these questions. Philadelphia Yearly Meeting's *Faith and Practice* had one line on police activities, which seemed to gloss over the whole topic. Then I read about George Fox and the Peace Testimony.

Now William Hanson's article leads me to want to share what I had learned about George Fox and the Peace Testimony—to provide some historical perspective that might be useful to Friends. Here is what I learned:

Several historians have described George Fox's views in the ten-year period leading up to the famous Peace Testimony declaration of January 1661, and subsequently. In *First among Friends*, historian H. Larry Ingle writes: "He [George Fox] also indicated that while he was personally opposed to participation in war, he recognized and accepted the authority of the state to use the sword. It was, he wrote, 'a terror to the evil doers who act contrary to the light of Lord Jesus Christ.' 'The magistrate,' he said bluntly, 'bears not the sword in vain.' Hence Fox was not a pacifist in the modern sense that he utterly rejected participating in all wars and violent conflicts. He could not imagine himself bearing the sword, at least under present circumstances—he spurned a 'mortal crown' like the one some wanted Cromwell to put on—but he also recognized that someone must wield the sword against evildoers."

In another passage, H. Larry Ingle writes: "As far as is known, Fox did not encourage his followers to join the army; but many of them cooperated with it in one capacity or the other, and he did not rebuke them for their efforts."

A third passage: "In a historical sense, the declaration [Peace Testimony declaration, 1661] represented a major shift from the position Fox had articulated since 1650. While in Derby jail, he specifically exempted himself from participation in wars when he rejected a request from a group of soldiers that he take a captaincy. He quoted the apostle James that wars and fighting grew from lust, and he told them that he lived in the state that took away the occasion of war. His position thus remained a personal one and was never used to judge his followers. . . . He did not deny, and never would deny, the right of a nation's rulers to wield weapons in the defense of a just cause."

And the fourth passage: "Fox remembered the declaration [Peace Testimony] as one 'to clear us from plots and contrivances.' His recollection underscores the context for the statement, a period during which Quakers aroused such official suspicion that they were

set upon and abused while doing nothing more unusual than going to the market. But what was written for the nonce became a standard summary of Quaker practice."

In *The Quaker Peace Testimony, 1660 to 1914*, historian Peter Brock wrote: "He [George Fox] urged the English armies to subdue not only Spain and the Papacy, but France and Germany and the Turks. . . . The most warlike of Fox's utterances are probably those contained in a pamphlet he addressed early in 1659. . . . Here Fox accuses the army of unfaithfulness to their divine mission for not carrying war into the heartland of Spain and into Italy as far as Rome, so as to destroy the Inquisition in those lands, as well as for not bringing the Turks to Christianity and rooting out their idolatrous practices by similar means."

In another passage, Peter Brock wrote that following the Peace Testimony declaration in 1661, "Fox continued to stress that Friends believed that the magistracy was ordained by God. The law of the state, enforced by the magistrates' sword, curbed the evildoings of 'the unrighteous.' So long as Caesar did not restrict religious truth but kept within the proper secular sphere, he must be honored and obeyed. 'Caesar's weapons,' he wrote in 1679, 'are for the punishment of the evildoers and for the praise of them that do well; for which he is to have his tribute, his custom, his due.'"

My guess is that George Fox would be very supportive of the ideas in William Hanson's article "Police Power for Peace." I think George Fox would also be sympathetic with Edmund Burke's famous statement: "All that is necessary for the triumph of evil is that good men do nothing."

As for me, I pray for peace, and for the police and soldiers who risk their lives protecting me.

John Spears
Hopewell, N.J.

also carefully read the book being reviewed. Having recently returned from several weeks in that troubled land, we are convinced of the accuracy of this book. Though Stanley Zarowin may have some valid points, our experience, our observations, our conversations with people of the land reinforce and accentuate the study of two years ago. *When the Rain Returns* does not purport to be an historical analysis—other books do that. Its focus is the situation when they were there. And it is well documented. We wish the

situation were a more balanced and even one, but it isn't. The Israeli government *does* have all the power, and is abusing it not only in its treatment of the Palestinians of the West Bank and Gaza, but of Palestinian citizens of Israel.

It appears to us that Stanley Zarowin may be presenting his own views and bias rather than reviewing a well-written book with integrity. His statement that "peace and justice can never be" implies a rigid understanding of justice. As Christians, we believe peace with

justice is exactly what is called for, and that it is possible. We would encourage all Friends to read the book, and other current writings about the draconian situation in the Holy Land, and then make up their own minds. A visit would be even more convincing, if one goes with an open mind and heart attuned to *all* the people.

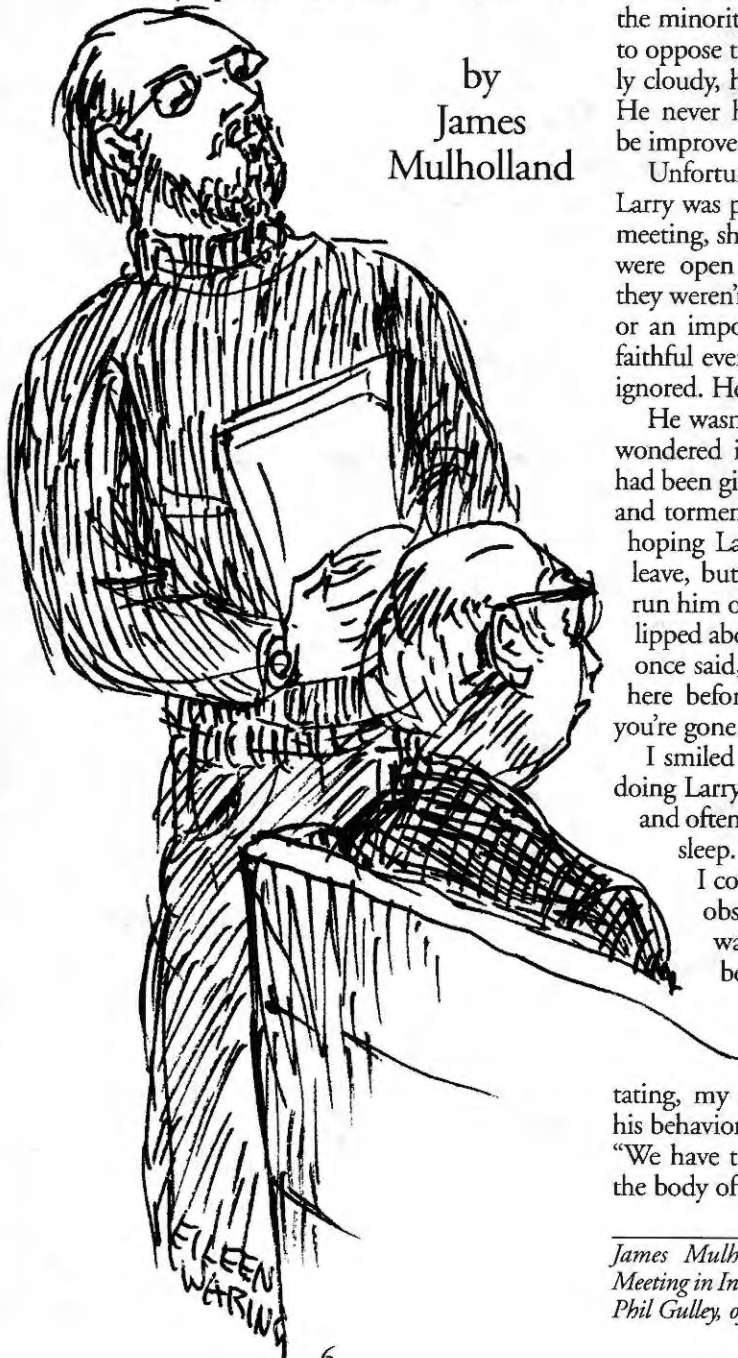
Henry and Dorothy Gerner
Indianapolis, Ind.

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Larry was a jerk.

Everyone thought so, though we never used that word. We called him eccentric, cantankerous, or rough around the edges. We tolerated his antics, certain that loving him was earning stars in our crowns. Though many in our meeting avoided him, I didn't have that luxury. I was Larry's pastor—the one who heard the

by
James
Mulholland



complaints when others rubbed against his rough edges and got irritated.

Though I always counseled patience, Larry annoyed me as much as anyone. He said what shouldn't be said, asked what shouldn't be asked, and pointed out what everyone else was trying to overlook. He was quick to offer his opinion even when no one was interested. He loved to be in the minority, to challenge the status quo, to oppose the pastor. If I said it was partly cloudy, he'd argue it was partly sunny. He never heard a sermon that couldn't be improved.

Unfortunately (from my perspective), Larry was passionately committed to our meeting, showing up whenever the doors were open and unlocking them when they weren't. He seldom missed worship or an important meeting. He remained faithful even though his ideas were often ignored. He loved the meeting.

He wasn't as fond of me. I sometimes wondered if Larry, like Satan with Job, had been given permission by God to test and torment me. I found myself secretly hoping Larry would get frustrated and leave, but nothing I said or did could run him off. He was not nearly as tight-lipped about his feelings toward me. He once said, "Pastors come and go. I was here before you and I'll be here after you're gone."

I smiled and began to fantasize about doing Larry's funeral. He was getting old and often spoke of wanting to die in his sleep. I thought it was a good idea.

I considered him dead weight, an obstacle to growth and vitality. I was certain the meeting would be better off without him. We'd finally be free to be creative.

One day, after Larry had been especially irritating, my wife was complaining about his behavior. Trying to be pastoral, I said, "We have to be patient. Larry is part of the body of Christ."

James Mulholland, a pastor at Irvington Meeting in Indianapolis, Ind., is co-author, with Phil Gulley, of If Grace Is True.

My wife, frustrated with Larry and with my pious posturing, replied, "I suppose even the body of Christ needs an a--hole."

Though she may have meant her words as a curse, I found them a blessing. They helped me think differently about Larry. She was right. If we're serious about being the body of Christ, about being more than merely a pleasant social gathering, we have to expect to have every part of the body.

Paul wrote, "The members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect." (1 Cor. 12:22-23) Could he have been thinking of someone like Larry? Was Larry really indispensable, to be treated with greater respect?

Years later, I stumbled upon the work of Charlan Nemeth, a psychologist interested in the factors involved in creativity, innovation, and problem solving. She challenged the assumption that creativity is a result of gathering the best and brightest and seeking consensus. In *Profiting from Those We Underestimate: Dissent and Innovation*, she wrote, "Literally hundreds of studies show the power of majority views even when incorrect. People will abdicate the information even from their own senses . . . and follow a majority view. Partly they do this because they believe that truth lives in numbers, but partly they conform because they fear rejection and dislike from maintaining a 'minority' or 'deviant' viewpoint." Apparently, Larry never developed this feat. He was more than willing to be the lone dissenter. He never understood our desire to be unified.

In most of religion, unity in thought and action is the goal. Dissension is seen as evil, even demonic. Orthodoxy is defended and heresy must be destroyed. For most of human history, priests had the option of burning people like Larry at the stake. Remembering how aggravating Larry could be, I'm glad I never had such

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Thinking Differently

power; it would have been too tempting. In our situation, for better or worse, we were stuck with Larry.

I've begun to suspect it was for the better. Charlan Nemeth argues, "The tendency for people to exclude outsiders is part of a general tendency for people . . . to seek 'similar' others and leads to a polarization of viewpoints. There is substantial literature showing that discussion among 'like-minded' people leads to a polarization or exaggeration of their views. Thus, through interaction between similar others, you can get extreme views, ones held with great confidence and ones unlikely to shift with subtly changing characteristics." Without dissension, we become self-righteous and comfortable. Rather than becoming more vital and creative, we become inflexible and arrogant.

It is interesting that shortly after the Church gained political ascendancy in the Roman Empire, after the Bible had been canonized, and after Christian thought had been stiffly defined in creeds and dogmas, Western Christianity entered a period of time, the Dark Ages, where creativity and innovation nearly disappeared. Though there were certainly other contributing factors, the brutal elimination of dissenters and heretics couldn't have helped matters. By silencing people like Larry, we mutilated our own body. Those parts we thought less honorable and less respectable turned out to be indispensable.

Charlan Nemeth said, "My own research over the past 20 years is that minority views and, in particular, consistent minority dissent are extremely powerful correctives. They stem the likelihood of unreflective conformity. Even when wrong, a dissenter frees others from the power of the majority (J. S. Mill would say the 'tyranny' of the majority) and permits them to make more independent and correct judgments. Perhaps most importantly, minority dissent actually stimulates people to think in more divergent ways and in more creative ways. . . . In other words, the value of the minority views are not simply that they may be correct; even when incorrect, they serve the detection

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overlook.*

of truth and the quality of judgment."

I have come to realize how valuable Larry was to our meeting. When he asked the questions no one should ask, we had to answer. When he said what no one else would say, we couldn't ignore the issue. When he pointed out what everyone wanted to overlook, we had to solve the problem. Even his persistent challenging of authority was helpful. He kept me honest, tempering the tendency of pastors to hoard power and to think our words, the final word.

There is something else you should know about Larry. He had a good heart. Though publicly he could be disagreeable, privately he could be generous and compassionate. He would often oppose me in meetings, but he was the first one at the hospital when my daughter was seriously ill. He made statements about blacks and gays that made me cringe, but was the first to greet such people when they came to worship. When I told him he'd offended someone in the meeting, he was always quick to go and apologize. He was genuinely surprised he'd hurt someone. Larry was caustic, but he never intended to be cruel. He told us the truth, as he understood it, in love.

In another passage, Paul writes, "The whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in

love." (Eph. 4:16) It never occurred to me that Larry might be playing his proper role in the Church—that we were growing because of Larry, not in spite of him. Would we have learned to love as well if we hadn't faced the challenge of loving Larry? Would we have been as creative if we hadn't been forced to address his concerns? Would we have been more unified if he were gone?

I've often confused unity in thought and action with being unified in love. I've acted as if Jesus said, "Everyone will know you are my disciples, if you march lock-step into the future in perfect doctrinal unity." He actually said, "By this will everyone know that you are my disciples, if you have love for one another." (John 13:35) Eliminating the less lovable from our midst, though often tempting, contradicts the very genius of Christianity. We are not bound together primarily by belief or practice. We are bound by love. Only love made it possible for us to endure Larry. What I didn't appreciate before was that love also inspired Larry's patience with us. We must have frustrated him with our obvious disdain. Yet his dedication never wavered. He once said, "If you ever close this meeting, I want to be the last one out the door." Larry taught me that dissension, when wrapped in loyalty and love, is always a gift.

Paul wrote, "There are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone." (1 Cor. 12:4-6) He then listed gifts like preaching, teaching, and healing, all admirable and necessary. What he neglected to mention was the gift of dissent—the gift of disputing sermons, challenging teachings and doubting even the miraculous. Without this gift, all the other gifts can become distorted and perverted. Dissension keeps us centered.

In that same letter to the Corinthians, Paul wrote, "Indeed, there have to be factions (Greek: *haireisis*) among you, for only so will it become clear who among you are genuine." (1 Cor. 11:19) He implies that

factions, heresies, and dissent are necessary ingredients in any healthy religious group, that without such division there is no hope of discerning the truth.

Unfortunately, we too easily assume our faction is genuine and the others are false. We beg God to allow us to weed the garden, certain we can tell the wheat from the tares. Instead of enjoying the diversity of God's creation, we plow up the field and plant rows of identical seedlings. We resist the Spirit's persistence in bestowing the gift of dissent. It seldom occurs to us that it may not be an enemy raising up dissenting voices in our midst. Or that what the majority believes is not necessarily true. We forget that most of the prophetic voices in religious history were initially thought to be heretical.

The prophetic writing of Judaism—Isaiah, Jeremiah, Ezekiel, and the minor prophets—document God's tenacity in raising voices of dissent. Isaiah began his critique of the political and religious powers of his day with the words, "How the faithful city has become a whore." (Isa. 1:21) He said what shouldn't be said. Ezekiel asked, "You shepherds of Israel who have been feeding yourselves! Should not the shepherds feed the sheep?" (Ezek. 34:2) He asked what shouldn't be asked. Jeremiah was such an irritant that Malchiah, the king's son, had him thrown into a cistern. This was Jeremiah's reward for pointing out what everyone wanted to overlook—the Chaldeans were about to conquer Jerusalem. Since we once intentionally held an important meeting when Larry was out of town, I won't be too critical of Malchiah.

These same writings also chronicle Israel's obstinacy. They consistently ignored, opposed, and silenced these voices. They thought these men false prophets. Only after these men were dead and gone did they realize the validity of their message. Though I applaud the honesty of including these words and stories in Judaism's holy writings, I marvel at how quickly people forget the point. We bless the dissenters of the past even as we curse and kill those in our midst.

Jesus said, "You build the tombs of the prophets and decorate the graves of the righteous, and you say, 'If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.' Thus you testify against yourselves that you are the descendants of those who murdered the

*I found myself, once
a defender of
orthodoxy, being
called a heretic.
I still remember the
first time someone
called me that.*

prophets." (Matt. 23:29–31) I doubt the religious leaders Jesus was addressing appreciated his candor. No wonder they wanted to kill him.

Jesus had many gifts—preaching, teaching, and healing—but it was the gift of dissent that got him in trouble. His primary offense was thinking differently. He said what shouldn't be said, that tax collectors and prostitutes were entering the kingdom of God before the religiously pure. He asked what shouldn't be asked, why they looked for a speck in the eye of their opponents while ignoring the plank in their own. He pointed out what everyone else was trying to overlook, that the solutions to their problems would be found not in a political or military revolution, but within each of them. In the end, the political and religious leaders of his day grew irritated and arrested him. He was accused of blasphemy, of violating the accepted religious practices of his day, and of inciting rebellion. He was condemned and killed.

Many modern Christians find his crucifixion perplexing. How could people kill such an innocent man? Many seem confident they would have heard Jesus' message, become his disciple, and stood faithfully at the foot of the cross. We pretend to be more responsive to the gift of dissent than people were in Jesus' time. But persecuting the prophets has long been a human hobby. Jesus was not completely innocent. He was guilty of being a heretic.

We don't like to think of Jesus as a heretic, but he was. He thought differently than many of his peers, and his followers shared his heresy. When Paul was dragged before Felix, the Roman gover-

nor, his accusers said, "We have, in fact, found this man a pestilent fellow, an agitator among all the Jews throughout the world, and a ringleader of the heresy of the Nazarenes." (Acts 24:5) They considered Paul a dissident who was promoting a heresy.

Christianity has tried to obscure this reality. Most Biblical interpreters have translated the Greek word *hairesis* in this text as "sect," making Paul a ringleader of the sect of the Nazarenes. Scholars defend this translation as appropriate since, in the 1st century, heresy didn't carry all the negative connotations of today. It came from the root word meaning "to choose," with a heretic being a person who chose to believe a certain idea. Regardless, in the passage above, Paul's accusers hardly seem neutral in their assessment of Jesus' teaching or followers. Jesus was a troublemaker, and so was Paul.

Paul was certainly willing to use heresy as a negative term when he encountered his own troublemakers. In the letter to the Galatians, where Paul is listing the works of the flesh, the word *hairesis* is included and usually translated as heresy. Paul was doing precisely what many interpreters have done—suggesting heresy was negative only when others were the dissenters. We are a sect and they are heretics. We define heresy. We are always orthodox.

Such a conclusion confirms a common, unfortunate maxim: history is written by the victors. Until recently, most of what we've known about the views of early Christian dissidents was from their orthodox critics. Basing our views about them on such sources is like judging the Republicans by the opinions of the Democrats, or vice versa. It's neither fair nor accurate.

Bart Ehrman, in his book *Lost Christianities: The Battle for Scriptures and the Faiths We Never Knew*, notes how Epiphanius, a 4th-century Church father, accused the Plibionites, a Gnostic group, of bizarre sexual perversions, ritualistic orgies, and eating fetuses. For centuries, people assumed the worst of the Plibionites. Many modern scholars believe this was probably orthodox propaganda—a nice way of saying Epiphanius lied. Ehrman writes, "Gnostics were consistently attacked by orthodox Christians as sexually perverse, not because they actually were perverse but because they were the enemy." Unfortunately, Epiphanius's words remain and the testimony of the

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did—it didn't include the divergent or critical voices in its holy writings. It burned both the heretics and their words. Athanasius, the Bishop of Alexandria in 367, not only proclaimed which Christian writings were orthodox, but ordered the destruction of every writing that dissented. If not for the courage of some unknown Egyptian monks who buried many of these sacred writings, and the recent discovery of these writings at Nag Hammadi, we wouldn't fully appreciate the diversity of early Christianity. The lesson of those writings is that the early Church had many dissenting voices.

Christian history is not the tale of a compelling truth that won the day. Orthodoxy is the result of a far more complicated process, where power politics was as common as theological discussion. Historian Richard Rubenstein, in *When Jesus Became God: The Struggle to Define Christianity during the Last Days of Rome*, notes, "Athanasius, a future saint and uninhibited faction fighter, had his opponents excommunicated and anathematized, beaten and intimidated, kidnapped, imprisoned, and exiled to distant provinces." In fairness, his Arian opponents were equally intolerant.

This is not to imply that orthodox thought is false and heresy is to be admired and adopted. Athanasius may have been right. It was his attitude toward his opponents that was wrong. He mod-

endures today. Those who disagree with us are pawns of Satan. With our emphasis on right belief, we don't allow the gift of dissent to flourish.

Elaine Pagels, in *Beyond Belief: The Secret Gospel of Thomas*, quotes Tertullian, another early Christian leader: "Whenever they [heretics] hit upon something new, they immediately call their audacity a spiritual gift—no unity, only diversity! And so we see clearly that most of them disagree with one another, since they are willing to say—and even sincerely—of certain points, 'This is not so,' and 'I take this to mean something different,' and 'I do not accept that.'" Tertullian described this activity—what the psychologist Charlan Nemeth considers a creative discernment process—as unnecessary and evil. Tertullian thought there was no need for further questioning when we had all the proper answers. Ironically, he ended his life by dissenting with the leaders in Rome and being labeled a heretic himself.

I can identify with Tertullian. Having been raised in conservative, evangelical Christianity, I spent my childhood convinced that my sole task was to memorize the truth, not to seek it. The Bible, rather than being the culmination of a long and divisive theological battle, was the Word

was through the Church alone—and by the Church we meant our own sect. I grew up knowing there were some things you didn't say, some questions you didn't ask, and some problems you were encouraged to overlook.

You didn't say non-Christians could be saved. You didn't ask why Mohandas Gandhi, a man who lived the way of Jesus better than most, was burning in hell. You didn't struggle with the justice of millions of sincere men and women being condemned for faithfully following another religious faith. Eventually, after many years of working to be orthodox, I found myself saying, "This is not so," "I take this to mean something different," and "I do not accept that." Like Tertullian, I found myself, once a defender of orthodoxy, being called a heretic.

I still remember the first time someone called me that. I'd preached a sermon on the salvation of all people. I'd discovered that many of the divergent voices in the early Church had believed God would save everyone, even the Devil. Indeed, there is considerable evidence that in some places universal salvation was the orthodox view. I'd reexamined what the Bible said about hell, eternal damnation, and the will of God. I'd found hints of a more universal hope for the creation.

Continued on page 42



Eileen Waring

Each month
this year,
FRIENDS JOURNAL
will reprint
an article from
a past issue
of the magazine.

Our Theological Illiteracy

by Henry J. Cadbury

We have heard a good deal of late about our theological illiteracy as Friends, and we are likely to hear a good

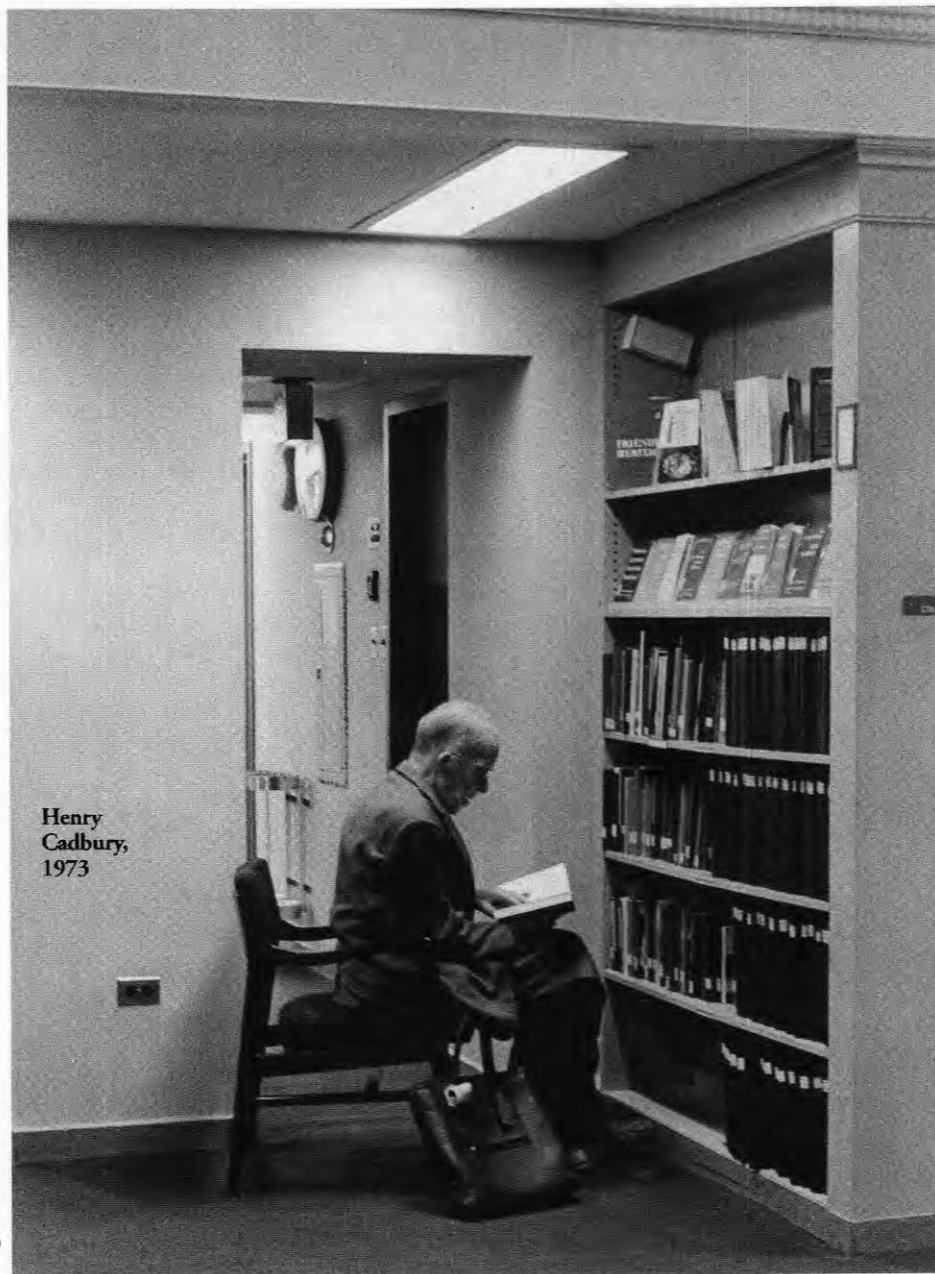
deal more. The following observations are intended to touch upon only a part of the subject. One reason for the present interest is undoubtedly the contacts by some Friends in the ecumenical movement with theologically minded folks in other churches. Regret is expressed that Friends are so few of them qualified to understand the thinking of other Christians.

Highly trained theologians in the Society were, of course, for centuries almost nonexistent. In the first generation, when all Friends were convinced and none birthright, some university-trained scholars joined the Society, like George Keith (Aberdeen), Robert Barclay (Paris), and William Penn (Oxford, Saumur), and brought their education into the service of Quakerism. Except for sporadic educated converts from other churches and born Friends who applied themselves to become self-made theologians, like Joseph John Gurney, whole generations of Friends were without benefit of the information available to the trained clergy. Fox's warning against studying for the ministry was literally followed.

The Present Century

In the present [20th] century the tide has turned. At least a scattering of Friends have been exposed to some features of technical theology. Probably they have no corresponding equals in any generation except the first. I have sometimes engaged in the pastime of drawing up on paper an all-Quaker theological faculty from this

Henry J. Cadbury (1883-1974), a biblical scholar and peace activist, taught at Haverford and Bryn Mawr Colleges and Harvard University, and served on the committee that developed the Revised Standard Version of the Bible. This is the unrevised text of an article that appeared originally in Vol. I, No. 1 of FRIENDS JOURNAL on July 2, 1955.



Henry
Cadbury,
1973

Meg Richardson/FGC

country, much as sports writers select what they call an "All-American" football team. We have had of late scholars adequate to hold the teaching berths necessary in a well-balanced faculty of religion. On this level Quakerism is not completely deficient. I was surprised not long ago in trying to assess the indebtedness of the Society to one of America's centers of religious training to discover what Friends had secured from a single institution (Harvard) graduate education with degrees. The list included Rufus M. Jones, Howard Brinton, Douglas Steere, Clarence Pickett, Elton Trueblood, Thomas R. Kelly, Moses Brown, and others.

The complaint of our theological illiteracy is leveled probably not against such persons but against the generality of our members. There is a feeling that in some quarters we are altogether too indifferent to the logical expression of religion. We are hazy about the cardinal doctrines of historic Christianity. We are satisfied with reliance on a way of life rather than a way of thinking. We are content to follow Fox's admonition, "Let your lives speak."

An Unfortunate Confusion

Those who stress theology and those who do not both tend to identify it with a certain set of doctrines, the former to urge both understanding of them and conformity to them, the latter to fear all theology as dogmatic and ultraconservative. This confusion is unfortunate. Theology is not any one set of interpretations, no matter how "sound" or biblical. It is every intelligent and faithful attempt to phrase a form of belief. It need not be identified with traditional orthodox views. Indeed, the less orthodox views need quite as much a careful reasoned statement in order that they may be rested. The first Christians formulated their beliefs precisely in the areas where they differed from their religious predecessors, and so did the first Friends. Robert Barclay explained that he did not in his writings attempt to deal with ideas or practices which Friends shared with Christians generally. But now many persons seem to identify theology with the general Christian faith, as though it was once for all delivered to the saints.

Fresh Interpretation

Yet religious experience is not a static

thing. It needs to be freshly interpreted. That interpretation, no matter how unconventional, is as much theology as are the formulas of the past. All of us are called upon to give the reasons for the faith that is in us. If we vary, if, like the New Testament writers, we express ourselves in individual terms, that will only make richer the facilities for others who try to penetrate to the truth as revealed to them. Like New Testament writers we may feel called upon to interpret experiences in terms particularly contemporary to ourselves.

Dangers of Theologizing

Theologizing has, of course, its dangers. It has been in the past a major source of unconstructive religious controversy, and it can be so again. Too easily does one come to feel that one's way of constructing experience is the true way, and all others false. The fallacy that if x is right, y is wrong, and similarly that if x is wrong, y is right is recognized by logically minded persons oftener than by theologically minded ones.

Theologizing is sometimes an escape from other religious values. A crystallized theology deadens sensitiveness to the new appreciation of truths old and new. Only too often it is head knowledge, what Fox called "notions," divorced from the commitment of the person to the whole of the Gospel. As Barclay said (*Apology*, xi. 7), "Though thousands should be convinced in their understanding of all the truths we maintain, yet if they are not sensible of inward life and their souls not changed from unrighteousness to righteousness they could add nothing to us."

I have referred to Keith and Barclay, two outstanding Scotch Quaker theologians of the first period. Keith's career is well known. He ended by tearing down the very Quakerism he once faithfully built up. Robert Barclay with all his excellencies as a Quaker apologist has seemed to more than one type of present-day Friend to have outlived part of his usefulness because his way of explaining Quakerism is not relevant to the thought world of our time.

American Friends

Turning to American Friends, I may mention Anthony Benezet and John Woolman. The former in one of his notebooks wrote:

I know some think great advantage will arise from people's having what are called right ideas of God; and that those opinions are productive of much tenderness and charity in the minds of those who adopt them. But has this indeed been the case? Have the meekness and gentleness of Christ been more apparent in those who have been zealous advocates for this opinion than in other people? Ideas, however exalted they may appear, except impressed on the mind by truth, are still but bare ideas, and can have no influence in subduing that love of the world, that carnality of mind, that obduracy of heart, and, principally, that poisonous idolatry of self, so apt under one subtle form or another to insinuate itself even into the hearts of such as have already made some good advances in religion.

John Woolman's *Journal* is widely admired today by several types of persons within and without the Society of Friends. How its lack of theology was complained of a century ago is told by J.G. Whittier in the introduction to his edition:

In the preface to an English edition, published some years ago, it is intimated that objections had been raised to the *Journal* on the ground that it had so little to say of doctrines and so much of duties. One may easily understand that this objection might have been forcibly felt by the slaveholding religious professors of his day, and that it may still be entertained by a class of persons who, like Cabalists, attach a certain mystical significance to words, names and titles, and who, in consequence, question the piety which hesitates to flatter the Divine ear by "vain repetitions" and formal enumeration of sacred attributes, dignities and offices. . . . However, the intellect may criticize such a life, whatever defects it may present to the trained eyes of theological adepts, the heart has no questions to ask, but at once owns and reveres it.

Half a century after Woolman and Benezet came the Orthodox-Hicksite separation. Some interpreters of that event attribute it to too much theology; some, to too little. If similar defects are not to occur in future Quakerism, it may depend upon the right stressing and limiting of theological emphasis. Neither extreme can ignore the largely unexpressed trends in current Quakerism, both for and against the reversion of Friends from theological illiteracy. □

THE BIBLE and SAME-SEX RELATIONSHIPS

by Catherine Griffith

We Quakers have been wrestling with the issue of same-sex relationships for some time, at least since Alastair Heron and others put together *Towards a Quaker View of Sex* in the early 1960s. While some of us find affirmation of such relationships relatively straightforward, some of us believe such relationships go against the teachings of Scripture and cannot find clearness to affirm them. The biblical teachings at issue are a half-dozen passages: Genesis 19, Leviticus 18 and 20, 1 Corinthians 6, Romans 1, and 1 Timothy 1. I will look at each one in some detail.

Genesis 19

The 19th chapter of Genesis occurs in the context of the story of Abraham and Sarah. According to Gen. 12–18, the family, including Abraham's nephew Lot, had left its homeland of Ur to go to Canaan. Eventually Lot and Abraham separated, with Lot choosing the well-watered plain that included the cities of Sodom and Gomorrah, towns with a reputation for sinfulness.

Chapter 19 tells a strange story. Angels visited Sodom and planned to spend the night in the town square, but Lot insisted that they stay with him. Before the household retired for the night, men of the town surrounded the house and demanded the visitors for sex. In an effort to protect the visitors and calm the townsmen, Lot went outside and offered his two virgin daughters. The men were furious and were about to assault Lot when the angels snatched him back into the house and blinded the townsmen. The angels told Lot that God was going to destroy Sodom

and urged him to gather his family and escape. His daughters' fiancés refused to leave, so in the morning, the angels led Lot and his wife and daughters out of town and told them to run for the mountains and not look back. Burning sulfur rained onto Sodom and Gomorrah, destroying the entire area. Lot's wife looked back and turned into a pillar of salt. Lot and his daughters ended up living in a cave in the mountains, and the daughters, seeing how isolated they were, got their father drunk and had sex with him to preserve the family line and so established two nations.

Those who claim this passage makes a clear moral judgment against same-sex relationships say that the men of the town were homosexuals and that God destroyed the cities because of their behavior, but many find this claim less than convincing. For one thing, given the father's treatment of his daughters and their incest with him, this chapter is an odd choice on which to build a sexual ethic. To use Genesis 19 as the basis for condemning homosexual behavior would seem also to accept the values represented by Lot's offer of his daughters for rape and the daughters' decision to get their father drunk and have sex with him in order to secure their future. We might want to think twice before accepting such a course.

For another thing, Luke 10:10–13 indicates that Jesus said the moral judgment in Genesis 19 is against the sin of inhospitality, and Ezekiel 16:49–50 maintains that God destroyed the cities for arrogance, decadence, and complacency. So, evidence from elsewhere in the Bible suggests that the moral of the story has nothing to do with homosexuality.

Some see a sexual theme in the story but argue that it condemns gang rape rather than marriage-like same-sex relationships. Evidence for this view is found in a parallel story in Judges 19, in which an Israelite priest traveling with his concubine has difficulty finding hospitality

in an area inhabited by Israelites, but a foreigner offers him a place to stay. As in Genesis 19, men of the town demand the visitor (the priest) for sex, and the host offers his daughter instead; but here the priest gives the men his concubine, whom the men rape throughout the night and leave on the doorstep. In the morning, the priest finds his dead concubine, takes her body home in disgust, dismembers it and sends a piece to each of the 12 tribes of Israel. They send troops to exact retribution, and the people and towns of the area are destroyed. Again, this would be a strange story on which to build a sexual ethic, and no one interprets this story as teaching against heterosexual relationships.

To insist that Genesis 19 reflects divine judgment about same-sex relationships is to ignore evidence that the story teaches important lessons about showing hospitality to strangers, treating vulnerable members of society with justice, and renouncing forced sex. It would also ignore the relevance of the parallel text: if Genesis 19 condemned homosexual relationships, Judges 19 would condemn heterosexual relationships.

Leviticus 18:22 and 20:13

In the New Revised Standard Version of the Bible, Lev. 18:22 reads, "You shall not lie with a male as with a woman; it is an abomination." Lev. 20:13 says, "If a man lies with a male as with a woman, both of them have committed an abomination. They shall be put to death; their blood is upon them." The context here is the Holiness Code, ancient texts that explain how the people of Israel are to be holy, set apart both for God and from other nations. Among other concerns, it tells the people how to deal with polluting emissions of semen and menstrual blood and also urges the Israelites to avoid the practices of neighboring nations, including worship of foreign gods.

Catherine Griffith, an Oregon native, grew up among Evangelical Friends in Northwest Yearly Meeting. She is a member of Valley Mills (Ind.) Meeting and was a pastor there for 12 years. Currently she attends Charlottesville (Va.) Meeting. She recently received a PhD degree in Religious Ethics from University of Virginia.

TO INSIST THAT GENESIS 19 REFLECTS DIVINE JUDGMENT ABOUT SAME-SEX RELATIONSHIPS IS TO IGNORE EVIDENCE THAT THE STORY TEACHES IMPORTANT LESSONS ABOUT SHOWING HOSPITALITY TO STRANGERS, TREATING VULNERABLE MEMBERS OF SOCIETY WITH JUSTICE, AND RENOUNCING FORCED SEX.

The two verses we're looking at seem to condemn homosexual behavior clearly and harshly. They would add strong support for the case against the moral validity of same-sex relationships except for a number of factors. They say nothing about same-sex acts between women, and most Christians do not follow Leviticus's other rules such as those that prohibit mixing fibers in clothing. Further, to put the recommended penalty in perspective, Lev. 20:9 advocates the execution of children who curse their parents.

Also, the meaning of the Hebrew word translated "abomination," though not clear, is often associated with idolatry or that which is foreign. The use of "abomination" combined with the context indicates that the verses condemn male same-sex acts because of concerns about religious purity: such acts involve a bodily emission, are attributed to people of other nations, and are associated with worship of other gods.

In addition, some have argued that the authors of Leviticus believed that male same-sex relations disturb the hierarchy of the created order because in them a man treats another man like a woman by being "active" and making the other "passive," by penetrating one who is meant to be a penetrator. According to this interpretation of these passages, sexual relations between men reduce some males to the role of females, and holiness meant keeping the hierarchy intact by treating men as men and women as women.



Ana Sue became a Pillar of Salt, wood engraving ©1955 Fritz Eichenberg

For us to accept Leviticus as morally binding against sexual relationships between men would require us to provide a supportable account of why we should follow this but not other of Leviticus's rules, especially since we share neither its concern about this kind of religious purity nor its view of sex as requiring a hierarchical relationship.

I Corinthians 6:9–10 and I Timothy 1:9–11

The verses cited in opposition to same-sex relationships from 1 Corinthians and 1 Timothy have much in common. Both are found in Pauline letters, and both include similar lists of undesirable behaviors. In the NRSV, 1 Cor. 6:9–10 reads, "Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites, thieves, the greedy, drunkards, revilers, robbers—none of these will inherit the kingdom of God." Here the message is that persons in the congregation at Corinth used to do these kinds of things, but, as followers of Jesus, do so no longer. 1 Tim. 1:9–11 says, "the law is laid down not for the innocent but for the lawless and disobedient, for the godless and sinful, for the unholy and profane, for those who kill their father or mother, for murderers, fornicators, sodomites, slave traders, liars, perjurers, and whatever else is contrary to the sound teaching that conforms to the glorious gospel...." The emphasis here is that Christians may use Jewish law when it coincides with the gospel.

The Greek word translated "male prostitutes" in 1 Corinthians literally means "soft." Biblical scholars say that the word in ancient texts referred to luxurious clothing, rich and delicate food, a gentle breeze or, when used to condemn immorality, to faults associated with effeminacy such as being weak, lazy, lustful, decadent, or cowardly. It had no relation to the sex of a man's preferred sexual partner, and using this reasoning to condemn same-sex relationships would mean accepting the negative view of women that the ancient term implies.

The Greek word translated "sodomites" in both of these passages is a relatively rare term whose meaning is unclear; it might have referred to a man who uses male prostitutes or a man who has sex with boys. It probably didn't mean two adult

SOME HAVE PROPOSED MORE CONSTRUCTIVE APPROACHES TO THE DEBATE ON BIBLICAL GROUNDS. ACTS 10–15, WHICH TELLS HOW GENTILES CAME TO BE INCLUDED IN THE (JEWISH) CHRISTIAN COMMUNITY, MIGHT OFFER PRECEDENTS AND GUIDANCE FOR INCLUDING HOMOSEXUAL PERSONS IN CHRISTIAN FELLOWSHIP.

men in a committed relationship and so has little if any relevance to today's issue.

Romans 1

The first chapter of Romans talks about what happens when people reject what they know about the Creator to follow the path of idolatry. In this context, it calls lust and sexual acts between two women and two men "unnatural." Some maintain that if such acts are unnatural, they must be seriously wrong.

Many counterarguments focus on what unnatural means. Some say that homosexual acts are unnatural for heterosexual but not for homosexual people. Others note that the Greek phrase usually translated as "unnatural" more accurately means "beyond nature," indicating that the problem the passage identifies has to do with people whose sexual appetites were insatiable and so sought out new and different sexual experiences—that the issue is excessive lust rather than choice of partner. Still others point out that Rom. 11:24 says God acted unnaturally when grafting Gentiles onto the Jewish olive tree; unnatural, then, does not mean morally wrong. Also, 1 Cor. 11:2–16 says that long hair for women and short hair for men are natural, so that the concept of

naturalness reflects cultural expectations, including patriarchal notions of relations between the sexes. Bernadette Brooten, in *Love Between Women*, argued that "unnatural" in the era of early Christianity reflected a concept of sexual acts as necessarily involving one active and one passive person based on social standing, with adult men the active sexual partners and boys, male slaves, and females of any age (whether slave or free) the passive sexual partner; thus, unnatural sexual acts disrupt the social order. None of these concepts of naturalness requires us to condemn same-sex relationships.

In addition, following right on the heels of the passage about how wicked people have become, Rom. 2:1–4 asserts that those who pass judgment on others are showing contempt for God's kindness toward them, since they have also been wicked. This counsel might give one pause before using Romans 1 to justify condemnation of same-sex behavior.

Where does that leave us? Many who consider the Bible authoritative find what is put forth as the biblical case against homosexuality less than convincing. Even some who argue against the moral validity of same-sex relationships concede that the Bible does not deal with the issues central to the contemporary debate: the concept of sexual orientation and the possibility of marriage-like relationships between two people of the same sex.

As a result, some have proposed more constructive approaches to the debate on biblical grounds. For example, Luke Johnson, Jeffrey Siker, and Stephen Fowl have suggested that Acts 10–15, which tells how Gentiles came to be included in the (Jewish) Christian community, might offer precedents and guidance for including homosexual persons in Christian fellowship. In this passage, the apostle Peter's witness to God's blessing on Cornelius (a Roman army officer), coupled with the experiences of Paul and Barnabas among Greek people who decided to follow Jesus, resulted in finding clearness to include non-Jewish people into the Christian community without requiring them to become Jewish. (See Luke Johnson, *Scripture and Discernment*; Jeffrey Siker, "Homosexuals, the Bible and Gentile Inclusion," *Theology Today*, July 1994; Stephen Fowl, *Engaging the Scripture*.) In

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SHOVELING: THE BLESSINGS

by Luise van Keuren

Blessings: a mere shovelful I name.

Mornings: a snow-thick dooryard.
Sound—as Milky Ways crumbling
In whispers, a million, a million more.

Reverence: stopping, standing, watching.
Leaning on shovel handles, listening.
Mothers in thick sweaters, on porches,
Fold their arms. They watch, listen.
Old men at barn doors, garages,
Stand, booted, gloved—listening.
A dog barks down in the hollow,
Wondering, confused. Listens, waits,
Barks; his questions go unanswered.

Laboring: blood charges veins.
Boys stamp feet, leaning
Over rusty pickups that stutter, stall.
Shovelers scrape, lift, heave.
At last, sodden, shins prickling,
Defeated, cheeks cold-roughened,
We go in. Enough for now. At the window
We watch snow filling our tracks.

Night: time to shovel while snow rests,
Sleeps softly in its blue bed.
Wind in the pines breathes darkly
In quarter moonlight, sprinkling snow.
Night clears the darkness overhead.
We know these stars we shine among.
Silent, we listen to a night's psalms
Shoveling brought us forth to hear.



Ken Miller

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Morgantown, W.V.*

Giving of Self

by Michael Resman

Several months ago, my spiritual path led me to an operating table where I donated a kidney to a recipient who was unknown to me. To get there, I had to learn a number of spiritual truths, and I came to understand the Quaker principle of hearing God's call, and then responding.

About 12 years ago, I had an epiphany experience at a time of emotional and spiritual crises. During a meeting for worship, in response to my demand for understanding, I was lifted to heaven and was fully in the presence of God. By the clock, the duration of the experience was only minutes; but it continues to reverberate in my soul. I continue to have visions, when they serve God's purpose, and occasionally I hear the voice of God. For a while I thought I was going crazy, and was certain that others would think so. How strange that this same process would lead to an organ donation, where part of the evaluation process certified me as mentally healthy.

Just over a year ago, two people came to Mayo Clinic to donate kidneys. Since several attenders of my meeting had con-

nections with them, we had a meeting for healing with them two days after their donations. I asked whether they wanted to pray with me afterwards, and the woman who had donated did so, her hands resting on mine. With my spiritual eyes, I saw her with wings as an angel. I was awed and shared this vision with her, and I pondered it for days. While in prayer, I saw Friends in my meeting, and each of them had wings. Looking further, I saw that all people have wings. We are all earthly angels. Our highest calling is to

be agents of God's mercy.

As Quakers, we understand that our task is to figure out what God wants us to do, and then proceed. Some would protest that they are not worthy, or able, to carry out some big undertaking. But mercy can be as small as smiling at a stranger, acknowledging store clerks by looking them in the eye, or remembering someone's name. God has work for all of us.

I prayed for clearness about whether I should donate a kidney. The message I got back was *yes*. Nationally, 60,000 people



Dino Manniacci, courtesy of Madison AIDS Support Network

Michael Resman is a member of the Rochester (Minn.) Meeting. He donated a kidney during the summer of 2004. For more information about living organ donation, contact <www.livingdonor.org>.

lung transplants. In 2003, almost 6,000 people on the waiting lists died. Kidney donations do not shorten the donor's life expectancy; and kidney transplant success rates at Mayo Clinic are as high as 98 percent, with kidney transplants lasting 15–20 years on average.

I contacted the clinic and found my way to the transplant center. A transplant coordinator interviewed me. She outlined the process, emphasized risks, and clarified that I would not meet—and would be told little about—the recipient. Some months later, if both parties agreed, we could meet. I would not be compensated in any way. I later learned that there is an underground market where people buy and sell kidneys. This is illegal, and medical facilities work to screen out these interactions.

When the coordinator was satisfied that my motives were appropriate, I was scheduled for several days of evaluations—blood pressure, cardiac function, kidney function, mental health, and an MRI to make sure that I had two kidneys. I came to see that the transplant teams comprised two cooperating groups. One was working with people experiencing organ failure, keeping them healthy and supporting them after they received an organ. I was working with the other group, which concentrated on making sure that the donor's health was being cared for. I absolutely had the feeling that the staff were caring for me.

I work for a public school system, and so the surgery would have to take place in the summer. Donors are typically off work for three to six weeks. We ran out of time during the summer of 2003, and we put the process on hold.

During the winter, I again questioned what I was doing. I reflected on the large number of people who donate blood. A

due to the exact matches required. Many people are willing to donate organs to a relative, but very few have donated organs anonymously—only about 300 kidneys

nationally. I reexamined the truth I had learned, that we are all one. In prayer I had been shown that we all exist before we are born, living together in God's heart. Unlike our earthly existence where we are largely blind and uncomprehending, in heaven we see and understand. What affects one soul affects all others. Thus, there is no separation between "us" and "them," or between "you" and "me." We are all one. I am not only my brother's keeper, I *am* my brother and sister. When a child dies from lack of food, part of me dies.

I was told that there was a list at Mayo Clinic of people waiting for kidneys who could not accept a cadaver kidney because of their medical conditions. They had to receive a kidney from a live donor. If a donor wasn't available, they were out of luck. I

was drawn to that list. Some other "me" was waiting.

On the day of my surgery, I had hoped that I could be in some deeply centered state. I walked the eight blocks from my house to the hospital, and was disappointed to discover that I was simply "me." I was continually distracted by bird songs and architectural details, cracks in the sidewalk, and anything else that appeared. I didn't feel particularly spiritual or centered. I came to understand, however, that this was enough. What was required of me was to hear God's call,

comforted.

Just before they put me under, I thanked the surgical team. I told them that I was trying to do something spiritual, and that they were helping me carry it out. They had been chattering, but became very quiet. Three hours later I opened my eyes to see my recovery nurse standing over me and smiling. She is a dear friend from my meeting, and it felt very tender to be in her care.

I was euphoric enough on the first day to carry myself through. I needed very little pain medication, and was able to lie back and be largely helpless and hurting. The second day, I wasn't afraid of my pain or trying to fight against it, but was fatigued. Throughout my hospital stay, I was surprised by how personal my care was. All the nurses connected with me as a person, with their eyes and attention. Even the doctors did this. I expected high-quality care; I didn't anticipate their readiness to form human, caring bonds with their patients.

I left the hospital on the third day with a catheter in place—which sometimes is required, especially with older men. It wasn't part of my expectation. Over the next two days I reflected that I had entered this with faith that God would care for me—but that didn't mean that things would come out the way I wanted them. My assurance was in God's presence and love, and that all things would eventually be for good. I'm rid of the catheter now, and have recovered. I haven't taken any pain medication since the first four days, and have been able to spend time at my woodcarving bench.

The recipient is doing well, and my kidney is functioning for him. I am writing this before we meet. He is interested in getting together, and I look forward to developing some type of relationship with him.

Outcomes, however, weren't the focus of my actions. I had no control over how either surgery or recovery would turn out. I had to have enough faith to put those entirely in God's hands. I had to stay focused on how I was led, and following that leading.

I haven't learned anything earth-shattering during the last months, nor have I been given any great spiritual gift—except the simple joy that comes with saying, "Here I am, God, take me." □

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Police and Community: Building Peace

to duty—both retired on psychological disabilities. A third county officer retired on psychological disability some time later, citing this incident as a large part of the stress that was preventing him from continuing as a police officer. Two of the city officers who participated also applied for disability retirement, although I never heard the outcomes of their cases. So let's take the ended careers, disrupted lives, and ongoing anguish of these police officers and their families, and add it to the two dead young men

families and the community that witnessed this violence. What can we make of this?

The sad truth is that within the paradigm our society currently uses in thinking about policing itself, this is a feel-good story. The police demonstrated a gentleness and restraint that is heroic, then demonstrated their goodness again through their suffering. Only the criminal was directly harmed by police use of force, and, after the precipitating murder, no innocents were physically harmed.

Late one night in March 2001, in Hackensack, New Jersey, two young men—reputed gangsters and lifelong buddies—got into an argument. One shot the other dead.

The next night, at about the same time, the survivor stood in the street in front of the house where the murder had occurred and began firing an assault rifle into the house.

by Paul Hamell

Officers of the Hackensack and

Bergen County police departments quickly arrived and, keeping their distance, surrounded the shooter, using what cover and concealment they could find. They repeatedly ordered and begged the shooter to drop his weapon, without returning his ongoing fire.

The shooter retreated up the block, still firing at officers. As he neared the end of the block and the perimeter that was to contain him, he passed within a few yards of two county officers who were concealed in shadows with very little cover. Recognizing their peril, the two officers returned fire, initiating a barrage from all around. The young man went down.

One of the nearby officers walked quietly forward and, as he reached for the fallen man's rifle to remove it, the wounded man lifted the weapon and fired one shot, point-blank, at the officer's head. It narrowly missed. The return barrage that followed ended the gunman's resistance and life.

Paul Hamell, an attendee at Ridgewood (N.J.) Meeting, is a soon-to-be-retired police lieutenant.



Above: Police occupy People's Park, Berkeley, Cal., 1991

Right: UK police work "for a safer London"

Page 19: An Orono, Minn., policeman enjoys a calm moment.



The further sad truth is that, in many ways, this story is an aberration. The officers' hesitancy to use force when confronted with a heavily armed assailant who was firing wildly was contrary to their training, and it endangered bystanders who might have been hit by rifle fire penetrating the walls of their homes.

To further complicate this story, on reflection, it seems clear that this was a case of what is sometimes called "suicide by cop." The only explanation I have been able to conceive for the actions of the young man with the rifle is that he had decided to die. Most likely, he understood that the only options left to him were to spend the next 20 years or more in prison or to die. Apparently, he decided to go out in what he regarded as a blaze of glory,

and the ultimate necessity of deadly force in the name of society. What makes this story particularly meaningful is the uncommon aversion to the use of deadly force that this particular group of police officers demonstrated. They took extraordinary risks with the safety of themselves and others to avoid killing; but, in the end, they had to kill. One can readily conclude that there is an irreducible need for the use of deadly force in the defense of society; this is as good as it can be.

Friends may find this difficult to accept. I don't think they have to; this apparent need can, at the very least, be reduced substantially.

In his essay, William Hanson expressed a concern about the violence that society uses to protect us and suggested that the

use of power; this is reflected in our political rhetoric and the official policies it generates. These values are even more important in the unique subculture of police. As a police officer and manager, I have been explicitly trained to believe that, in a crisis, any decision—even a wrong decision—is better than no decision at all, and to believe its corollary: that any action—even the wrong action—is better than inaction. Waiting and talking are viewed as inaction.

Police are trained and retrained frequently in laws governing the use of force. This is obviously a good thing, but it means that (for instance) in New Jersey every officer will be told twice a year, "There is no duty to retreat for law enforcement officers. You may press forward, overcoming force with force to attain a lawful objective. . . . The force you see coming at you is the force you can use; if you see deadly force coming at you, you may use deadly force."

The police are also extensively trained and retrained in using deadly force; they spend a lot of time on the shooting range. For very good reasons, they are taught always to think about potential dangers, to regard anyone they don't know well as a potential assailant, to position themselves defensively, and to have a plan. In other words, a police officer's mental world is full of danger and violence.

The bottom line is that our police live in a world where decisive action and force are normal ways to get

things done, and where violence is to be expected. Not only is this acceptable to society, it is entirely logical. I can't argue with the logic.

Yet, many Quakers regard this as wrong; they know it experimentally, as well as from Scripture.

It's not society's logic that is to be questioned; it's the assumptions. If one embraces the assumption explicit in our laws that force, and even deadly violence, are acceptable when employed against equivalent unlawful force, then current practice makes sense. If one begins with other assumptions, differ-



and maybe take a cop or two with him to boot.

William L. Hanson, in "Police Power for Peace" (*FJ* Aug. 2004), wrote about the ambivalence Friends feel toward the police, recognizing the need and obligation for society to exercise control over those of its members who are unable or unwilling to refrain from hurtful actions, while reluctant to endorse the frequent use of force and periodic violence this requires. This story I have told seems to highlight the important areas of concern: the tendency of violence to escalate; the harm to vanquished, victor, and commu-

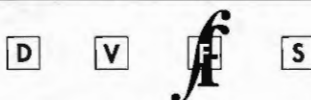
sion may lie in developing low-force weapons and tactics for the police, and in further applying the principles of community policing. I share his concern. While I think he is looking in the right direction for tactical solutions, my 27 years as a police officer tell me that the problem is bigger than he indicated and the obstacles to solutions more daunting.

The essence of the problem is that force, either employed or explicitly or implicitly threatened, is the foundation of law enforcement. Citizens must and will comply, regardless. Furthermore, U.S. culture values forcefulness and the decisive

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ent outcomes will follow.

If we assume that violence is never acceptable—not even in defense of an individual or society—then any violent act becomes intolerable. Not that we should send people to prison for acting in self-defense or defense of others; rather, we should change the way we think about this.

If forcibly restraining someone from harming another or oneself is an act of love, then not to act protectively is a failure to show love.

If I choose nonresistance for myself and accept whatever dangers that might imply for me, I may be acting out of love. But if I ask another to protect me, but not to defend him- or herself, I am being selfish.

If we accept that it is wholly unfair for society to ask a few of its members to be responsible for the safety of all and to place themselves in dangerous situations where they may have to use violent means or die, we must do all we can to reduce these risks, or we are not acting in love.

So, our best beginning would be to find a way to reduce the amount and intensity of violence directed against the police. Fortunately, the leading cause of violence in the United States is widely agreed on and unlikely to generate partisan debates about economic justice—it is drugs. Alcohol, crack, PCP, and the like make people violent and irrational. Alcohol alone is a leading cause of violence. Illegal drug trade also possesses a special power for generating violence; this was true of alcohol prohibition, and it is true of other prohibited drugs.

Our streets seem unsafe and our prisons are full because our response to the challenge of drugs has been misdirected. We have been engaged in a “war” on illegal drugs for decades now, and the problem has only continued to grow. After decades of energetic enforcement, anyone who wants drugs can still get them without much difficulty. It should be clear by now that, to borrow a phrase, “War is not the answer.” Prohibition has failed us for the second time in a century, and it is time to look for a response to drugs that will work.

Taking the drug trade out of the hands of criminals should immediately reduce the level of violence. It would also free up enormous resources now dedicated to the bloated criminal justice system—resources that would then be available for other responses to drugs and violence that might be more effective. They could hardly be less effective.

If police were not tasked with forcefully eradicating drug use from a society that insists on using drugs, police could again be seen (and see themselves) as part of that society, rather than as an overstretched occupying army. The aggressive policing that results from the assignment to fight a losing war exacerbates racial profiling, and it leads to other police practices seen as harassment by the community, including excessive force and mistakes that the police make with their guns.

When the police rejoin the community, the community can truly take responsibility for its own safety. This is the essential concept behind community policing, which is the most promising idea in law enforcement. Unfortunately, too many police departments have outwardly embraced the concept, then assigned its implementation to a self-contained community policing bureau, which, without the involvement of the entire department, cannot be more than a public relations office. Some have set up separate community policing units that have been used as aggressive street crime and narcotics suppression teams, rather than partners in peacemaking with the community.

True community policing will mean shared responsibility for keeping the community safe. If our communities accept this responsibility, the first step will be reducing the abuse of intoxicants. Then, with these primary causes of violence being addressed outside of the criminal justice system, communities and police can cooperate in reducing actual violence and other threats to safety and security. The police can again move toward being seen by all communities as friends and protectors.

It should be apparent by this point that developing low-force weapons and tactics is only the simpler part of solving the problem. And here, we do not have to begin from scratch; there are many places to look for ideas that are already working. It is incongruous that a mentally ill person who becomes violent in a hospital will be restrained by staff members equipped with mattresses and heavy blankets, while a person who becomes violent on the street will be restrained by police officers equipped with aluminum clubs, chemical sprays, and guns. Surely we can apply what we already know.

Another place to look is in other countries with less tolerance of violence. The United Kingdom is one such place; the

British are unwilling to accept an armed police force in their midst. Of course, police who protect likely terrorist targets in Britain are armed, and a few patrol cars do have guns locked in safes in the trunk, but, outside of airports and a few parts of London, it is very unusual to see an armed police officer.

One consequence of this is that British police receive far more training in unarmed defense and control techniques than most of their U.S. counterparts do. They are better at avoiding the need for extreme violence.

Another consequence is that only a few highly screened and trained, experienced officers are permitted to deploy firearms, and the conditions for deploying them are more restrictive. In the United States, every police officer knows that the appropriate response to a suspect armed with a knife is the officer's sidearm; in the United Kingdom, the mandated response is a nonlethal Taser.

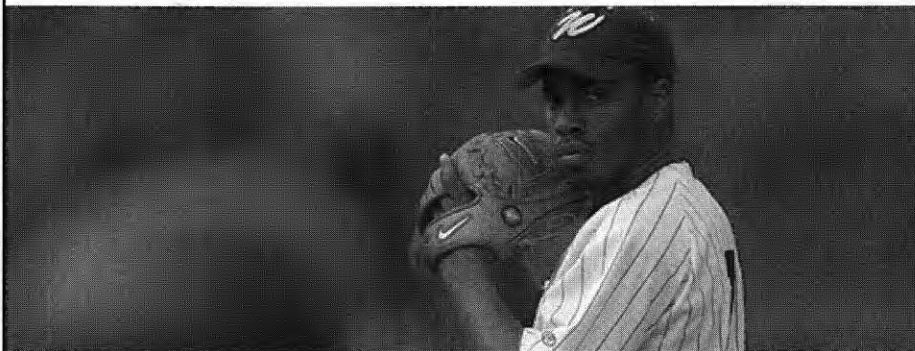
After almost three decades in policing, I know that neither the U.S. public nor its police are ready to embrace the idea of an unarmed constabulary. However, I have come to believe that this should be our goal. The greatest obstacles to change within the law enforcement community are cultural, and the omnipresence of guns poisons the culture with violence. Guns exist to be used.

The police officers whose moment of horror opened this article are my friends; indeed, after almost 30 years in the business, all police officers are my friends. I have known one of the officers at the center of the story, one who never came back to work, for 25 years. He is a Vietnam War veteran who had gotten over his nightmares of battle many years ago. A few seconds in Hackensack brought it all back to him, and it was a long time before he slept again.

The relationship between domestic peace and international peace that William Hanson wrote of is embodied in my friend. It may be that to bring peace to the world, we have to work outward in widening circles, finding peace for ourselves, then our neighbors and communities, then our country and the world. We will find, as Friends have always known, that there are no discrete issues of social or international policy to wrestle with—everything is interrelated. It all just comes down to making God's love manifest in the world. ☐

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A Response to a Mugging

by Sharon A. Buttry

The morning was Friday, hot and muggy; the month July. I was in the parking lot of Friendship House, a community action organization that I direct, in an inner city neighborhood of Detroit, Michigan. The double side doors of my Ford Universal van were open and I was inside cleaning up, in anticipation of guests who were to arrive for a tour of Hamtramck, a neighborhood in Detroit, later in the day. I turned around to see a man, about 30 years old, with a gun. He pointed the gun at my stomach and demanded all my money. It was one of those moments when a million things go through your mind. I have always prayed that if I were ever faced with a violent situation I would be able to respond in a way that is consistent with my conviction for nonviolent action.

I was frightened but sensed a calm in my spirit that was, I believe, God's gift to me at that moment. I quickly assessed the situation. The man smelled of alcohol but he was not agitated or overly aggressive. I guessed that he did not want to attract attention from the other people driving through the parking lot. I clearly remembered a piece of nonviolence training: If you can engage your enemy in a common task, the distraction may lead to a humane interaction. It was as if a voice inside me was giving me wisdom for the moment.

So, I said: "You know, I only have \$1 in my purse; but here, let's look through my purse together."

The man climbed in the van with me and laid his gun down on the seat. He undid one zipper, I undid another; we searched until we found the bill I knew was in my purse. He sat down on the floor of the van with his legs dangled out on the pavement. He started to cry.

"Is this your first time?" I asked. He

nodded his head "yes." I thought, is he putting on an act? I tested my theory.

"Look," I said, "I am a minister; I work here at Friendship House. We are here to help. Why are you crying?"

He cried harder and told me how he had really messed this up and what a mess his life was. His mom had died four months earlier and his world had fallen

that I would not call the police as long as he did two things: return the gun to his father and tell him what happened today; and come back to meet with me about finding a job, without being under the influence of alcohol.

We agreed and I started to relax. He was quiet for a minute then panicked. "You are going to call the police when I leave, aren't you?"

"George, I am not. You have a daughter and you can't take care of her from jail. You are just going to have to trust me."

We talked some more and he asked me if I could forgive him. I assured him I could. We exchanged names and phone numbers and agreed to meet on Monday. He got up to leave, got halfway across the parking lot, then turned around and came back. "Are you sure you forgive me?" he asked again. "Yes, with God's help, I forgive you." "You know what I really need?" he asked. "What do you really need?" (I thought he was going to ask me for a cigarette!)

"I need a hug." So I gave him a hug and, reassured, he walked away. He called me later that day to thank me again, for forgiving him!

We met the next week and about six weeks later we were able to find George a job. He reported to me that he went home and talked to his dad that Friday. Together, with George's sister, they talked and grieved together, something they had not been able to do when his mom had died. George was amazed at the healing he felt in his family relationships. We worked together to get his dad into the Food Bank program operated by Friendship House, something he qualified for as a senior with low income. George spent some time volunteering at the Food Bank and hanging out with the men there who offer the love and friendship of God as part of their volunteer work. One of them even took George out to lunch a couple of times.

George has had several jobs since then; but whenever he comes to pick up food for his dad, he always gives me a hug. It was the mugging that turned into a hugging. □

**It was one of
those moments
when a million
things go through
your mind.**



apart. He lost his job, was terribly depressed, and had come to this, attempting a robbery. He had an 11-year-old daughter and was ashamed of how he was unable to care for her in his state of grief and depression. We talked for 40 minutes.

I kept handing him tissues and he got all his grief out. He hadn't talked to anyone about his feelings, not even his father, from whom he had stolen the gun.

I asked him if his mother was a praying woman. "Yes," he said; and I suggested we pray together about getting his life together. He closed his eyes, but I didn't. We had a prayer.

Afterwards we made a plan. I promised

Sharon A. Buttry, a Baptist minister, lives in Warren, Michigan. The incident described here took place shortly after she attended a workshop on nonviolence led by George Lakey of Central Philadelphia (Pa.) Meeting.

A Quaker Network for the Prevention of Violent Conflict

by Bridget Moix

From April 1 to 5, 2004, around 50 representatives of international Quaker organizations met in Kakamega, Kenya, for the fifth international consultation of the Quaker Network for the Prevention of Violent Conflict.

The origins of this network go back to 2000, when Quaker Peace and Social Witness (QPSW), based in Britain, met to examine alternatives to bombing in the aftermath of the war in Kosovo. Representatives of Quaker organizations at that summit recognized that if they waited until the bombs were falling to seek peaceful alternatives for addressing conflict, it was too late. The work of promoting peaceful methods for managing natural human conflict should come long before the resort to violence. The result of that initial consultation was a growing network that explores how Quaker organizations can not only help rebuild war-torn societies and respond to the outbreak of violence, but also help prevent violence before it starts.

The Quaker Network for the Prevention of Violent Conflict is an ongoing experiment in developing channels of relationships among representatives of Quaker agencies so that participating organizations can share knowledge and experience and increase individual and collective capacities for preventing deadly conflict. The network is spirit-led, not an official organization or Quaker body with any authority. Periodically the network helps gather staff of Quaker organizations in an informal process. Meetings of this growing group—based mostly in the United States, Europe, and Africa—have now been held in 2000 (London, UK), 2001 (New York and Washington, D.C., USA), 2002 (Bujumbura, Burundi), 2003 (Kigali, Rwanda, and London, UK), and 2004 (Kakamega, Kenya).

In Kenya this past April, representatives gathered from Burundi, Congo Brazzaville, Democratic Republic of Congo, Kenya, Nor-

Uganda, the United Kingdom, and the United States. We labored together on a challenge: how can we strengthen our individual and gathered Quaker organizational capacities to effectively prevent deadly conflict? The regional focus of the consultation was Africa, and we discussed trends in preventing deadly conflict at the policy level and at the local level. I attended on behalf of Friends Committee on National Legislation (FCNL) and learned from African Friends some of the direct, usually negative, impacts of U.S. policy on their peacemaking efforts.

We were meeting around the tenth anniversary of the genocide in Rwanda, and that failure of the international community to prevent mass killing shaped our conversations. One Friend described her efforts to raise warnings with the UN and what is now the African Union in the lead-up to the genocide, and her feeling of helplessness when more than 800,000 people were killed in just a few months. "I believe," she said, "that if we had a stronger, coordinated international Quaker effort to prevent these things, we could have saved lives; we could have made a difference."

As a network of diverse Quaker organizations gathering together, we are faced with our own challenges as well. We cannot ignore the differences in capacities and resources among our groups—between African, U.S., and European Quaker agencies; between longstanding organizations and brand-new projects; between those with experience on the ground in situations of conflict and those with experience at the policymaking level in places of power. As a network of Friends organizations, we too may reflect the realities of massive global disparities in wealth and power that often feed conflicts, or that may prevent the peaceful management of disputes. We must grapple with those issues together as a faith community. John Woolman's call is more relevant than ever, particularly for Friends in the global North: "May we look upon our treasures, and the furniture of our houses, and the garments in which we array ourselves, and try whether the seeds of war have nourishment in these our possessions, or not."

Whatever our differences, though, we share a common root—the attempt of Friends in different places at different times to translate their faith into a practical human effort to help build the Community of God. And, within the network, we share a common goal as well—increasing our individual and gathered capacities to effectively help prevent genocide and deadly conflict. We discovered in Kenya that our differences can be sources of opportunity when we can match the gifts of some with the needs of others and collaborate on a shared vision.

to make connections. There is currently no budget and no staff devoted specifically to the network. Still, we are encouraged by the many seeds that have been planted. We envision an even broader network in the future, one that links Quaker organizations working in Africa, Asia, Europe, Latin America, the Middle East, and North America, that will demonstrate in practical terms what the peaceful prevention of deadly conflict might look like. □

Bridget Moix is a lobbyist for Friends Committee on National Legislation. More information about Quaker Network for the Prevention of Violent Conflict can be found at <www.quaker.org/peace-network>.

Peace in the World, Peace among Friends

by Mary Ellen McNish

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

—1 Peter 3:8–9

This past fall I had a transforming experience. In mid-September, I attended the Superintendents and Secretaries Meeting, which tries to gather superintendents and executive or field secretaries of yearly meetings, and heads of other organizations such as American Friends Service Committee, Friends General Conference, Friends World Committee for Consultation, and Friends United Meeting. Yearly meetings affiliated with Evangelical Friends International, Friends General Conference, and Friends United Meeting were represented, including three yearly meetings that are affiliated with both FGC and FUM.

I did not look forward to going. My last experience with the group (three years prior) was somewhat cordial, but mostly tense. Margaret Fraser, executive secretary of FWCC, convinced me (over several conversations) that I had to go, and a schedule change meant that

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tion meeting. So, go I did. And what a gift I received in return!

The rotating clerkship of the group fell to Curt Shaw, general superintendent of Western Yearly Meeting. Curt left his post at the end of 2004. Curt's skilled clerking and agenda-setting provided the 12 of us gathered the opportunity to go to a very deep place where God could join us and we could speak across our differences. In our time together I found there is much that makes me hopeful that Friends of various traditions can work together across their differences.

Many of us were aware of the painful tension in FUM-affiliated yearly meetings over issues where Friends are not in uniry—felt most sharply this year in Baltimore and Western yearly meetings. Although it is far more complex, same-sex marriage seems to have become the lightning rod for all the tensions.

In the spirit of worship and goodwill that prevailed during our time with each other, we were able to share our pain and our fears. One superintendent shared that he thought the issue of same-sex marriage was settled, at FUM anyway, and to keep bringing it up was making people angry. A general secretary asked him whether, even if the issue was settled for FUM and we disagreed, could we still work together on other issues like peacemaking?

Another participant challenged liberal Friends to think about the perception among many Friends that liberal Friends are just waiting for all Friends to "get it" on these issues. He also challenged liberal Friends to remain open to the possibility of being transformed by biblical interpretation.

A different general secretary challenged the perception of some Friends that liberals' support of same-sex marriage is merely a case of conforming to changing cultural norms. That Friend described the many years of Bible study and worship his meeting took to discern the issue of same-sex blessings 20 years ago, a time long before any recognizable cultural shift.

I asked the group to consider our responsibility as Friends in a world gone mad with war and violence. I asked them to consider that if Friends are too divided to be at the center of the new movement bringing peace to the world, then who will?

Another general secretary said, "Where we rub up against each other in disagreement is where God works—we are being called in faithfulness to be a loving community, in all our differences."

Another superintendent shared how there is fear in many of the monthly meetings/churches that if we work together on issues like peacemaking, it will be perceived that we agree on the other issues. He went on to

prevents us from working on peacemaking together just because we disagree on these other issues.

I was reminded of something said by Mahatma Gandhi many years ago: "We must be the change we wish to see."

One superintendent mentioned, and all of us agreed, that people outside of our membership do not know we are divided—they only know of Quakers' historic reputation for courageous witness.

I came away convinced that Friends cannot be that much-needed hub of peacemaking unless we practice peace among ourselves—until we in our own small world manage to model the beloved community. At present, we are too divided. We too often do not practice the charity and mutuality with our own brothers and sisters that we freely tell warring nations they should have for one another.

We all thought on these issues very deeply and, in the end, expressed an overwhelming desire to stay together to try to work it out—to become that beloved community. Our challenge, each of us, is to figure out how to put aside our disagreements, to tolerate each other with love, and to bring our collective Quaker shoulders to the wheel of peace. This is our historic destiny. This is what God is calling us to do—here and now.

If not us, who? If not now, when? □

Mary Ellen McNish, a member of Byberry Meeting in Philadelphia, Pa., is general secretary of American Friends Service Committee.

FRIENDS JOURNAL welcomes suggestions for News items.

We welcome proposed listings of upcoming events (please send material four to six months in advance), opportunities, and resources for the Bulletin Board.

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Please send all materials to the attention of Rebecca Howe, assistant editor, at departments@friendsjournal.org, or by postal mail, phone, or fax (contact information is on page 2).

Some Thoughts on Mystical Experiences

By Amy Kesegich

Yesterday I went for a walk by the lake, and I had a mystical experience—that's what I am calling it anyway. Today, it is a little harder to see it that way. I walked over to my favorite spot by the lake where there is a stone bridge at just the right height for me to hold onto as I look out at the water. If I look down, I get discouraged by the trash that is trapped by a large grate just in front of the bridge. Every time I go, I tell myself that I need to take a bag to pick up trash—at least the trash that I can reach without falling into the lake. At any rate, if I hope to find any sort of peace, I have to look out instead of down. I found my stone pillar and I gripped it like the lectern I use when I am teaching. Instead of speaking, however, I let myself be spoken to, or at least I tried to quiet my mind as much as possible. When I came home, I felt utterly changed, and I wrote this poem:

Amy Kesegich attends Cleveland (Ohio) Meeting.

Shot Through with the Fire of God
Light and wind coming over the lake—
flashing fire inside me, inside my eyelids,
all through my high voltage veins.
I opened my eyes and saw at the place
where my hands were holding onto a rock,
more redness, but this was as small
as the other was all-encompassing,
tiny red insects on the rock,
all around my electric arms,
dozens and dozens of them, as if
scrambling to write out
a message, "God is here, too."
I caressed that old, buggy rock
because I loved it—
for that moment,
I loved it all.

I went to that same stone pillar today
and nothing spectacular happened. The sun,
wind, and water were all there. The little red
bugs were there, although not so many as
before. I closed my eyes and felt nothing

but self-consciousness: what if someone sees
me? Other people walk by here all the time.
When I closed my eyes, I saw the redness, but
it seemed like more of a biological truth than
a spiritual one: the blood in my eyelids lit
up by the sunlight and magnified by my
glasses. Did God leave me? Was I nuts yester-
day? Could I even stand it if I had another
mystical experience? Too much divine heat
and I might melt.

I am thinking about Annie Dillard's pas-
sage in *Pilgrim at Tinker Creek* of the "tree
with the lights in it," when she experiences an
epiphany one sunny afternoon. She sees "the
backyard cedar where the mourning doves
roost charged and transfigured, each cell buzz-
ing with flame." She is surprised by this vi-
sion, "walking along Tinker Creek thinking
of nothing at all." Perhaps that was my prob-
lem this morning. I wasn't "thinking of noth-
ing at all"—I was thinking of yesterday and
hoping to repeat it. Catholic tradition calls
these experiences "consolations," and they

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apparently come and go. St. John of the Cross describes their absence as "the dark night of the soul." I'm not experiencing anything so grim as a "dark night of the soul" today. I don't feel abandoned or despondent, just a little disappointed by the ordinariness of it all. Yesterday, I thought that I had finally learned to see God everywhere, and today I find that I need to start all over again. Maybe that's where faith comes in, the "conviction of things not seen" (Heb. 11:1). I suppose, too, that if I were hit on the head with a hammer every day, I would probably start wearing a hard hat. These "visions" might stop making an impression on me.

What I struggle with on days like today is the possibility that I may be deluding myself, that I'm not having mystical experiences at all, but only fits of emotion, excessive glandular output. I had a biology teacher who explained the emotional centers in the brain and said that we could be electrically stimulated to feel love, sadness, or joy. I imagine a scientist experimenting with someone's brain and choosing emotions for that person like colors in a crayon box. Do these biological findings make the feelings any less real? And how much does faith have to do with feelings anyway? I have a friend who says routinely that the only thing he knows about feelings is that he can't trust them—here one day, gone the next. So, I don't feel as much faith as I felt yesterday. What does that say about yesterday's experience? Maybe nothing.

In his book, *Miracles*, C.S. Lewis notes that, "What we learn from experience depends on the kind of philosophy we bring to experience." I see that I have a choice here. I can view my experience at the lake yesterday as a mystical one, that I was indeed "shot through with the fire of God." Or, I can dismiss it as the effect of certain environmental conditions on my very lively and hopeful imagination. There is no way of knowing what, if anything, took place. I suppose I am at the point of making Pascal's wager once again. I have little to lose by believing that I was in the presence of God yesterday. Indeed, I have more to gain today by believing that I am in the presence of God even when I can't feel it. God *is* everywhere, even in my unbelief. □

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Each of Us Inevitable— Some Keynote Addresses at Quaker Gatherings, 1977–1993: Friends for Lesbian and Gay Concerns and Friends General Conference

Edited by Robert Leuze. Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns, 2003. 260 pages. \$14/paperback.

Each of Us Inevitable is a collection of extended, recorded, edited, and published distillations of the finest moments of sharing from some of our most deeply gathered meetings for worship. Indeed, these short essays—offered as a revised and expanded edition of an earlier (1989) work—are presentations by some of the 20th century's most provocative Friends, given out of the silence at a dozen of the annual gatherings of Friends for Lesbian and Gay Concerns (FLGC), from the late 1970s through 1993.

Deeply contemplative and often candidly autobiographical, the essays reflect the movement that first emerged within the North American section of the Religious Society of Friends during the early 1970s. Homosexual men and women were coalescing across the continent and beginning to gather in support of each other and to help the rest of our Religious Society come to an awareness of what some have called "the last, great struggle for civil rights."

This came a decade after the landmark British Friends publication, *Toward a Quaker View of Sex*, which called for the decriminalization of both prostitution and homosexuality. That event was acclaimed as the first effort undertaken by an established religious body to address the moralism and pietism that had plagued Western religion's views of sex for decades, if not centuries.

Soon, gay Quakers in Minneapolis, New York City, Philadelphia, Chicago, Boston, Cleveland, Washington, D.C., and Austin, Texas, were becoming visible in their unprogrammed meetings. Friends across the land were being helped to grow in understanding of other Friends who had always been around, but whose affectional orientation was almost invisible. Until this time Walt Whitman and Bayard Rustin were about the only well-known, known-to-be-gay Friends.

Early in the 1970s, gay Friends first gathered as Friends Committee of Concern, before the "G" word was well seasoned among Friends. Later it became Friends Committee for Gay Concerns, when the word "gay" was

Each of Us Inevitable



Some Keynote Addresses at Quaker Gatherings, 1977–1993:
Friends for Lesbian and Gay Concerns and
Friends General Conference
Revised, Expanded Edition
Edited by Robert Leuze

Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns

still daring and the *New York Times* for many years stuck to using "homosexual."

Later, this faith community came to be known as Friends for Lesbian and Gay Concerns, until February 2003 when—after several years of labored concern—the name again became more inclusive as Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns. This last effort to widen the boundaries will hold until such time as more Light is revealed.

The editor of both the current and earlier edition of *Each of Us Inevitable*, Robert Leuze of Morningside Meeting in New York City, is a seasoned Friend whom I have known since the early years of these struggles. Friend Leuze points out in an introduction that there are themes—such as integrity, wholeness, caring, love of oneself, seeking, and following inner leadings—that are repeated within individual essays. Some themes even seem to come in phases, with self-acceptance being a 1970s issue, AIDS a major 1980s concern, and, in the 1990s, the need for respect of personal boundaries became an FLGC theme. Transgender awareness had yet to break into the forefront before 1993. Concerns for legal rights of same-sex couples is an even later area of the struggle for more justice.

The book itself is a compilation of major addresses from 16 years of gatherings of Friends for Lesbian and Gay Concerns, from 1977 through 1993. These twice-a-year, continent-wide enclaves still occur each February and at FGC's annual summer Gathering. In fact, two of the addresses in this volume were FGC Gathering plenary speeches, but so germane as to be felt appropriate for this collection.

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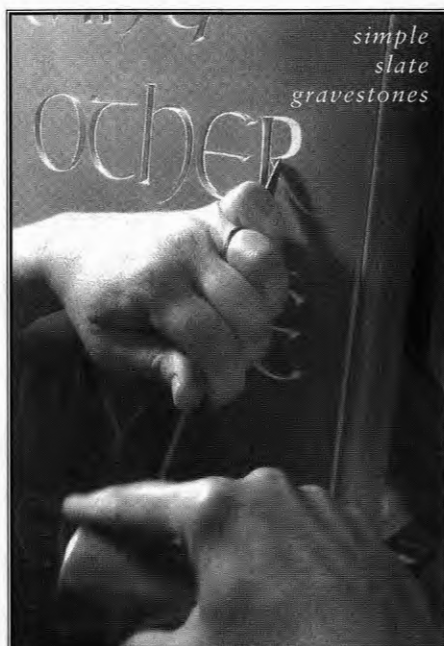
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Hopefully more recent addresses will be assembled into future publications. Among the joys of this 246-page volume is that it is divided into 19 freestanding essays, each of which provide ample stimulus for reflection after only a short period of reading. This natural break encourages a period of contemplation, as between messages in a truly gathered meeting for worship.

The title for this revealing and extraordinary volume is from *Leaves of Grass* by the good, gay Quaker poet, Walt Whitman: "Each of us inevitable, each of us limitless—each of us with his or her right upon the earth, each of us allow'd the eternal purports of the earth, each of us here as divinely as any is here."

Walt Whitman's quote is included in Elizabeth Watson's first contribution to this collection. The contributions are edited from recordings of and manuscripts by 15 different speakers. Other contributors include Janet Hoffman, Arlene Kelly, Elise Boulding, the late Muriel Bishop Summers, George Lakey, John Calvi, Thomas Bodine, and the late William Kreidler.

About half of the contributors self-identify as being of a sexual minority. Twice as many of the male speakers are openly gay or bisexual as the more numerous women contributors. Tom Bodine, a self-identified gay man, has the distinction of being the only person simultaneously to hold major positions in both Friends General Conference (FGC assistant clerk, 1969-1973), and Friends United Meeting (FUM clerk, 1972-75). He was formerly clerk of New England Yearly Meeting and chair of the Quaker United Nations Program. Later, he was acting general secretary of Friends World Committee for Consultation in London.

Each of Us Inevitable is a bedside book for a cold winter night. It will provide countless rewarding hours to anyone who wishes to grow into a better understanding of Quaker values—as well as recent efforts to expand them both within the circle of Friends and outside in the larger community. The breadth and depth of thought represented here is nothing short of a compendium of late-20th-century social issues presented through a Friends filter.

—Jim Cavener

Jim Cavener, a journalist, is active in both Asheville (N.C.) and Claremont (Calif.) meetings.

Some Fruits of Solitude: Wise Sayings on the Conduct of Human Life

By William Penn, edited into today's English by Eric K. Taylor. Herald Press, 2003. 167 pages. \$8.99/paperback.

William Penn's *Fruits of Solitude* have been beloved since the first edition of 1693, followed by succeeding revisions and the appearance in 1702 of *More Fruits*—also included in this collection.

One genre within the large field of "wisdom literature," these sayings fit into a long tradition of proverbs—highly condensed, pithy observations on human affairs high and low, intended to support the formation of effective, virtuous character. William Penn was fond of such sayings, enjoying earlier collections and, in notebooks, collecting others he heard—or created himself. The bright, simple language and an intensity of thought make these quotable little sayings memorable, as they are full of material worth returning to over and over.

In this work, William Penn was writing for a general audience, seeking to engage people of all conditions in the search for virtue, and trusting that the Inward Witness could be reached and heeded in each reader. His Quakerism appears in many places, but not explicitly as such.

Some may see this as a retreat from direct proclamation, but I do not. Rather, it affirms an early and persistent point of Quaker preaching, which is that the Light enlightens all, and its operations are discernible in all, so that the essence of faithfulness is to follow them carefully, and to judge one's progress by appearance and persistence of righteousness.

Eric Taylor has produced what he terms a "translation," and it is clearly a labor of love, both for Penn and for the reader, who, Taylor hopes, will come to enjoy and learn from William Penn as he himself has done. A preface explaining his approach and motivation is followed by a biographical sketch of the fascinating Penn. The texts of *Fruits* and *More Fruits* follow, and there are several pages of explanatory notes, many of which supply information on biblical citations in the text. (Most of these are unobjectionable, though Note 33 places Joseph's dream interpretations in Exodus 41, a nonexistent chapter of the wrong book.)

Since Penn's *Fruits* continues to be available in some version of the editions that appeared during his lifetime, the question for the reviewer of the present edition is, "Why this and not the original?"

I prefer the original, and here's why. I am of two minds about "translations" like this one. On the one hand, their popularity implies that some such aid helps people come to grips with an author they desire to know better, whose original mode of expression is forbidding or impenetrable. On the other hand, Penn wrote in English more modern than Shakespeare's, and in a lively, and accessible style.

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It is true that some words have changed meanings or connotations since 1700, but by far the majority have not. I suspect sometimes that "difficulties" that arise in reading such texts have their source in different rhythms of language, or in the compressed nature of the style, rather than in any actual obscurity of vocabulary. It may also be that works of prose seem more apt for such paraphrases, because prose doesn't seem as much a work of craft as poetry does. Thus, we would never think of "translating" Donne or Shakespeare in the same way—even when some passages (e.g., "Where could we find two better hemispheres/ without sharp North, without declining West?") require some explaining. But prose is also an art, especially in the hands of a stylist like Penn, who took considerable pains in polishing his little gems of advice.

Yet perhaps you wish to set this consideration aside and say, "I want to know what Penn was saying, and I don't care so much about how he said it." Fair enough (if style is not substance, a debatable point). Then the only consideration is, does this "translation" give us Penn?

By and large, yes, especially because many of the entries remain "untranslated," though spelling and capitalization are normalized. In other cases (e.g., #28), we get some useful help with vocabulary ("pall'd liquors" means "stale"; that helps). The editor has to some extent altered language towards gender-neutrality (though not consistently), and almost but not quite relegated all Latin to the footnotes, which might help those who are phobic about that ancient language.

There are, however, places where the wording has been changed in ways that I think are unacceptable. For example, in the sayings from 162 to 173, Taylor replaces "judgment" with "wisdom" and thereby eliminates Penn's point. For example, Penn wrote in #162, "Knowledge is the Treasure, but Judgment the Treasurer of a Wise Man." Taylor "translates": "For the wise, knowledge is the treasure, but wisdom the treasurer." Penn, when he uses "judgment," is speaking of the importance of making careful distinctions and assessments—it is one component of wisdom, it is not the same thing as wisdom.

For another example: in #158, Penn writes: "There may be a Wantonness in Search, as well as a Stupidity in Trusting. It is great Wisdom equally to avoid the Extrems." Taylor "translates" this thus: "There is a wantonness in endless questioning, and a stupidity in trusting blindly without ever questioning. The wise avoid both extremes equally." Making the statement more definite removes an ambiguity that embodies, and indeed enforces the reader's weighing the quality of his or her own searching and trusting—are they extreme? This



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is a matter that we must come to judge for ourselves. "Stupidity" may come from trusting too much (as Penn himself learned with pain), even if it is not blind or unquestioning—but what is "too much" trust? Depends.

In #129, Penn writes, "Silence is wisdom, where Speaking is folly; and is always safe." When Taylor transforms this into "Silence is wisdom and always safe; speaking is folly," he is saying something rather different from Penn.

I do not wish to multiply examples, nor seem unfairly harsh. In very many cases, Taylor's paraphrases seem okay, and in any case he is entitled to read Penn as seems best to him. My point is that in the many cases where Taylor makes a "translation" or paraphrase, he makes it impossible for me as a reader to make my own interpretations of Penn.

Writing is a means by which minds that are distant from each other in time or space can encounter each other; and in a paraphrase like this, I am one step removed from Penn's mind, and I can't know what I'm missing.

I am grateful for the concern that Eric Taylor acted upon, but I wish that next time he and others who seek to provide the same service that he has undertaken would leave the text intact, while providing commentary in some other way. Sometimes footnotes are enough; sometimes a different method may apply. For example, Rex Ambler, in his selections from George Fox (*Truth of the Heart*), gives us Fox and then his own interpretation. Thus, we can benefit from insights that Ambler may offer, yet also have direct access to Fox's language.

If you or your meeting has a copy of William Penn's *Fruits* as published before, lay it beside Eric Taylor's edition, and then you can benefit from both minds and hearts.

—Brian Drayton

Brian Drayton is a recorded minister in New England Yearly Meeting and a member of Weare (N.H.) Meeting.

In Brief

**White Fire: A Portrait of Women
Spiritual Leaders in America**

By Malka Drucker, photographs by Gay Block. Skylight Paths, 2003. 276 pages. \$24.95/hardcover. Women are like the white spaces—the "white fire"—upon which the black type of the Torah are written, writes Rabbi Malka Drucker. They are largely unnoticed, yet they illuminate holy words, and allow those words to be seen. To pull women's spiritual role into

the light, Malka Drucker has written 31 inspirational profiles of women of myriad faiths. Rabbis and reverends, priests and pastors, witches, religious, and Sufi scholars are all presented as women who are dedicated to touching the divine however they define it. The stories they tell of their own spiritual journeys are enhanced by Malka Drucker's own storytelling abilities and insight.

*Sarah Mapps
Douglass*

Faithful Attender of Quaker Meeting:
View from the Back Bench



"A picture of love from one to thee"
S. M. Douglass

by Margaret Hope Bacon
foreword by Vanessa Julye

**Sarah Mapps Douglass: Faithful
Attender of Quaker Meeting: View
from the Back Bench**

By Margaret Hope Bacon. Foreword by Vanessa Julye. Quaker Press, 2003. 34 pages. \$10/paperback. In some sense, Margaret Hope Bacon's brief biography of Sarah Mapps Douglass, a 19th-century Quaker teacher of African descent, is the restoration of a part of Quaker history that has been too easily forgotten. It destroys the myopic vision we sometimes have of ourselves as a good and just people, and clearly reveals the heartbreaking insensitivities and thoughtless discrimination of which we are capable. Unfortunately, lest we think we have progressed very far from our 19th-century ancestors, the introduction by Vanessa Julye provides a humbling rebuke: "As I read more of Sarah's words I understood her hurt and her anger," Julye writes. "I experience those same feelings as an African American member of the Religious Society of Friends

today. The major difference between Sarah's experience and mine is that the blatant racist practices are gone. I can sit wherever I choose in the meetinghouse with my Friends of European descent. I am able to become a member of a meeting. It is the subtle forms of racism that are the source of my pain." Vanessa Julye's one wish is that other Quakers of African descent years from now will not read her story and feel that it's their own. This book is recommended for all meeting libraries and as a primary text for all middle-school-level First-day schools.

A Radical Line: From the Labor Movement to the Weather Underground, One Family's Century of Conscience

By Thai Jones. Free Press, 2004. 322 pages. \$26/hardcover. With one grandfather a Quaker, the other a Communist, and a couple of parents who belonged to the violent Weather Underground during the turbulent '70s, journalist Thai Jones uses his own family to offer a glimpse into the thinking and behavior of those who were determined to fight—sometimes with books and a courtroom, other times with bombs and explosives—for peace and justice. Well crafted and written in a highly readable biographical style, the book offers a novel glimpse into the radical activities of both the Weather Underground and the FBI. Unfortunately, Jones seems so caught up in the drama of his parents' Weather lifestyle that his paternal grandfather's pacifism is given little attention. In the end, it is not just ignored but pointedly dismissed by the author.

—Ellen Michaud

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

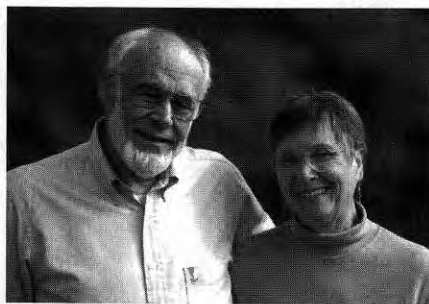
Also of Interest

Country I Would Settle In

Poetry by Charles Weld. Pudding House Publications, 2004. 34 pages. \$8.95/paperback.

Arrowhead to Hand Axe: In Search of Ecological Guidance

By Keith Helmuth. Canadian Quaker Pamphlet Series, #60, 2004.



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Most Friends in Southeastern Yearly Meeting experienced more inconvenience than damage from the one tropical storm and four hurricanes that crisscrossed Florida last August and September. "But the emotional toll was significant," Caroline Lanker, clerk of the yearly meeting's Finance Committee, reported. "The anxiety leading up to the storms, the long hours of watching and listening to the wind and rain swirl outside our homes, the disruption of our lives, and the concern for others who have suffered have all taken an emotional toll." Damage to the homes of many Friends ranged from torn screens to demolished roofs. Some meetinghouses experienced the same degree of damage. Orlando and Winter Park meetings and Deland Worship Group were buffeted in succession by Hurricanes Charley, Frances, and Jeanne, whose paths crossed over the Orlando area. The cottage next to Orlando Meetinghouse was damaged during Hurricane Charley by a large oak limb falling through the roof of the carport. Every meeting in the yearly meeting area was affected to some degree by the storms. Some areas experienced power outages of one day to two weeks at least once. "Now, we are returning to normal," Caroline Lanker, who is a member of Tampa Meeting, said. "Meeting with and talking with Friends has been helpful. We minister to each other by listening." Friends attended a session of the yearly meeting's Executive Committee in Orlando a week after Hurricane Charley and a meeting of SEYM Representative Body in St. Petersburg a week after Hurricane Jeanne. "In spite of the fact that everyone exchanged hurricane stories, these events provided a needed break from the stress of the storms and their aftermath. Sharing in worship lifts us up and eases our troubled psyches."—*From a report by Caroline Lanker and a telephone conversation with her.*

Nine members of the Friends Disaster Service (FDS) went to Medford (N.J.) Meeting to help rebuild two homes destroyed in a flood. On Sunday, September 26, FDS went in pickup trucks, vans, and cars to the meeting. Many of them slept on cots provided by Medford Leas, and the meeting membership provided two covered dish suppers. Bill Lawson, of Trinity Friends Church in Lisbon, Ohio, led the group. Members of Medford Meeting had a chance to worship with a group of Evangelical Friends for the very first time. A Friend said, "What was learned was that face-to-face and heart-to-heart we had much in common. The flood disaster brought these Friends to aid our community and together we learned much about our common spiritual roots. We wished them a fond farewell as they packed up for the long drive home to get ready to go again wherever they are called." The FDS

was organized in 1974 as a volunteer organization to provide cleanup and rebuilding assistance to victims of disaster. —*George Rubin*

This past spring, Lancaster (Pa.) Meeting convened a public information program with representatives from Brethren, Mennonite, and Quaker communities to present their views on "Christian Teaching On Militarism." The audience overflowed the meetinghouse. Out of this gathering arose a determination to join others of like mind in the community for further peace action and education. Lancaster Meeting's Peace and Social Concerns Committee took the initiative to gather a larger group of clergy and laity to form the Lancaster Interchurch Peace Witness. This group has sponsored three billboards with simple exhortations to wage peace, placed on the major arteries approaching Lancaster. The group is also placing large size advertisements in local newspapers, and energizing the religious community in the prospect for peaceful approaches to critical problems. A community-wide ecumenical Peace Gathering assembled at the Highland Presbyterian Church on October 10. Highlighting the gathering was a moving address titled "Pursue Peace—Peacefully, Truthfully, Hopefully," by Donald Kraybill, author and senior fellow at Young Center for Peace and Pietist Studies of Elizabethtown College. Lancaster Interchurch Peace Witness's website, <www.lipw.org>, now features Donald Kraybill's talk. To increase momentum, further joint peace action and education projects are being planned to supplement the peace vigils held weekly on Saturday mornings on Lancaster's city square. —*Robert Neuhauser*

What do our *bodies* teach us about prayer? At a spirituality conference hosted by Earlham School of Religion on the mind-body-spirit connection in March 2004, Stephanie Ford, assistant professor of Christian Spirituality at Earlham School of Religion (Ind.) said, "God commands us to love God with all of our heart, mind, soul, and strength." And yet, in our culture, we do not treat our bodies well or attend to what our bodies might be saying to us. "Not only do we neglect our bodies in our stressful lives," she said, "but we carry around undigested negativity resulting from media pressure to fit a certain body image and fears around aging, which can hamper our ability to commune with God through our bodies." The connection between mind-body-spirit and physical wellness has been around for some time. While Jesus and the early church integrated the connection into ministry, over time this part of our religious heritage has been neglected. In Stephanie Ford's workshop, participants were invited to look at their bodies in

new ways and to pay attention to the way they pray—how their bodies may be teaching them in regard to prayer. She led a guided meditation in which participants used visualization to picture Christ as the source of energy, illuminating and filling them by focusing on areas that have been neglected or have been the recipients of negative thinking. She also taught a physical approach to prayer in which participants combined words with specific gestures to invite God's spirit into their bodies and to direct their prayers out to others. Another workshop leader, Julie Murray, spiritual director of The Center Within (in Cincinnati), also addressed the connection between mind, body, and spirit. She focuses on "any manner of activity that assists the soul in paying attention to God." Some of these activities include guided meditation, healing prayer, art, and movement. Julie Murray reports that through this kind of physical prayer with her patients, God often reveals something new. Shifts happen. Powerful experiences occur. New directions emerge leading to wholeness. Emotional and physical healing takes place. "The body is a vast universe of unconsciousness. We need to open ourselves to be led deeper to these unexplored areas, similar to when we gain understanding from analyzing our dreams."—*Paul Queck*

Friends Boys School (FBS) in Belize City, Central America, was close to capacity at 36 students this past year. The goal of FBS is to raise academic skills and prepare boys to pass a strict national test that will admit them to high school. The need for schools like FBS exists because elementary education is lacking due to poor teacher training, inadequate textbooks, and overcrowded classrooms. In Belize, 60 percent of the population is under 18. Children must stay in school until they are 14; afterwards approximately half are turned out onto the streets because they fail the high school test. The government has become aware of the methods that FBS is using and is trying to provide more prep training in the first year of high school. —*Quaker Life, October 2004*

Judy Kirby is the new editor of *The Friend* in the UK as of October 1. She has a background in newspaper reporting, television, and medical journalism. She is an elder and clerk of her meeting in Alnwick, Northumberland. —*The Friend, September 2004*

Fellowship of Reconciliation Interfaith Peace-Builders continue to send delegations to Israel and Palestine on a regular basis. The next trips are scheduled for January 2–16 and March 5–9, 2005. For more information call (202) 244-0821, or e-mail <middleeast@forusa.org>.

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■ BULLETIN BOARD

Upcoming Events

- February 18-20—Young Friends General Meeting (UK)
- February 26—Western Association of the RSO
- February 27—Friends Schools Day of Peace

Opportunities/Resources

•A Friend is seeking to transfer quality slide travelogue shows related to Right Sharing of World Resources projects to video or DVD. Equipment that will capture the same color quality as the original slides will be appreciated. The shows also include a cassette with taped commentary. Please contact Frances Duthie, 240 Avery Heights, Hartford, CT 06106, (860) 953-5740.

•The Guatemala Friends Scholarship/Loan Program continues to help individuals flourish. Its goal is to help those in the following categories: extreme poverty, very poor, poor, economically stable, and lower middle class. Sixty-six students qualified on the last study tour to visit service projects. The next tour of the area will be Feb. 26-Mar. 6, 2005. Those interested should e-mail <lacelle@conexion.com.gt>. —*Redwood Forest Friends Meeting, fall update*

•American Friends Service Committee's Nobel Peace Prize Nominating Committee invites participation in the quest for nominees for the 2006 Nobel Peace Prize. As a former laureate, AFSC is privileged to submit an annual nomination to the Oslo Committee. The AFSC committee seeks to identify some person or organization that manifests the divine spark in action in the human family. Among the desired qualities are: commitment to nonviolent methods; quality of character; sustained contributions to peace, justice, human dignity, and the integrity of the environment; and global impact. A candidate's relation to crisis areas in the world is also considered, as a Nobel Prize may, by its timeliness and visibility, offer valuable support to a solution to the crisis. Supporting documentation, including biographical information, a description of the individual or organizational contribution to peace, and references to recommended published material by or about the candidate should be received by March 15. Send to: Nobel Peace Prize Nominating Committee, American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102. E-mail <Amenzel@afsc.org>, for more information.

•American Friends Service Committee offers Recognition Retreats in San Juan National Forest, Endaba, Colorado, in appreciation and honor of the women and men who at some sacrifice to themselves strive to help others.

The yearly retreat program hopes to contribute to the ongoing effectiveness of their work. A highly selected group of not more than 12 is chosen after a nominating process, to participate in a three-day retreat. The time is structured around periods of silent contemplation and simple meals. In 2003 The Pagosa Peak Retreat Center (PPRC) was born from the Recognition Retreat. PPRC is a nonprofit organization with goals to expand the retreat vision and activities. Its mission is to support individuals in the pursuit of peace, social justice, the dignity and well-being of humanity, and the protection of the environment. PPRC wishes to provide a space for gatherings, meetings, retreats, workshops, and activities for planning, reorganizing, inspiration, and/or education. The center also provides extended stays for artists, writers, photographers, dreamers, and idea-generators. PPRC is committed to encouraging and helping other organizations establish retreat centers across the world to support those who work to better the world in which they live. For more information contact Douglas Frank, 3011 Broadway, #32, Boulder, CO 80304, or call (303) 449-3114.

•Quaker House in Fayetteville, N.C., has put together a page that lists questions and answers regarding a possible draft. Information on how to continue to be informed is also included. Some questions include: Will the military draft return? If yes, how can we prepare? What about medical/health conditions? What if I'm gay, lesbian, or bisexual? What about drug use? Criminal records? What if I want to be a CO? What if I don't register? And many others. This is a resource all meetings should have. See <www.quakerhouse.org>, or call (910) 323-3912. —*Quaker House (Fayetteville, N.C.) newsletter, September 2004*

FRIENDS JOURNAL is currently seeking a volunteer News Editor. The News Editor will cull meeting newsletters, periodicals, and other items of interest for the News and Bulletin Board departments; write, copyedit, and fact-check articles based on these materials; request reprint permissions for selected items when necessary; and submit News and Bulletin Board items to the assistant editor per deadlines. Please send a résumé and three references to Susan Corson-Finnerty, FRIENDS JOURNAL, 1216 Arch St., Suite 2A, Philadelphia, PA 19107, or by e-mail to <publisher_exec_ed@friendsjournal.org>. No phone calls, please.

■ MILESTONES

Deaths

Betz—Helen Aharrah Betz, 85, on April 28, 2004, in Glenshaw, Pa., of pulmonary fibrosis. She was born on June 5, 1918, to Robert and Hilma Aharrah in Pittsburgh, Pa. Helen wanted to go to college, but during the Great Depression could not afford it, so she studied to become a nurse. While she was fulfilling her training at a home for young mothers and their babies, she met Edwin Betz, and the couple were married on January 2, 1942. Helen received her RN degree from Mercy Hospital School of Nursing. Edwin was in World War II for five years, and he saw some things that made him think. Helen saw some things that made her think, too. After the war, they decided that if they were going to have a family, they had to have a religion. Helen, raised Presbyterian, and Edwin, raised Catholic, visited many different churches in the Pittsburgh area to find one that would be best for their family. In 1950 they joined Pittsburgh Meeting, and Helen became active in the Friends community. She was so beloved as a First-day school teacher that one of her students named a doll "Helen Betz" in the teacher's honor. After her children were grown, when many people would begin to think of retirement, Helen returned to school and graduated from Point Park College in Pittsburgh with a degree as a Public Health Nurse. She liked theater, musical comedy, cooking, and spending time at the family cottage in Maryland. Her children and grandchildren were always a large part of her life, and she was also an active volunteer as a Girl Scout leader, Women's Exchange worker, Meals on Wheels cook and driver, and first president of the Auxiliary at Passavant Hospital. While unable to attend meeting regularly in recent years, Helen kept Pittsburgh Friends in her heart, and is remembered as a very special person. She is survived by her husband, Edwin Betz; four children, Ruth Ann Fledderjohn, Kathleen Smolik, Edwin Betz, and Mary Ellen Meyer; nine grandchildren; and two great-grandchildren.

Bootherstone—Dorothy French Bootherstone, 87, on May 18, 2004, in Newtown, Pa., after a short illness. She was born in Philadelphia on November 28, 1916, the daughter of Clare T. and Adeline H. Felten. Dorothy attended Philadelphia public schools, graduated from Roxborough High School, and worked with the Pennsylvania Railroad Company. In 1946 she married Paul Comly French, who became executive director of CARE. After his death in 1960, Dorothy worked as executive secretary of Educational Testing Service in Princeton, N.J. In 1966 she married a Trenton civic leader and interior decorator, William T. Bootherstone. Raised in the Baptist Church, Dorothy joined Yardley (Pa.) Meeting after the death of her first husband. She played the piano to open or close meeting. Dorothy was an avid gardener in Yardley, and later at her Pennswood Village apartment where she served as chair of the Greenhouse Committee. She enjoyed Bible study, served as a teacher's aide at Newtown Friends School, and was active in a myriad of singing groups. Dorothy was predeceased by her first husband, Paul C. French, and her second husband, William T. Bootherstone. She is survived by her children, Bruce Comly and Susan Comly; her stepsons, Paul French, Peter French, and Franklin Bootherstone; eight grandchildren; and five great-grandchildren.



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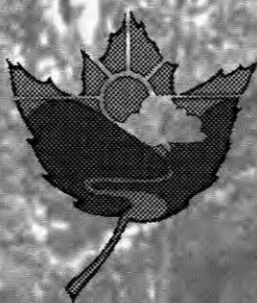
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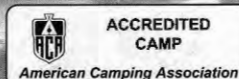
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Duthie—*Thomas (Tom) Mason Duthie*, 93, on April 3, 2004, in Hartford, Conn., from complications following a fall at home. Tom was born in Philadelphia, Pa., on July 16, 1910. He had to leave high school and take a job to help support his family, but he took evening courses at University of Pennsylvania, Temple, and Drexel universities, and progressed from a 14-year-old boy in the mailroom to a vice president of Philadelphia National Bank as a systems analyst, and as a systems analyst for Hahnemann Hospital. On May 25, 1935, he married Frances Reeves. In 1941 Tom became a member of Lansdowne (Pa.) Meeting. Over the next 40 years he taught First-day school, helped organize youth activities, and served as meeting treasurer. He volunteered for AFSC, Philadelphia Yearly Meeting, Chester Quarterly Meeting, Tri-County Fountain House, and Lansdowne Friends Meeting and School. At the time of his death he was a member of Gwynedd Meeting. A longtime member of the Peace Committee, Tom wrote many letters to the editor of various newspapers and magazines. Politicians, presidents, and other dignitaries were the recipients of his words acknowledging and encouraging peaceful resolution to conflict. Most remarkable was his correspondence with King Hussein of Jordan, resulting in an invitation in 1998 for Tom and Frances to visit Jordan as his guests. During their domestic and international travels the couple created unique slide travelogues, researching each destination with hooks and other resources found in that country, staying in native hotels, exploring the local customs and food, and supplementing Tom's photography with insightful narration and distinctive music. The travelogues included Sri Lanka, Austria, Switzerland, England, India, Nepal, Morocco, Yucatan, Athens, Corfu, and Prague. The resulting documentary slide shows continue to be enjoyed by hundreds of people. Known in banking circles for his contributions to the advancement of systems and procedures techniques, he was honored in 1961 by the National Systems and Procedures Association as the "Systems Man of the Year." He took great interest and pride in the aspirations and achievements of his wife Frances and their daughters. He welcomed Frances's violin students with a friendly face and spent countless hours transporting his daughters to orchestra rehearsals. His sense of humor stayed with him, popping up in the form of wordplays and funny new lyrics he would compose to old songs. He created elaborate Halloween costumes that included everything from King Tut to a beautifully gowned siren. Communication with his distant family often took the form of eloquent letters, and he had the foresight to keep copies of them, and of their responses. At the age of 80 he completed the assembly of a 285-page book of the letters, chronicling his life. Tom is survived by his wife, Frances R. Duthie; three children, Carolyn Houghton and her husband John, Virginia Allen and her husband Timothy, and Jean Broderick and her husband Eric; 8 grandchildren; and 7 great-grandchildren.

Hole—*Agnes Calvert Hole*, 91, on June 29, 2004, in Verona, Wis. Agnes was born on August 18, 1912, in Indianapolis, Ind., to Agnes (Hunt) and Cecil Kirk Calvert. She grew up in Indianapolis, where her father, a chemist, oversaw water purification activities at the Indianapolis Water Com-

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pany. Along with her parents, she was active in First Friends Church in Indianapolis. She graduated from Shortridge High School in Indianapolis in 1929, and from Earlham College in 1933, majoring in biology and English and designated the "EC Girl" in her senior year, as a result of her work and extracurricular activities. Committed early on to the goal of racial equality at a time when this was not a popular cause, Agnes worked near Pipestone, Minn., as recreation leader for Native American girls living at a federal boarding school, and back in Indianapolis as field director for Girl Scout activities. In lieu of pursuing postgraduate medical studies she worked for two physicians, gaining an in-depth understanding of medicine and nutrition that served her well as a wife and mother. In June 1941 she married former Earlham classmate Francis Hole, who had earned his PhD in Geology and Soil Science at University of Wisconsin and joined the faculty as an assistant professor with the Geological and Natural History Survey. Agnes was able to give her full time and attention to her two young children, and to become active in the community as a Girl Scout leader and in the League of Women Voters, Women's International League for Peace and Freedom, NAACP, YMCA, and Madison (Wis.) Meeting. Articulate and persuasive, she promoted social causes through phone calling, letter-writing, meetings, and demonstrations, and her work touched many lives. In 2002 she was predeceased by her husband of 60 years, Francis Hole. Agnes is survived by her son, Ben Hole; daughter, Sarah Hole; cousins, Richard Oberreich and Anne Parrott; and numerous other relatives and friends.

Middleton—*Hugh Middleton*, 91, on August 23, 2004, at Virtua Memorial Hospital in Mt. Holly, N.J., after a sudden illness. The son of Burke and Minerva Clarke Middleton, Hugh was born in Portland, Oreg., on June 4, 1913. He was educated at New Trier High School in Winnetka, Ill., and at Earlham College in Richmond, Ind. His working life was spent primarily in the field of fundraising, and from 1946 to 1976 he worked with American Friends Service Committee, traveling to post-WWII Europe and Africa to assess areas of need within the broad spectrum of relief work undertaken by AFSC. In later years Hugh made many trips to visit potential donors throughout the United States. His innate honesty and friendly personality, as well as his deep commitment to the organization he so ably represented, made him successful and popular at his work. In 1942 Hugh married Mary Jones, who would be his constant companion for the next 62 years—many of them in their Wallingford home and, following retirement in 1979, at Medford Leas. During the 1980s when he was at home, Hugh enrolled in a variety of courses at nearby Burlington County College, where he was always the oldest, but often the most engaged member of his classes and frequently became the teacher's favorite. He found that interacting with the young adult students was as stimulating as the course work. Together the couple enjoyed an active retirement, visiting friends and making new ones in Switzerland, Trinidad, and the British Isles, or traveling in their camper van, often with friends in convoy, to campgrounds and national parks across the United States, while Hugh practiced his passion for photography and Mary recorded their adventures in

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diaries. The couple were season subscribers to the Philadelphia Orchestra for many years. As a member of Mt. Holly (N.J.) Meeting, Hugh was instrumental in raising funds needed for the historic restoration of that meetinghouse. He was also a supportive member of the John Woolman Memorial Association in Mt. Holly. Although confined to an electric wheelchair in recent years, Hugh was a familiar sight on the Medford Leas campus, retaining his independence, driving down roads and corridors, his chair sporting a cheerful orange flag. He greeted those he met on his travels with a ready smile and a kind word. He donated his body to science. Hugh is survived by his wife, Mary Middleton; and by a brother, Nathan Middleton.

Miller—George Macculloch (Cully) Miller, 82, on August 31, 2002, in Rockport, Maine, after a short illness. He was born in Manhattan, New York City, on March 25, 1920. An avid athlete as a teenager, Cully participated in many sports including hockey and rowing. Although he described himself as having been brought up as a conservative Episcopalian, he was exposed to Friends in school, and this interest matured at Antioch College, where he attended meeting and became a Friend. On November 14, 1942, he married Carolyn Pickett. He was a conscientious objector during World War II. Cully taught Social Studies at Moorestown (N.J.) Friends School from 1946 until his retirement in 1985, conveying his passionate concerns for social justice to generations of students. He arranged trips to the UN and simulated United Nations debates, having students represent different countries and points of view—always attempting to achieve a thorough understanding of differences while seeking to explore just and nonviolent solutions to the divisive issues of the day. He started a program to bring inner-city children from nearby Camden to Moorestown Friends. In addition to his teaching, Cully was actively involved in community works and public service that took him to Nigeria, Nicaragua, Israel, and Jordan with the Singing City troupe. He participated in the Martin Luther King March on Washington in 1963; served on his local Community Relations Council, the AFSC Personnel Committee, Planned Parenthood, and the League of Women Voters; and was active in an open housing initiative of Burlington County, N.J. Following retirement, Carolyn and Cully moved to Rockport, Maine, transferring membership to Midcoast (Maine) Meeting, becoming actively involved in building the meetinghouse in Damariscotta, and sharing the "Cully Car" catamaran with visitors. He is affectionately remembered by former students for his caring attitude and respect for them, and by all who knew him for his innate curiosity, concern for others, and his gentle, loving nature. Cully was predeceased by a daughter, Jennifer Miller. He is survived by his wife, Carolyn Pickett Miller; his daughter, Debbie Miller Hull; two granddaughters, Gabrielle Miller and Sandra Hull Laber and her husband Kent; one grandson, Christopher Miller; one great-granddaughter, Grace Breese Laher; a great-grandson, Sam Laber, born just after Cully's death; and a twin brother, Larry Miller.

Moore—Naomi L. Moore, 96, on March 5, 2004, in Kennett Square, Pa. Born in Northumberland County, Pa., on October 17, 1907, Naomi was the

received a teacher's certificate from West Chester Normal School, after she had already been teaching. In the 1950s she began tutoring students with special needs. She returned to college, now called West Chester University, for her bachelor's degree in Education and went on to earn a master's degree as a reading specialist from University of Delaware. During this time she taught at Chadds Ford Elementary School and then initiated the reading program in the Unionville-Chadds Ford School District. She and her husband, a Quaker dairy farmer, purchased a Chatham farm from her father-in-law, and she was pleased that a son and grandson still operate the farm. She raised chickens and turkeys, and grew and canned vegetables. The nurturing of flowers, vegetables, wildflowers, and trees became one of her passions; neighbors still treasure plants she gave them long ago, and her garden continues to bloom. She was also a needlework enthusiast, and in her 80s she flew to Florida to learn a new type of lacemaking. Using Appleton yarn and the Quaker stitch, Naomi was one of the main creators of a Quaker Tapestry completed in 1997 and featuring Ann Preston, and Hannah Longshore. Some of her great-grandchildren helped to design the quilt. Naomi gave full-sized photos of the tapestry to each of her children and donated the completed tapestry, which took two years to complete, to the Swarthmore College Library. The original Quaker Tapestry projects started in England and were stitched on a 21" by 25" panel of homespun wool with a background depicting the Queen's Coronation. In the late 1990s there were close to 100 Quaker Tapestries around the world. A member of London Grove (Pa.) Meeting for nearly 70 years, Naomi had served on many committees there and was one of the founding members of the London Grove Forum. She had lived in Chester County from 1930 until she moved to Crosslands ten years ago. Naomi was predeceased by her husband, Pusey L. Moore; her brothers, John Latsha and Albert Latsha; two sisters, Anna Latsha and Mary Latsha LeFevre; and a granddaughter, Karen Hickman Semmelhaack. She is survived by two daughters, Josephine VonNieda and husband, Kenneth, and Eileen Hickman and husband, John; a son, William P. Moore and wife Sally; ten grandchildren; and 22 great-grandchildren.

Nelson—*John Walter (Walt) Nelson*, 72, on November 24, 2003 in Berea, Ky. He was born September 23, 1931, in Hartford, Conn., the son of Jack P. and Elena Nelson. Walt graduated Phi Beta Kappa from Trinity College (Conn.) and received a Divinity degree from Yale University. After serving as the pastor of churches in Newark and Sheffield Lake, Ohio, he earned a PhD in English from Ohio State University and was a professor at Eastern Kentucky University from 1970 to 1996. A charter member of the American Society of 18th-Century Studies, and an officer in several professional and community organizations, he published reviews, poems, and scholarly articles, and served on several committees at Richmond's First Presbyterian Church. He was an active member of Berea Meeting, serving in many capacities, including clerk. He is survived by his wife, Delores Nelson; daughters, Greta Nelson,



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sons, David Len and Michael Len; and a sister, Janet Milliman (and husband Harry).

Phillips—*Josephine Hoornbeek Phillips*, 93, on April 5, 2004, in Newtown, Pa. Josephine was born in Montclair, N.J., on January 5, 1911, and grew up in New Jersey and New York City. She graduated from Montclair State Teachers College and, after settling there in 1943 with her husband, William Phillips, taught English at high schools in New Jersey and on Long Island. Widowed in 1967, she set out to travel, and eventually settled in County Clare on the west coast of Ireland. Her favorite spot in the world was the window of her house overlooking a farmer's field and what James Joyce called the "mutinous Shannon waves." An article she wrote for the *New York Times* travel section about her life in Ireland brought her many new friends, and served as an introduction to her second husband, Edwin Greene, whom she married in 1981. He died a year later. In the mid-1980s, she began to divide her time between Ireland and Friends Village in Newtown, Pa. She became a Quaker, and she helped to build a new meeting-house for a Friends meeting in Limerick, Ireland. During her residency at Friends Village she attended Southampton (Pa.) Meeting. A lifetime political activist and Democratic Party volunteer, her pleas for peace and environmental causes appeared often in local and national newspapers. Josephine was predeceased by her first husband, William Phillips, and by her second husband, Edwin Greene. She is survived by her sons, Tom Phillips and Angus Phillips; nine grandchildren; and four great-grandchildren.

Root—*Margaret Mullen Root*, 92, on January 4, 2003, in Newtown, Pa. Born on August 28, 1910, in Portsmouth, N.H., and raised in Boston, she was an accomplished actress both there and on Broadway, and, occasionally in later years, at Bucks County Playhouse in New Hope, Pa. As one of George Abbott's favorite actresses, she played leads for him in *Three Men on a Horse* and *Room Service*. One of her outstanding roles, as the Fortune Teller in *The Skin of Our Teeth*, grew out of her friendship and lively correspondence with playwright Thornton Wilder. She married set designer John Root, and the couple raised their family first on a farm in Wycombe, Pa., and later in Solebury. A neighboring farm family, Joseph and Elizabeth Parry, introduced them to Quakerism by inviting them to Wrightstown Meeting, and the Roots soon became members. A beloved member for more than 50 years, Margaret was involved in all aspects of her meeting. Her recitation of the Nativity story from Luke was a highlight of the annual Wrightstown Candlelight Christmas Carol Sing. The flickering candles with the Wycombe fire truck standing outside is an indelible memory for Bucks County residents. Margaret's warm embraces and ready smile made her a favorite with youngsters, and her poetry readings were often booked by clubs and recorded. Margaret was predeceased by her husband, John Root. She is survived by two children, Linda Root Kenyon and Evan Root; and six grandchildren.

Wedgwood-Oppenheim—*Felix Wedgwood-Oppenheim*, 65, on April 8, 2004, in Alexandria, Va., from complications of post-polio syndrome.

Born in Johannesburg, South Africa, in October 1938, he spent his childhood in Switzerland, Germany, and Kenya. After attending St. Christopher's School in Letchworth, England, he registered as a conscientious objector and as an alternative to British military service served in the Friends Ambulance Unit, primarily in Austria working with refugees from the Hungarian uprising of 1956. After this period, following his first year in college, he became gravely ill with polio. Against the predictions of his doctors, however, he not only survived but progressed from an iron lung to a respirator, to a wheelchair, and, ultimately, to walking with crutches. He became a devoted sailor and spoke with pride of having "sailed for England" in the International Disabled Sailors competition. His remarkable recovery was due in great part to a woman he had met early in his work with the Ambulance Unit, Anne Shotwell, who looked after him throughout his illness. After a long period of convalescence, first in Austria and then in England, Felix and Anne were married. Felix returned to Keele University and graduated with a BA in International Relations, then earned a master's degree in Operational Research at University of Birmingham, later returning to serve for 22 years as associate professor in the School of Public Policy. In the 1970s, while on the faculty at Birmingham, he led a small team of specialists to Persia to restructure the local government system. His plans were overtaken by political events: the Shah fled and all Western-inspired plans were shelved. After taking early retirement, Felix formed a group of management consultants who specialized in training civil servants, including local government chief executives, in organizational and management development. He served on numerous boards connected with social welfare and the improvement of conditions for people with disabilities. In England he served on the board of a National Health Service trust and on the boards of two disability organizations. He also served as a trustee of Woodbrooke College and as clerk of its College Committee. Within a few months after moving to the Washington area, he was appointed to the Alexandria City Council's Commission for Persons with Disabilities. A member of Warwickshire Monthly Meeting of Britain Yearly Meeting, after emigration to the United States he found a home in Baltimore Yearly Meeting, serving as representative to Friends Committee on National Legislation for both Friends Meeting of Washington and Baltimore Yearly Meeting, and continued to actively support American Friends Service Committee. The long marriage of Anne and Felix ended in divorce, and in the mid-90s he returned to using a wheelchair in order to cope with the symptoms that polio survivors frequently experience 30-40 years after the initial onset of the virus. In August 2001 he married Laura Nell Obaugh (Morris). He lived with a disability, with grace and humor. Felix is survived by his wife, Laura Nell Obaugh; two sons, Mark Wedgwood-Oppenheim and Bruce Wedgwood-Oppenheim; five half-siblings, Liza Wedgwood-Oppenheim, Esther Oppenheim, Clement Michael, Louise Oppenheim, and David Oppenheim; and a large extended family that includes many aunts, uncles, cousins, and friends.

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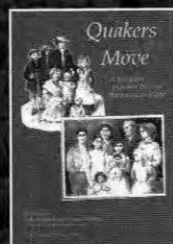
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Thinking Differently

continued from page 9

After sharing my growing convictions in that sermon, one of the older members of the congregation pulled me aside and warned me that I'd gone too far. I was speaking heresy.

Initially, it was difficult to accept my new role. One of the reasons I became a pastor was to please people. I'd been attracted to preaching and teaching, not dissenting. When many in my congregation responded to my ideas with displeasure, I was discouraged and depressed. I almost quit. I didn't want people to think of me like I had thought of Larry. Gradually, I accepted the label of heretic. I joined the Religious Society of Friends, a group accused of heresy from its very beginnings. I reclaimed the original meaning of a heretic—I am one who chooses to think differently.

Though I think differently about many things, I continue to understand myself as a part of the body of Christ. I am a Christian, though an unorthodox one. Paul wrote, "The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.'" (1 Cor. 12:21) Larry taught me that lesson years ago. You cannot say, "I have no need of you." I didn't have to like Larry. I could admit how annoying he could be. But it was in my best interest to listen to him. I needed him.

As a pacifist, I need my friend Janet, who believes that war is often just and necessary. As a universalist, I need my friend Jerry, to take the concerns of more orthodox Christians seriously. As a supporter of same-sex marriages, I need my friend Mac, who asks me to define what I mean by marriage. As a liberal, I need my friend Chuck, who is both conservative and incredibly compassionate. And they need me.

We need each other. Most of us share a deep desire for the world to be a better place. I have discovered in the Church a place where many such people gather. The only way I'm leaving the Church is if they kick me out. And, if the world ends, I'd like to be the last one out the door. Until then, I'll keep saying what shouldn't be said, asking what shouldn't be asked, and pointing out what everyone else is trying to overlook. And I will not ignore, but listen to, those who do that to me. □

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many ways, such an approach parallels the case made by the Quaker Robert Barclay in his *Apology* for including women in ministry: he saw evidence of God in them.

Others have suggested that any Christian interpretation of the Bible must support the primary principles of love for God and neighbor, a rule of interpretation that has a strong foundation within Christianity. From this perspective, we can accept no interpretation of biblical passages that involves injustice or causes harm to persons, and many would say that condemning homosexual persons does promote injustice and cause harm.

My own work has centered on the Christian theology of marriage. Augustine, whose 5th-century writings form the basis of that theology, taught that marriage is good because it provides for the having and raising of children, supports the virtue of fidelity, helps people deal with strong sexual desire, and involves loving companionship and a spiritual bond between two people. He also found childless marriages to be valid because of the other reasons marriage is good. I have argued that same-sex couples are as able as heterosexual couples to have and raise children (or not), make and keep promises to be faithful, experience a loving relationship and a bond in which two lives become one, and benefit from such a context in which to express sexuality.

In summary, the passages usually cited as standing against homosexuality do not make a strong case against marriage-like same-sex relationships. Alternative approaches indicate that the Bible does offer precedents for including as full members in the Christian community peoples previously deemed unacceptable, that the principle of love must stand against injustice, and that the Christian theology of marriage based in the teachings of Augustine could extend to include same-sex relationships. Since the Bible does not straightforwardly condemn same-sex relationships and does suggest ways for thinking about inclusion, perhaps more of our meetings can find a way forward on this important matter. □

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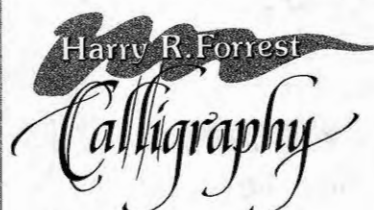
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Justice and peace can coexist

Staying sensitive to all parties in a conflict that clearly involves oppression is one of the greatest challenges for humans, a challenge in which Friends have often succeeded. A recent example of compassion for the victimizer was the Quaker presence in postwar Germany, when no one could argue that country had committed unspeakable crimes. In current times, Friends sometimes have difficulty staying balanced in the complicated Middle East conflict. So it was with welcome relief that I read Stanley Zarowin's review of *When the Rain Returns: Toward Justice and Reconciliation in Palestine and Israel*. Too often, appropriate sympathy for the plight of dispossessed Palestinians leads to an unbalanced view of the situation there without regard for historical context. Stanley brings some balance to this difficult-to-balance situation. However, I would respectfully disagree with one idea he puts forward: that justice and peace cannot coexist. It is agreed that "justice" would still leave both parties without the full "victory" they desire. But there will be no peace until the old injustice/sickness of anti-Semitism, often in the form of anti-Zionism, is addressed, along with a respect for the plight of the Arab residents of the lands now called Israel, the West Bank, and Gaza. On a somewhat lighter note, the dynamics of the situation hit close to home: seeing my younger son crying foul at his older brother's treatment, when there was some instigating that went before, challenges my objectivity. It is a reasonably apt lens to use to see the conflict in the Middle East as perhaps the world's oldest and bloodiest case of sibling rivalry.

Alan Tuttle
Wynnewood, Pa.

Focus on the present, not the past

The highly partisan attack in the review by Stanley Zarowin of the book by the International Quaker Working Party (IQWP) on the Israeli-Palestinian conflict, *When the Rain Returns: Toward Justice and Reconciliation in Palestine and Israel*, calls to mind a statement that Quaker educator and veteran international mediator Landrum Bolling made at the 2002 Friends General Conference Gathering. Parties seeking reconciliation, he said, "first must give up all hopes for a better past."

The reviewer chastises the IQWP for paying insufficient attention to events in 1948 and 1967. That wasn't the point! Those actions were taken by the

grandparents and great-grandparents of those fighting in the streets today. The IQWP is focused on now, and went to extraordinary lengths—amply detailed in the book—to look at all sides.

The reviewer concludes by citing with approval a nihilistic Babylonian aphorism "peace and justice cannot coexist." Really? If so, the agendas pursued by Friends can be greatly simplified—why be concerned about intolerance, slavery, prison reform, and, of course, the Peace Testimony? Yet individuals such as George Fox, John Woolman, Elizabeth Fry, and William Penn spent their entire lives pursuing peace and justice. Friends who share their perspective may find a great deal of Quaker wisdom in *When the Rain Returns: Toward Justice and Reconciliation in Palestine and Israel*.

Philip A. Schrodt
Baldwin, Kans.

Should Quakers vote?

The cover of the November 2004 issue posed the question, "Should Quakers Vote?" Unfortunately, no answer was offered inside. Instead, this was treated as if it were one of those queries to which the obvious answer is "yes" and the only real question is "how."

But perhaps the answer isn't so obvious. Perhaps, Quakers shouldn't vote after all.

Let me first say that I have been a voter all my adult life. Second, I have been and remain a strong supporter of Friends Committee on National Legislation. And third, I am writing this before November 2—that is, before this year's election—and I don't know if I can, in good conscience, vote in it.

To explain why, let me draw an analogy to the traditional Friends testimony on taking disputes to court—in short, "Don't do it." One problem in appealing to the judiciary to resolve a dispute is that when you do so, you submit to the authority of the court. If the court rules against you, you have forfeited the right to claim (with integrity) that you are bound by a higher authority. We can't play the game but accept the outcome only if we win. The question I am struggling with is whether, by voting, I am likewise binding myself not only to abide by the outcome of the election, but also to accept the resulting actions of those elected.

The rules of the electoral game are quite specific. The candidate who gets the most votes is empowered to exercise civil authority in the name of the whole electorate. So, for example, when a state legislature enacts a death penalty law, it can rightly claim that it is acting in the name of the people of the state. Consequently, when a prisoner is

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incurred (also in the name of the people of the state) that action bears the sanction of the electorate. If I voted, can I with integrity hold up a sign outside the prison gates that reads, "Not in my name"? When I submitted my ballot I gave my name, and I bear responsibility for how it has been used.

Of course not voting would not gain me any legal protection—it seems unlikely that it would be a successful defense were I prosecuted for refusing to pay war taxes. What it could do is to allow me to be truthful in my political life. It could remind me that majority rule is not God's rule.

We Friends are fond of saying, "We are in the world, not of the world."

I fear that by voting I cross that line.

Paul Buckley
Richmond, Ind.

A deeper change is needed

Some of us feel that the world is so chaotic that if it had been organized by a madman it could not be worse than it is at this present moment. Many feel that there must be environmental, economic, and political changes to stop wars, the pollution of the air, and to end the material inequality of the very rich and the very poor. Many consider that these things must be changed first—that if there is an environmental, peripheral transformation, then we humans will be capable of dealing with ourselves more reasonably and wisely.

I think the difficulty goes much deeper, is more complex, and that merely to change things outwardly will have little lasting effect. Having observed the events in the world, the permissive society of the young, and the terrible hypocrisy of the older generation, an educated and mature mind is fully aware that the problem is profound and that it demands a totally different way of dealing with it.

At the very minimum, the picketers, protesters, and marchers would have to admit, with Thomas Merton, that we have all been "conjecturing (about these issues) as co-guilty bystanders." My questions are: How are *our* relationships? Is there nothing in *our* lives that can be considered as violent? When people come into contact with us, is there the benediction of communion between equal personalities? Or are we as much a part of this system of shallowness and loneliness and action based in fear and hurt as anything we are attempting to "correct"? "Raising consciousness" is one of those pathetically arrogant phrases. How did we come to the conclusion that *our* consciousness level is higher? Just because we don't eat hamburgers and are almost neurotic about making certain the cans and bottles after the potluck reach the proper recycling bins? Arro-

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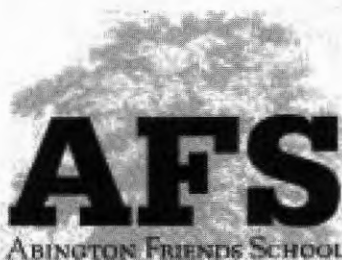
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gance cannot address arrogance without stimulating further confusion, alienation, and, therefore, violence.

William Dixon Kimbro
Arlington, Va.

A call to activism

One of the annoying things about being a Quaker is that pesky "still, small voice." Just when you are up to your ears in work and responsibilities, a little voice inside tells you, "Time to go out in the street and get political." You try to tell the voice to go away, but it won't. So, if this ever happens to you, you might as well give in to the voice right away, because it won't ever leave you alone.

This happened to me last fall. I had to get Mom to a doctor's appointment and I had a contract on my desk that needed to go out, and then I heard a news program that said, "George Bush is visiting Byer's Choice in Colmar, Pennsylvania, in two hours." Colmar is a stone's throw from where I live.

The little voice inside said, "Time to go. Get a large piece of poster board and a fat marker and make a sign opposing the war in Iraq. And get out there and get political."

I had an hour before Mom's doctor appointment; an hour to be an activist.

As I stood in front of Byer's Choice, two or three people offered words of encouragement, but most people were rude and insulting toward me. One cranky heckler got right up in my face and the following paraphrased exchange ensued.

Heckler: "You're a stupid liberal."

Me: "You don't know me. You don't know if I'm liberal or not."

Heckler: "I can tell by your sign you're a stupid liberal."

I came back at him with a scathing non sequitur: "Who bombed our country on September 11?"

Heckler: "Uh... Osama bin Laden... al-Qaida... and... uh... Iraq."

Me: "Wrong! There wasn't one Iraqi in the group. We were attacked by Osama bin Laden and al-Qaida. When our country attacked Iraq, we went after the wrong people. We're solving the wrong problem. If you had a broken arm, does it make sense to operate on your leg?"

Heckler: "I don't have a broken arm!"

Me: "It's a metaphor."

Heckler: "You can shove your metaphor up your ___!"

At this point I didn't know whether to laugh or cry. It was clear that all but the simplest use of language and ideas would be lost on my heckler. He didn't know what a metaphor was.

Our country is gearing up for a long,

hard slog in the Middle East. It is certainly within the realm of possibility that the war will escalate beyond Afghanistan and Iraq. The goals and the steps to reach those goals are not clear. From what we can see today in Iraq, it is a total mess.

I am telling you this story to encourage and inspire other antiwar activists. In the post-9/11 world, it is more challenging than ever to stand up for our Quaker Peace Testimony. And it is also more essential than ever before to stand up for peace.

So, you know that little voice—that still, small voice inside. Go with that, and you can't go wrong.

Laura Roberts
Lansdale, Pa.

We are for family values

As proud pacifists, liberals (according to the dictionary, "liberals" are those who adopt a political philosophy based on the belief in progress, the essential goodness of the human race, individual responsibility, and who favor the protection of political and civil rights), environmentalists, and patriots (if these ideas don't apply to you, please read on anyway; we need to find some common ground) I think we should welcome the discussion about family values, morals, and ethics that some political analysts say defined the outcome of the 2004 election. Such principles are most certainly the foundation for my own political viewpoints, although my views may differ sharply from those who declare moral superiority as right-wing, fundamentalist evangelicals. We cannot allow one party to claim exclusive ownership of the concepts of family values and moral principles.

The ensuing debate about what moral principles and family values are appropriate to guide national and international policy should inspire us all to answer some serious questions about where our government should lead the country and where the government should perhaps back off. With the assumption that some form of the golden rule ("Do unto others as you would have them do unto you"; and its corollary, don't do to others what you would not like done to you) is universally respected and attempted by just about everyone, here are some of my questions. Please add any that you think appropriate to the issues we face.

- Does preemptive war represent a national and international policy that is guided by the golden rule?

- Is development and harboring of nuclear weapons a national and international policy that is acceptable by the golden rule?

- Is there some other moral principle that is more appropriate to guide national and

international policy?

- What is an appropriate means of defense in the face of terrorism?
 - Whom do we include in our definition of "family"? Immediate family? Extended family? The family of Americans? Only those who share the same religious beliefs? Only those who share the same political doctrines? The family of all humans? The family of all life?
 - What do we value for members of our family as defined above?
 - What is marriage? Is it primarily defined as a legal, physical, financial, or spiritual union? (We may not like some of the answers if we look at the actual history of marriage!)
 - Is it necessary or proper for any government to define or condone marriage? Is it appropriate for the U.S. government to define marriage as that described in the Bible, considering that there are many faiths other than Christian in the United States?
 - If human life and family life are highly revered, is it morally right to engage in preemptive war? Any kind of war?
 - If all of life is highly revered as part of our family, or as neighbors, how do we conduct ourselves as humans to ensure the sustainability of plants and animals with whom we share the planet?
- These are just a few questions that come to mind.

*Katherine Darrow
Glendale, Ariz.*

Quaker decision making by e-mail

As a member of the committee revising *Faith and Practice* for New England Yearly Meeting, I'm interested in collecting Friends thoughts about how new communication technologies impact our lives together as Friends. I'd welcome receiving responses to the following questions, as well as any other comments you may have (e-mail: <arthur@arthurfink.com>).

- In what ways are you using e-mail and websites to communicate with other Friends concerning Quaker committees or meetings?
- Are you going further and using e-mail or websites in any way to facilitate the decision-making or agenda-setting process?
- Have your monthly, preparative, quarterly, or yearly meeting provided any guidance, cautions, or encouragement about these practices? Has your ministry and counsel committee looked at these questions?
- Is your yearly meeting *Faith and Practice* available online? If so, have you used it in that form? Is it electronically searchable? And does it make real use of Web linking, or is it just a "flat" representation of the physical book?

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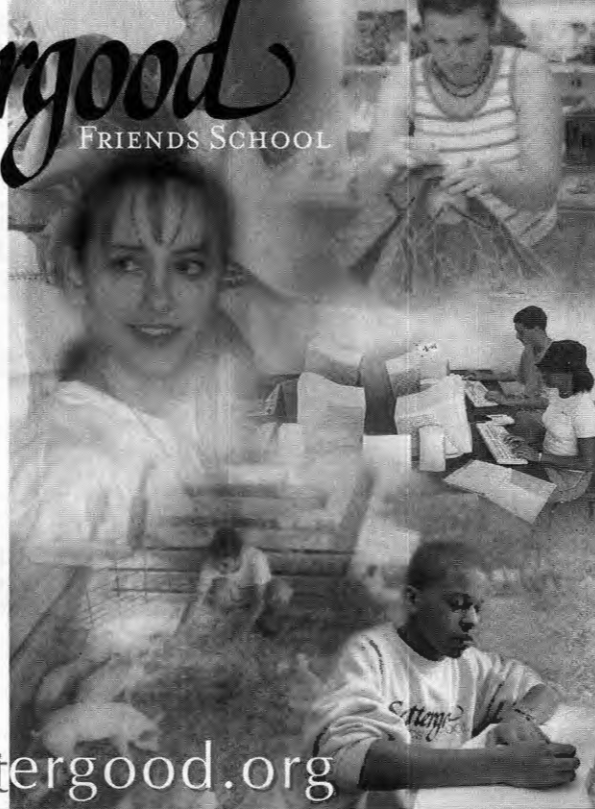
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• Are there any other comments or concerns you wish to share?

Arthur Fink
Peaks Island, Maine

The way to peace

Peace is more than the absence of war. It must be nurtured with love, protected with justice, and preserved with freedom. Peace will be attainable only when the vast majority of us human beings believes it is. Our God-given unity of spirit gives us the potential to eliminate the conditions and attitudes that cause war and violence.

Peace witness must start with eliminating threats of war and seeking a society with equality and justice for all, a community where every person's potential may be fulfilled, and a restored Earth.

Understanding cultural and religious diversity, respecting our differences, and seeking common goals are essential to peace. People all over the world seek peace that allows them to keep their families together, to feed them, and to protect them from sickness, war, and death. In that, we share a common goal. There are hundreds of international agencies that need workers to help accomplish these common objectives, including several Quaker groups like Pro-Nica, Friends Peace Teams, and American Friends Service Committee.

Nonviolence must be so instinctive that we react to conflict with understanding and cooperation. It starts in our homes, our schools, our communities, and with the education of our children.

The place to start is within ourselves, looking to the Inner Light that guides us. Not all of us will respond in the same way. In war, one may be led to become a conscientious objector; another may choose to bear arms. How one responds to violent situations will be influenced by individual experience. How one is led to serve depends on one's individual calling. It is not for us to judge where the Inner Light leads another.

We must not overlook the challenges that contribute to violence and crime. How we deal with the violent perpetrator or drug and alcohol addict is often not reasonable. We often react with anger and fear, rather than with logic and understanding. The justice we mete out is more often vengeance than punishment. Prison reform and legal reform are essential to promoting crime reduction.

All of us are related in spirit. Unity of spirit needs to be reinforced constantly. As any one of our brothers and sisters is hurting, we are hurting. We are all part of one community.

Donald Cumming
Sarasota, Fla.



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Contact: Elizabeth Ellis, (610) 566-4507/(800) 742-3150, ext. 129; <elizabethellis@pendlehill.org>.



Camp Dark Waters

Now hiring for the summer of 2005. Join our family in making a difference in the lives of children. Camp Counselor, Cook, and Nurse positions available. Please call Travis at (609) 654-8846 for more information. P.O. Box 263, Medford, NJ 08055. <www.campdarkwaters.org>.

AFSC Regional Director

American Friends Service Committee seeks Regional Director who has primary responsibility for the leadership of the Pacific Mountain region, which has program in Northern Calif. AFSC is a Quaker Peace and Justice Organization that does community organizing, peace education, criminal justice, immigrant services and rights organizing, youth leadership dev., and conflict resolution work. The position requires a BA and 4 years experience leading a multiracial/ethnic workplace. Candidates need familiarity with Quaker principles or a willingness to learn them, and a strong commitment to nonviolence as a means of social change. People of color, lesbians, gay men, bisexuals, transgender people, people with disabilities and women are encouraged to apply. Send résumé and cover letter by e-mail to Roy Bateman c/o <pmr@afsc.org> or call (415) 565-0201, ext. 12. Fax (415) 565-0204. Résumés due January 31, 2005. For more information visit our Web page at <www.afsc.org>.

Summer Employment

Staff needed. Quaker owned/directed camp since 1946. Located in one of the most spectacular areas of the U.S., in Adirondacks near Lake Placid, NY. Positions available for cabin and specialty counselors as well as some department head and administrative positions. Good salaries and accommodations. Single or married, children of staff warmly welcomed. See our ad on page 31. Call Mike at (609) 688-0368.

Volunteer Internship at Ben Lomond Quaker Center, a retreat and conference center near Santa Cruz, Calif. Residential, one year beginning August. Great opportunity to grow spiritually and work in all areas of this Quaker nonprofit. Mountains, redwoods, housing, stipend, and benefits provided. Singles and couples both welcome. Application deadline: April 1; call (831) 336-8333, e-mail <mail@quakercenter.org> for info.

ARC Ecumenical Retreat Community (Action, Reflection, Celebration) invites applications now from adult volunteers for up to one year or longer beginning in 2005. ARC's residential community, centered in the Christian hospitality tradition, serves individuals and groups seeking time apart, rest, and spiritual renewal. Room, board, health insurance, and stipend provided. For information see <www.arcetreat.org>, or contact the Director at <arcetreat@hotmail.com>, or (763) 689-3540.

Resident managers. The American Friends Service Committee seeks live-in co-resident managers for 7-bed guest facilities at its Washington Office in the Dupont Circle neighborhood of Washington, D.C. Fostering Quaker hospitality, the resident managers book overnight guests, supervise housekeeper, arrange relief house-sitters, oversee operations, and market the guest accommodations. The AFSC is an AA/EEO employer. Contact Willa Streater, (215) 241-7167, or <wstreater@afsc.org>.

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

Real Estate

Quaker REALTOR specializing in Bucks County, Pa., and Mercer County, N.J. I welcome the opportunity to exceed your expectations. Mark Fulton, Prudential Fox and Roach Realtors, 83 South Main Street, Yardley, PA 19067. (215) 493-0400 ext. 131.

Rentals & Retreats

Attention Birders and Hikers

Cottage on the foothills of the Chiricahua Mountains in Arizona. Available February through April. Famous birding and hiking trails in the beautiful Cave Creek Canyon. By week or month. Call (520) 558-2378.

Mid Maine Clapboard Cottage

Distinctive family retreat in three acres of woodland, near Washington Pond. Sleeps 4 to 6. Sunroom, wood-burning stove, washer, canoe. Half hour drive to coast. \$470 pw. Curtis (207) 845-2208.

Nantucket, 4 bedrooms, 2 baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck, barbecue. Available June, July, and August; 2 weeks minimum. Non-smokers. (978) 462-9449 evenings. <broken@comcast.net>.

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

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

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, April through October. Contact Melanie Douty: (215) 736-0948.

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

Retirement Living

Beautiful Pleasant Hill, Tennessee. Diverse activist community. Full Service facility. Independent homes to skilled nursing care. Quaker meeting on premises. (931) 277-5003, Phil Thorndorfe. (931) 277-3518, office, brochure.

The Hickman, a nonprofit, Quaker-sponsored community in historic West Chester, has been quietly providing excellent care to older persons for over a century. Call today for a tour: (610) 696-1536, or visit <www.thehickman.org>.



MEDFORD LEAS

Medford Leas Continuing Care Retirement Community

Medford Leas welcomes you to visit our CCAC-accredited, Quaker-related continuing care retirement community! Blending the convenience and accessibility of suburban living with the unique aesthetic of an arboretum and nature preserve, Medford Leas continues the long tradition of Quaker interest in plants and nature and their restorative qualities. A wide range of residential styles (from garden-style apartments to clustered townhouses) are arranged amidst the unique beauty of over 200 acres of landscaped gardens, natural woodlands, and meadows. With campuses in both Medford and Lambert, New Jersey, the cultural, intellectual, and recreational offerings of Philadelphia, Princeton, and New York City are just 30 to 90 minutes away. In addition, many popular New Jersey shore points are also within similar driving distances. Medford Monthly Meeting is thriving, active, and caring. Amenity and program highlights include: walking/biking trails, tennis courts, indoor and outdoor swimming pools, fitness centers and programs, computer center, greenhouses, very active self-governed residents' association with over 80 committees, on-site "university" program, and much more. Extensive lifetime Residence and Care Agreement covers medical care, prescription drugs, and future long-term nursing and/or assisted living care without caps or limits. For more information call (800) 331-4302. <www.medfordleas.org>.

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

Continuing care retirement communities:

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

Kendal at Ithaca • Ithaca, N.Y.

Kendal at Lexington • Lexington, Va.

Communities under development:

Kendal on Hudson • Sleepy Hollow, N.Y.

Kendal at Granville • Granville, Ohio

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

The Lathrop Communities • Northampton and Easthampton, Mass.

Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative

Kendal Corporation Internships

For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348.

(610) 388-5581. E-mail: <info@kcorp.kendal.org>.

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



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

Friends House, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted-living home, a skilled nursing facility, and adult day care services are also available on campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. (707) 538-0152. <www.friendshouse.org>.

Schools

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, after school arts, sports, and music programs. Busing available. 1018 West Broad Street, Quakertown, PA 18951. (215) 538-1733. <www.unitedfriendsschool.org>.

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

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

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 375. <www.sfs.org>.

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

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

Services Offered



www.QuakerWedding.com

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

Ketubahs, gay celebrations of commitment and non-Quaker examples. Ideas, and easy online form for fast estimates. E-mail Jennifer Snow Wolf, a birthright Friend, for sample vows. <snowwolf@att.net>. We don't spam. Allow one month for finished artwork.

Custom Calligraphy. Marriage Certificates; celebrations of commitment; naming documents for newborn or adopted children. Visit my website <wynnlewellyn.com> or call me to discuss your needs. (413) 634-5576.

Senior Solutions: Retired pastoral psychotherapist can provide assessment and treatment plans; facilitate relocation; respite/post-hospital care/hospice; and travel companionship. Contact: Kay Bainbridge, M.A., (610) 296-5489.

All Things Calligraphic
Carol Gray, Calligrapher (Quaker). Specializing in wedding certificates. Reasonable rates, timely turnarounds. Call or e-mail: (404) 296-0672 / <chazgray@mindspring.com>.



- Marriage Certificates
- Calligraphy
- Graphic Design
- Note Cards
- Illustration

Ahimsa Graphics, 24 Cavanaugh Ct., Saundertown, RI 02874. (401) 294-7769 or (888) 475-6219. <www.pennyjackcalligraphy.com>.

Moving? Maybe David Brown, a **Quaker real estate broker**, can help. Contact him at <davidbrown@mindspring.com>.

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

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

H. FREEMAN

ASSOCIATES, LLC

Consulting services for educational institutions and non-profit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries independent schools, social service agencies, Pendle Hill, FGC, and many other Friends organizations. <www.Hfreemanassociates.com>.

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

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 40 boys, ages 10-14. Two-, three-, and six-week sessions. Please visit our website: <www.nighteaglewilderness.com> or call for a full brochure: (802) 773-7866.

Accredited by The American Camping Association



Camp Dark Waters

Give your child a camp experience like the one you had! Camp Dark Waters offers one- and two-week sessions for boys and girls ages 7-14. Focusing on **fun, growth, simplicity, nonviolent resolution, stewardship, equality, and integrity**, Camp Dark Waters' diverse community helps children build new friendships in a family atmosphere. For more information, please call Travis at (609) 654-8846, P. O. Box 263, Medford, NJ 08055. <www.campdarkwaters.org>.

Pendle Hill's High School Youth Camp, for ages 15-18, July 10-17, 2005. Join young people from all over the country in service projects, Quaker community life, exploration of social justice issues, sessions in our art studio, field trips, and fun. Call (610) 566-4507/(800) 742-3150, ext. 137; or write <bobbi@pendlehill.org>.

The Peace Camp at Camp Medusa

Explore the lives of peacemakers. Share woodland walks and crackling campfires. Practice creative peacemaking. Create art and music. Learn from Christian, Muslim, and Jewish voices of faith. Come to this July's Teen Peace Camp in Medusa.

Nestled in the forest 30 miles southwest of Albany, N.Y., and supported by the Hudson Mohawk Association UCC, the Peace Camp welcomes young people of all faiths who will be entering grades 10 through 12.

Request information from camp deans Paul and Katja Rehm, 22 Timber Point Road, Greenville, NY 12083. Phone (518) 966-5366. E-mail <kprehm@aol.com>.



Camp Woodbrooke, Wisconsin

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

Make friends, make music. FRIENDS MUSIC CAMP at Olney. Grow musically in a caring Quaker community. Ages 10-18. Brochure, camp video: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311. <musicfmc@yahoo.com>.

Journey's End Farm Camp

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

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

Want FRIENDS MUSIC CAMP brochures/video—free for your meeting or school? Contact FMC, PO Box 427, Yellow Springs, OH 45387; (937) 767-1311; <musicfmc@yahoo.com>.

Summer Rentals

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

We invite you to
Enter a time of profound discovery at Pendle Hill

The Resident Study Program

Our Resident Study Program offers a unique experiment in adult education and spiritual development. Here is a place to gain knowledge and insight while deepening your relationship with the Light and strengthening your awareness of the path to which you are called. Resident students at Pendle Hill have an opportunity rare in today's world: to step back from routine and to fully engage this innovative program—daily worship, inspiring and skillfully taught classes, weekly one-on-one spiritual nurture sessions—all based in community living.



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2004–2005 Social Witness Interns Colleen Mackey, Emily Stewart, Hope Hodges (front) and Alexia Clarke, O, Schuyler Cunningham (back)

Social Witness Internships

Each year our Resident Study Program includes up to seven interns who take part in some classes and other campus activities while also engaging in community service and action. Interns serve as staff for Pendle Hill's initiatives in peace and urban youth work. One or more internships are designated to support African-American activists. Pendle Hill also seeks a technology intern and a mature activist who can mentor others. Internships last the full three terms of the Resident Program year.

Who Comes to Pendle Hill—and Why?



© 2004 Marie Tillena

I first learned about Pendle Hill when I was a student at Bryn Mawr College. Most recently from Washington, D.C., I came to Pendle Hill because I needed a change in my life and to focus on nourishing my vocation. The consistent depth of worship I've encountered in Meeting for Worship at Pendle Hill is unlike anything I've ever experienced at a monthly meeting.

—Cheron Constance,
Social Action/Social Witness Intern, 2003–2004

Is this your year for Pendle Hill?

2005–2006 Term Dates

Autumn: September 30–December 17

Winter: January 6–March 18

Spring: March 31–June 10



PENDLE HILL

A QUAKER CENTER FOR STUDY AND CONTEMPLATION
338 Plush Mill Road · Wallingford, PA 19086
www.pendlehill.org

Contact Bobbi Kelly to find out more:
800.742.3150 (U.S. only) ext. 137
610.566.4507 ext. 137
admissions@pendlehill.org