Are Animals Our Neighbors?

Reviving the Grassroots Movement to Ban Landmines

Richard P. Newby on Liberalism and Evangelicalism, from *Friends Journal*, October 1968
The Web of Concern

One of the wonders I experience as senior editor for FRIENDS JOURNAL is watching as articles, most of which are unsolicited, flow into a pattern in each issue. The forces that bring forth submissions are mysterious and seemingly random; but each time, with only minor shepherding by us editors, they arrive and assume their places. Over time there are chains of articles and letters on particular themes, each one birthing the next. An article on, for instance, marriage, by a concerned individual, conjures up a sequel from a different pen, and that one stimulates—or provokes—yet another. And so it is with other themes. Each article sheds light from a new direction on a consequential subject. This creative process in which inspiration is passed from mind to mind, from soul to soul, is prolific; and as such it mimics life itself.

The article by Gracia Fay Ellwood, “Are Animals Our Neighbors?” (p. 6), is on a theme that has been around Friends for a good while, under the general rubric of animal rights. I encourage you not to skip over it. Many of us know that there is something terribly wrong with the way humans treat our fellow animals, but we look away. This is an issue of biblical proportion—and human thought, rationalization, and obfuscation about it goes right back to the Book of Genesis. What would the result be if we faced up to our dark side? The consequences would be overwhelming, from the economics of food production to the depths of human spiritual transformation. Might this article start a new series of responses for FRIENDS JOURNAL?

Scott Steedjan’s “Building the Grassroots Movement to Ban Landmines” (p. 17) is on a tragic subject that just won’t go away. Isn’t it already obvious to everyone that these weapons shouldn’t exist? Don’t we have a Mine Ban Treaty already? Thankfully, there are those writers among us who refuse to overlook the dark corners in our public awareness where such unattended anomalies as the absence of U.S. ratification of the treaty lurk, and who are willing to expose them. Landmines seem a lesser concern compared to nuclear weapons, but they are so numerous and injurious. Working against any of these brutal weapons systems ultimately leads to exposing the folly of them all.

And so I could go on. Looking at the table of contents of any issue of FRIENDS JOURNAL is like examining a slice under a microscope of a long continuum of inspiration for our readers and authors. Concerns emerge, vanish, evolve, and reappear. It would be too overwhelming if we had to see them all at once, and respond to all the sore points of our existence simultaneously. Each comes into focus; and as it does, we respond—and in the process we build our understanding that all our concerns are connected. What looks like an impossible maze is, on closer examination, not so complicated. We simply need to stay tender, open ourselves up to the moment, be ready to grow, and all the while hold on to the oneness of it all.

Robert B. Dobben
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Finding Home at The Meeting School
Parole and probation

On January 22, Friends Transition Support Services (FTSS) presented and facilitated a community education and discussion panel entitled, “How to Survive on Parole & Probation.” The program was held at Rutgers University in Camden, N.J. Participants shared insights about the realities of the parole and probation systems, drawing from their years of experience and from study of Justice Department data and Urban Institute research and reporting.

A criminal defense attorney, Leah Morris, described ways of heightening one’s chances of success on parole, and spotlighted the common missteps that people on parole too often make. Thomas Trantino, a parolee and coordinator of Friends Transition Support Services, spoke of his own experience with parole and the choices that parolees can make to change themselves and grow. The moderator, Dr. Drew Humphries, Professor of Criminality and Sociology, Rutgers University, Camden, presided over a lively discussion involving diverse voices: professionals who have worked in the system or with former inmates, families of inmates and former inmates, parents who have lost adult children to addiction, and people who have been or now are under supervision. Written evaluations by people in the audience universally expressed appreciation for the panel and the quality of the information presented.

Unfortunately, Drew Humphries and Rutgers have received hundreds of e-mails condemning them for allowing Thomas Trantino to speak at Rutgers. The e-mails are originating from a right-wing website, which features and offers a partisan and inaccurate letter of condemnation as a suggested model for its readers and subscribers to forward to Rutgers to denounce the University and Drew Humphries for welcoming the conference. The vicious tone of the e-mails and letters goes beyond criticism, toward the kind of denunciation that functions more as bullying than complaint.

We think Friends and those who support Friends commitment to social justice, free expression, and compassionate work with offenders, should react, not by way of direct response to the critics, but by voicing support for Rutgers and for all who participated in the FTSS parole and probation program.

We ask you to send e-mails and letters of appreciation and support for Drew Humphries, for Rutgers University, and for FTSS. We suggest that you applaud the acts and choices of conscience of academics like Drew Humphries who stand for free inquiry and open discussion, even of the most controversial topics. We need to let Rutgers and its officials know that they are serving their highest goals and aspirations when they permit and encourage the kind of conference that FTSS sponsored on January 22. They deserve our praise and respect for providing a venue for civil discourse, academic freedom, and free speech.

We also ask you to find other people, groups, and organizations that are willing to express their support of academic freedom, free speech, and thoughtful exploration of challenging and pressing issues.

Please send your letter or e-mail to each of these people:

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Thank you for your support.

Priscilla Adams, for Friends Transition Support Services
Willingboro, N.J.

How shall we live?

Thank you, FRIENDS JOURNAL, for publishing excellent comments both pro- and anti- the abortion debate (“Questions surrounding abortion,” Viewpoint, FJ Mar. 2004, and letters in the Forum, FJ June, Oct., and Dec. 2004)—though they miss the most salient question: how shall they live? Shortly after the Roe versus Wade decision a group prepared a small booklet for American Friends Service Committee, Who Shall Live? Many arguments were presented, not so much supporting a woman’s right to choose but delineating the fate of an unwanted child who often becomes a neglected and/or abused child. While my three examples are anecdotal, it is a fact that neglected and abused children are more likely to turn to drugs or crime, join gangs, and often end in prison.

Once I was utterly and absolutely opposed to abortion. From my study of Jesus’ message I have learned that he opposed absolute decisions or decrees. Yes, the Lord’s Day needs to be honored. Yet when there is an opportunity for healing, a case for compassion, healing becomes more important than obeying the Sabbath Laws. One surely can cite other examples where Jesus got into difficulty with the existing Jewish laws.

In the early 1960s, before the pill and before abortions became legal, a student informed me that she would be absent the following week, as she was traveling to have an abortion. I was dumbfounded. She did not have to tell me about the planned absence or the reason for it. Obviously she needed help and support and had sought out a female teacher for just that. I was just too stunned and remained silent. Feeling guilty, I later shared this with a colleague. He immediately asked, “Could she raise a healthy child?” Of course not. She was living with a man older than her father, as she was still seeking the support of a father figure that she had missed in her own childhood. Could she raise a healthy child? That is truly doubtful. After all, this older man had gotten an 18- or 19-year-old pregnant. It seemed she had chosen the best solution.

Some will no doubt suggest, “What about adoption?” While I am very much for it, and proud that some had followed my example after I adopted two girls, I now know from experience there is no way to erase the damage done in the early years. Most of us get damaged somewhere along the way. Must we guarantee damage by insisting an unwanted embryo be brought to birth? Both my girls joined me when they were five years old. Both had been in the social service system from birth. One had experienced at least five different foster homes. She has suppressed memories of the next-to-last one. She was removed from it because of severe sexual abuse. From what she has shared about the last home, some 20 years later, I have some questions about this foster father’s behavior toward the girls. Thirty-five years of the same home have not succeeded in erasing all the damage. She is very loyal and has had a number of quite long-term relationships, but she simply cannot commit herself. With the repeated moves, which to a child are like a death of
Feeling human

In recognition of the Friends who forever printed Quakerism within my heart and soul, my beloved brothers—my beloved sisters: As a proud member of Auburn prison Friends Meeting (N.Y.), spoken of by my friend and brother, Edward Stabler (FJ Sept. 2004), I would like to give reflection from “inside.” Brother Ed spoke of the “equality of all worshipers in yearning for Light.” I believe recognition of that statement is paramount when understanding the drive expressed by Janet Lugo in 1975 when she realized the need for Quakerism to exist within prison walls.

Like myself, a lot of prisoners had never heard of a Quaker outside of the one on the oatmeal box until coming into prison.

Because of the violent and sometimes subhuman activities prisoners are equated with in society, it’s hard to understand the washed bruise hidden under clothing; maybe known by others, unable to be stopped, and always a greater pain than is understood.

To have U.S. leadership participate, deny, spin, and wink over the use of torture in our wars abroad linger within us like glimpses of the car wreck that we can’t get out of our minds. Torture injures all who know any aspect of it from any distance, and it shame all other good works done over hundreds of years. To do anything other than admit to it and stop it is to participate.

There is indication that torture will continue to increase. Therefore, I believe the time has come for Quakers to call a study conference on torture. The purpose would be to become informed, spread information, and choose actions of education, investigation, prevention, and treatment. Because this is a most repulsive topic, a conference may draw a small number of people at first. A conference will require careful planning, and to avoid exhausting participants it will require a measured, reflective pace. If its purpose and program are explained well, it could draw participation that included experts from a wide range of fields.

I have neither the time nor energy to create such a conference—yet I know that I cannot turn away. I ask three things of you:

- Please share this call to conference widely among Friends, Friends meetings, and Friends organizations. A letter will be on my website, www.johncalvi.com, with future updates.

- Please take this call to heart, and hold the effort in the Light.

- If there are talents, gifts, or resources you or your organization have to help make this conference happen, please be in touch with me directly. E-mail is best: calvi@sover.net.

John Calvi
Putney, Vt.
Are Animals Our Neighbors?
by Gracia Fay Ellwood

Taking the View From Below

Nutrition expert and activist Neal Barnard once made a presentation to elementary school students. As he tells it in Breaking the Food Seduction, at first he was at a loss for an effective beginning:

What could possibly motivate a grade-school child to think about diet? In the end, all I could think to do was to ask the students how they felt about farm animals. "If you were a pig," I ventured, "would you rather be stuck in a huge indoor farm—in a stall where you could barely even turn around—or would you rather be out in the field with your families?" They reacted instantly. "With our families! With our families!" the kids yelled.

Barnard's simple approach has parallels in the burgeoning philosophical field of animal issues. Ethicists propose thought-experiments that have names like "the impartial position," in which identifying traits of a being are hidden by a "veil of ignorance." Imagine that you didn't know what your species was, says philosopher Mark Rowlands: would you be in favor of some species being killed and eaten by others?

The particular form these mental exercises take may be new, but the core act of putting oneself in another's place, imagining her or his thoughts and feelings, and behaving accordingly, is hardly novel. Twenty-five hundred years ago Confucius is reported to have said "What you do not want done to yourself, do not do to others." Jesus is quoted as saying "Whatever you wish that [other people] would do to you, do so to them" (Matt. 7:12). His saying is rooted in the injunction of the Torah, "You shall love your neighbor as yourself" (Lev. 19:18). Elsewhere, one of Jesus' questioners, referring to this rule, asked, "Who is my neighbor?" and received in reply the story of the compassionate Samaritan.

Barriers to Taking the View From Below

How does it happen that a rule of behavior so hoary and highly regarded (if...
often broken) has scarcely ever been even considered for animals, even by most religious leaders in the West? Nearly all cultures train their members to close down their hearts and imaginations to classes of beings that are “beneath” them. And it has often been seen, for example with race and gender, that contemptuous and exploitative treatment leads to vague fears of retaliation, locking still more tightly the doors of the heart.

The locks are maintained by overlapping systems of abusive terminology that discourage sympathy, arouse contempt, and serve to justify mistreatment. Terms like swine, cattle, rat, bitch, cat, chick, cow, fox, buck, and vermin have been applied to Jews, Native Americans, women, and African Americans, in order to dehumanize them and to justify violence. Furthermore, the very names of oppressed groups have been turned into terms of abuse; the word “animal” is frequently applied to one who commits atrocities. When members of oppressed groups work to raise their status, they rightly protest the demeaning intention of being compared to animals; but they are also eager in most cases to deny any kinship when the oppression of animals is compared to their own. The assumption seems to be an up-down world: if one group is to be raised up, another must remain down.

Below and on page 6: Animals cared for at the Farm Sanctuary in upstate New York

Friends’ search for justice in a world of inequality and exploitation has so far had little to say for animals, whose human-imposed suffering is staggering. We find ourselves in the misty zone of the quasi-innocent.

To Challenge the Barriers

From the beginning, Friends have challenged the barriers between human beings that are set up to maintain the power and privilege of some and to limit their fellow-feeling for those “below.” Though our performance has too often failed to measure up to our professions, we have affirmed that all human beings, as bearers of the Divine Light, are to be loved as ourselves. None are to be seen as existing only for the benefit of others; none are to be treated with violence. This includes even our enemies, who continue to bear the Seed of God.

But most Friends maintain the barriers between human beings and animals. We have accepted our culture’s assumptions that farmed animals are not our neighbors but resources or property: cows exist to provide us with milk, pigs and turkeys exist to be eaten. There seemed no reason to question these ideas; only a decade or two ago, most Westerners believed it a scientific fact that eating animal flesh was necessary to human health. With research leading to increased knowledge of nutrition, more and more people now acknowledge that this is not the case, and that, overall, those who eat no meat have better health and live longer. But Friends have barely begun to come to terms with the implications of these changes, to delve into the subject of the use of animals in our daily lives in order to see if, in Woolman’s phrase, the seeds of war are to be found there.

War

In his 1785 poem “The Task,” William Cowper does not hesitate to use this term for human violence against animals: “Earth groans beneath the burthen of a war / Wag’d with defenseless innocence. . . .” Cowper was speaking of sport hunting, long a favorite amusement of the gentry and aristocrats. But the bloodshed he referred to was the mostest skirmish compared to our culture’s assault on animals today. More than 9,000,000,000 defenseless innocents a year, year after year;
Niagaras of blood, Atlantics of blood.

The impact of the war has also grown exponentially. The meat that in 1785 only the upper classes could afford every day has become the staple of millions; and to meet their demands, the fast-food industries and factory-farm death rows have burgeoned. They make animals’ lives a nightmare of misery, turn rain forests to deserts, hasten global warming, hasten the disappearance of aquifers, pollute streams and wells. They foster human degenerative diseases from coronary heart disease to kidney stones, and set us up for potential Black Deaths against which antibiotics have become useless.

The war against animals is not the only cause of these and related evils; scarcely anything is simple. Furthermore, it is not always easy to know whether a particular creature such as a clam has feelings or not. Among animals who obviously do, we cannot always be sure whether the behavior that looks like our own means that they are feeling just what we human animals would feel in their places. This uncertainty is enough to make some persons feel justified in excluding animals from the circle of neighbors. If they are not our neighbors, there can be no war, except in the metaphorical sense of an assault on the planet in general, and our Peace Testimony is not relevant. We need not open our hearts to what the animals are going through at human hands.

EXTENDING JUSTICE

It is true that we have to live with complexity, but we should consider very carefully, seeking Divine guidance, whether we are not using this fact as an excuse to avoid the discomfort of change, the loss of favorite gratifications, in some cases the anxiety of facing up to old wounds without our usual anesthetics and defenses. Our reluctance usually shows that the concerns of the human self still remain central for us. In “On the Keeping of Negroes,” John Woolman wrote:

When self-love presides in our minds our opinions are biased in our own favor. In this condition, being concerned with a people so situated that they have no voice to plead their own cause, there’s danger of using ourselves to an undisturbed partiality [meaning that, not hearing the viewpoint of the oppressed, we assume that only ours matters] till, by long custom, the mind becomes reconciled with it and the judgment itself infected.

In place of this bias he holds up the impartial, open-hearted love of God:

God’s love is universal, so where the mind is sufficiently influenced by it, it begets a likeness of itself and the heart is enlarged toward all men.

Though Woolman urged kindness toward animals, he did not question their status as property, as food; he had his hands full with the issue of human slavery. But I believe we are being called today to take his insights further. All persons of goodwill would condemn unnecessary cruelty to defenseless animals; but most reserve justice for the two-legged and many-worded, those who look like us. It is time—past time—to question this position. At the core of the likeness may be that of God, the Divine Light and Seed; but there are also many similarities of experience and feeling, as ordinary observation indicates and physiology and behavioral science confirm. We must consider whether what we human animals owe other animals is not, after all, justice.

UNDERSTANDING THE “ENEMY”

Our physical and psychological life is not, of course, identical with that of any animal; the form justice would take for particular species will differ. For human beings it includes the rights to education and freedom of speech; for animals it may center on being free to find the food they evolved to eat, and associate with family and friends of their own kind. We can help our Love’s process of enlarging our hearts by educating ourselves, by looking at some examples of the behavior “food” animals are capable of, both in congenial situations and in the constraints of human control. We are then in a better position to try out the risky experiment of imagining how we would feel in their place—of taking the view from below.

Some examples: pigs, so greatly maligned, are described by those who know them well as resembling dogs in intelligence and affection. They are not “filthy” because of self-neglect; they cover themselves with mud to keep cool. In a state in which their needs are met, they are gregarious, curious, and playful; know their names; wag their tails when happy; and will follow a loving guardian about. They also have individual personalities; one is strong and resilient, another may be ultrasensitive. In The Pig Who Sang to the Moon, Jeffrey Masson reports the case of Floyd, a pig of the latter sort who together with his siblings lived in pig-heaven in the Northern California Farm Sanctuary. For various reasons it was found necessary to transfer him to another, equally fine sanctuary. Floyd was very kindly treated there, but he apparently went into a deep depression; he whimpered, would not eat, would not play with the other pigs, scarcely moved. But when his previous caretaker came over to help solve the problem, Floyd suddenly came to life. When he saw her he squealed with delight, ran up and sniffed her; then raced to the back of her van and jumped in. His problem had only been loneliness for the home and the person and the brothers and sisters to whom he was attached.

If Floyd had been a human being, we would call such bonding love. But if our only contact with pigs is eating them, it would be uncomfortable to think of the particular creature whose corpse one is now consuming as having once perhaps been a Floyd, capable of love and longing. Or to think of a Floyd enduring his whole, brief life jammed with hundreds of others in a vast, stinking concrete building, his tail cut off without anesthetics to prevent the unbearably stressed creatures from biting each other. In nature, pigs do not foul their nests any more than people do, but here his instincts for sanitation are frustrated by having to sleep in his excrement; his curiosity and need for play are blocked, and he has nothing to do but eat until (thanks to selective breeding) he grows so heavy that his feet are in constant pain on the concrete. The only release from this purgatory is a hell—the crowded, thirsty ride to the terror of the killing floor. In fact, our meat will be more enjoyable if we can altogether avoid thinking of that once-living creature with feelings, which most of us quite effortlessly do.

The same is true of dairy products; seldom do we think of their source beyond “Cows give milk.” If we tried to look from the cows’ point of view, dairy products might seem more like ill-gotten gains. Theoretically, it is possible for humans to take some bovine milk without distress to the mother cow or her infant, after a stint of nursing. But there would not be much; and when the calf is weaned, the milk would run dry. Unless most of the males are killed, the cow family (“herd”) will cost twice as much to maintain. Milk would
be so expensive that the enterprise would not turn a profit. To get enough milk to meet consumer demands for daily milk, cheese, butter, and ice cream means taking the newborn calf away from the cow so that we can take her milk for ourselves.

We might prefer to think that neither animal minds this very much, but that is hard to believe when we actually observe them. They scream and bellow for one another. Masson reports a particular case described by John Avizetius, an officer of the RSPCA in Great Britain: after the calf was taken away, the mother stood outside the pen where she had last seen him, bellowing for hours. Even after six weeks, the bereaved mother would gaze at the pen, and would stop there briefly, as though still hoping against hope. The calves likewise cry out in great distress at the separation. The males are shut up into crates in darkened, concrete-floored rooms, to be fed an iron-deficient diet that weakens them and apparently makes them perpetually thirsty, all to turn them into pale-colored veal.

In Animal Factories, Jim Mason reports that the calves, apparently desperate for their mother’s teats, will reach out to try to suckle on a finger or hand that comes within reach of their crates. After about 15 weeks of this deprivation and misery, farmers ship the calves, barely able to walk, to the killing floor.

Cows and calves and other farmed animals do not have words, but their cries, their depressed behavior, their trembling and shrinking away from the sight and sounds of the killing of their fellows, give a convincing picture of loss and grief and terror. If they did have words, they might call the human treatment of them kidnapping, robbery, and massacre. Animals are not able to reflect on the entire system that victimizes them, but a human being trying to take their point of view might accuse not only the persons who do the deeds, but also those who, by buying the products, finance the operation.

Understanding Cultural Evils

Kidnapping, robbery, and massacre are ugly words, denoting selfish, cruel, deliberate actions: how can they apply when a whole culture, most of whose members are unaware of what is going on, are merely doing what their forebears did? How can we be guilty for actions without malice?

It is worthwhile to consider the human exploitation of animals as a cultural evil. We really do not have an appropriate word for the moral status of people who unreflectingly profit from a cultural evil. They exist in a misty realm of neither innocence nor guilt, entangled by strands of ignorance, half-truths, and misinformation that they cannot comprehend. For lack of a better term I have called their status “quasi-innocence.” There are various degrees of quasi-innocence, ranging from that of the infant given a bottle of cow’s milk, through the impoverished immigrant desperate to support his family who takes the dangerous job on the killing floor, to affluent sport hunters who kill for fun. I myself was never very innocent; a farm girl, tender-hearted about cats and cute baby calves, I saw the terror of pigs as they were driven into a local slaughterhouse, and heard their death screams, without the slightest disturbance of mind. Others seemed to feel such scenes were regrettable but necessary.

Necessity and Health

Necessity or its lack is a crucial factor in moral issues. Ethicists agree that however much pain or harm an action may cause, if it is crucially necessary to the life or health of the actors, it is not a moral evil, though it may be a tragic natural evil. But is the human use of animals for food necessary—or is it a moral evil? There may be cultures in which there is no alternative: the traditional Inuit, whose icy climate obliges them to fish or hunt seals to live; or the exploited Galileans to whom Jesus preached, for whom a catch of fish meant staving off hunger-related diseases one more day.

The situation is quite different for most of us in the affluent West, where a good variety of local plant food is usually available. It often involves the violence of prior habitat destruction, but certainly is far less violent than raising 9,000,000,000 beings a year to kill and eat. The burden of proof must be on those who defend such a system; it is they who must show that it is critically necessary, that we cannot maintain health without it.

The issue of animal products and health is an enormous one that cannot be treated here, but a few comments may be made. In Diet for a New America, former Baskin-Robbins heir John Robbins points out that it is not scientific fact, but the dairy industry’s decades of advertising, posing as health education, that has convinced us that dairy products are necessary to health. In fact, there are cultures, notably that of China, in which dairy is not a part of the culinary tradition. Among the rural Chinese who keep to traditional ways, there is considerable variety in local diets and corresponding
FAR FROM BAGHDAD, SULEMANIA, KIRKUK
food is justice, food is comfort, food is joy.

I learned this from Arab friends
before the sanctions and bombings.
Before the long slow journey into horror.
I learned this from women
who gather to steam the rice and bulgur
to lemon and salt the tabbuleh, roll grape leaves into scrolls.
I learned this in Buffalo, New York.

I learned that when a table can no longer be extended
when an entourage of tables pours from living room
to dining room and out the kitchen door
a cloth can be unwound like a linen welcome mat
and a crowd can picnic, happily or solemnly, like birds upon the floor.

II.
And is it not a holy thing to bless a friend with food?
Does not the steaming house relieve the injured soul?
Does not the joy of garlic equal the joy of gold?

III.
Receive a kiss to your cheek
Receive a friend to your breast.
Receive the Arab children.
Bathed and combed and pressed.
Receive the gentle Luma
with all her cooking daughters
moving through the kitchen
as if to music, as if to dance, as if to prayer.


Do not hesitate, we joke. Make for the food!
To hesitate would be un-Muslim. To hesitate would be rude.
Jostling, jesting, moaning with hunger,
we plunk to the floor, sit cross legged, or kneel, or recline.
Calling out like greedy birds, Jibbe-jibbe. Jibbe-jibbe. (Gimme-gimme)

And when the mountains of food
have eroded to valleys to hills to plains
and some have announced they could never, never
possibly ever eat again, when all are sated and still,
Luma appears once more with melons, oranges, apples and grapes.
With tiny tinkling crystal glasses of minted cardamom Arabic chai.
Sipping, we murmur the blessing: Asha eidish, Luma.
Asha eidish. Bless your hands. Bless your kind zakat.

—Elaine Chamberlain
I believe this will be the defining century as to whether human beings can continue to exist on our planet.

Quaker Testimonies and Planet Earth

by Stephen L. Angell

The 21st century will be, I believe, the defining century as to whether human beings can continue to exist on planet Earth. Unless fundamental changes, undergirded by the spirituality that is the source of all creation, begin to take shape in this century, the ecosystems on which humans are totally dependent for existence will cease to exist in their present viable form.

The changes that will need to be initiated relate to societal structures such as our economic system, our mass media's handling of information, world religious intolerance, movement toward truly democratic systems of government, and movement away from patriarchal and toward cooperative systems of leadership. There must be a reformulation of ecological policies that seek to restore environmental quality and eliminate destructive ecological practices. Developing positive interpersonal relationships within nations and between nations must be a high priority.

With the weapon systems now known, the planet's ecosystems could not likely tolerate another global war such as was experienced twice in the 20th century. But even without one, the ecosystems are threatened by increasing world human population, which has grown from 1,500,000,000 in 1900 to 6,400,000,000 now. It is estimated that world population at the close of the 21st century could at least double.

In the thousands of centuries of human existence on the planet, the possibility of moving towards extinction from inaction has never existed. It does now, and the only way to prevent it from occurring is to become proactive.

What can we do to help change the world? Living our Quaker testimonies is more crucial today than it has ever been. The Peace Testimony has tremendous significance. Can we "live in the virtue of that life and power which takes away the occasion of all wars?" I believe we can, and I think we can see it happening in Quaker-initiated and non-Quaker projects worldwide (Doctors without Borders, Oxfam, CARE, Nonviolent Peaceforce, Right Sharing of World Resources, Alternatives to Violence Project, and American Friends Service Committee to name only a few).

We need to be proactive with the U.S. government in a number of these areas. U.S. actions often have been less than encouraging on environmental and weapons issues, such as our government's abrogation of the Kyoto treaty agreements on air quality and its inclination to resume nuclear weapons testing and develop new weapons.

Friends Committee on National Legislation was established precisely to help us be proactive on the national level. The four objectives of FCNL are to seek "a world free of war and the threat of war," "a society with equity and justice for all," "a community where every person's potential may be fulfilled," and "an Earth restored." To be proactive in relation to government, you need to know whom to contact and when; and FCNL can help us to do just that concerning national issues that are important to us. We cannot achieve planetary survival just by displaying our testimonies in our close-knit Quaker groups. We need to seek the Inner Light, which will guide us forward to survival, and we need to do so mutually with those who may never have heard of Quakers. The Alternatives to Violence Project (AVP) models this by working on an ecumenical basis, worldwide—in prisons, in schools, in drug

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Stephen L. Angell is a member of Kendal Meeting in Kennett Square, Pa. He has been involved with Alternatives to Violence Project for 30 years. This article is a revised and updated version of remarks by him on a panel on "Living Our Testimonies" at the Friends World Committee for Consultation Triennial held in Birmingham, England, in 1997.

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From my vantage point in the Society of Friends, I am aware constantly of two groups that center their religious experience around two words. One is liberal. The other is evangelical.

The term evangelical was first applied during the Reformation. It indicates doctrines that relate to the redemptive work of Christ and to the operations of the Holy Spirit. It is a term that has had definite expression in the history of the Religious Society of Friends and, in fact, applies to many more Friends than just those included in an alliance of four yearly meetings.

Broadly speaking, there are two kinds of religions: Religions of philosophy and religions of redemption. Hinduism and Buddhism are philosophical religions. Judaism and Christianity are religions of redemption. The evangelical Friend is very much concerned that we not just look at Jesus as a philosopher only, but as a redeemer. He not only brought "good views," but also "good news."

The Christian faith as interpreted by Friends is a religion of redemption. Two thousand years of Christian history bear testimony that Jesus Christ imparts to men the power to become. Through His truth and grace, liars are made truthful, thieves are made honest, drunkards are made sober, and warriors are made into peacemakers.

There has been, however, an extreme type of evangelicalism that has opposed the march of the mind and the social implications of the Gospel. As opposed to that extreme, we now encounter the word liberal. A liberal regards modern science, historical criticism, and philosophy as allies and not enemies. He believes that because Christ is the Light of the World we find that new knowledge only strengthens the Gospel message.

Liberalism has often been thought of as a conclusion in thought, like some creedal system, but actually it is only a method. The liberal is pledged to the fearless pursuit of truth. Words of Jesus become his marching orders: "Ye shall know the truth, and the truth shall make you free." The liberal takes quite literally the command, "Love God with all your mind."

The intellect must never be lost sight of in the field of religion. Faith without intellect gravitates toward superstition.

It should also be noted that our social testimonies and concern for "good works" is not based on blind optimism. It is based on the knowledge that "Where sin abounds, grace abounds more exceedingly." Friends have known the exceeding sinfulness of sin from the beginning of their history—first in the experience of its power in their own hearts, and then in the cruelty and intolerance of their persecutors. George Fox, however, in one of his crucial experiences, had a vision of an ocean of darkness, but he also saw an infinite ocean of life and love that overflowed it. Our faith is rooted in the redeeming love of God.
The late William Temple once remarked that if a man ever caught himself saying about the church, “I got no good from it, so I have given up going,” he only proved that he had been going to the church for the wrong reasons.

At one time or another, all of us turn to the meeting for insight, steadiness, counseling, worship, study, fellowship, and forgiveness. These are important ministries of the meeting. As a pastor among Friends, I want to testify to their importance. I am involved every day in these kinds of ministries, and they cannot be minimized. But William Temple’s word still sounds an important note. If the meeting sometimes turns inward and looks at its own needs, it is only that it may then turn outward and look at the needs of the world beyond its own frontiers.

In other words, the meeting must at times raise its prophetic voice and speak for God. With our Master, we must have compassion for the forgotten, the outcast, and the deprived. There are wounds to be bound up on Jericho roads. To believe in the Gospel of our Lord Jesus Christ is to believe in a man who walked squarely into a tangled world to untangle it.

Alexander Miller has written: “Christians are involved in all the material and social concerns that affect the lives of normal men. . . . In this area of life inaction is a kind of action. To be indifferent to the way in which social life is ordered is . . . to take sides with corruption and tyranny, graft and reaction, since these social evils feed on the indifference and inactivity of ordinary folk, and count on it for their continuing existence.”

This reminds me of what Judge Luther W. Youngdahl once said when he was governor of Minnesota. He was talking to a group of church leaders: “We get just as bad government as we are willing to stand for and just as good government as we are willing to fight for.”

Harry Emerson Fosdick has also written a pointed paragraph in his book, The Living of These Days: “As a preacher I found myself constantly on a two-way street. If I started with the social Gospel, I ran into the need of better individual men and women who alone could create and sustain a better social order, and so found myself facing the personal Gospel; and if I started with the personal Gospel, I ran into the evils of society that ruin personality, and so found myself facing the social Gospel.”

There are, however, three basic weaknesses among liberals.

The first might be called negative reaction. Sometimes it is easier to discover what liberals do not believe than what they do believe. The true function of the intellect is constructive rather than merely destructive. Liberals should be able to arrive at truth, and not lean continually on that blessed word “tentative.” The human spirit does not thrive on negatives. It craves an affirmative faith. It is not enough for religion to be intellectually respectable; it must go beyond that to moral creativity.

The second weakness is that liberalism too often is marked by a weak sense of sin. We are fallen upon an age disposed to an easy conscience. We, too often, like to escape the idea of the judgment of God. The evangelical, however, brings us a fresh sense of the reality of moral evil.

A third count against religious liberalism is its readiness to compromise with a false naturalism. A false naturalism professes to account for just about everything without bringing God into the picture. A false naturalism obscures and diminishes the Gospel. Richard Niebuhr points that out strongly in his book, Christ and Culture. The assumptions of modern secular culture are not the assumptions of the Christian Gospel.

As someone has put it: “The New Testament is supernaturalistic; scientific culture is dogmatically naturalistic; the New Testament is steadily otherworldly; scientific culture has been painfully this-worldly. Scientific naturalism empties such great New Testament ideas as incarnation, redemption, resurrection, and descent of the Spirit of their essential meaning and creative power.”

The church of the New Testament cannot be explained on purely naturalistic grounds without doing violence to the New Testament record and to historic Christian experience. Pentecost was a miracle. It cannot be explained any other way. Jesus of Nazareth is a unique person, and it is natural that a unique person should do unique things. The deeds of Jesus are in keeping with his character and mission. Liberals, by compromising with a false naturalism, have weakened the Gospel power. They have given away their own case. Nothing is more needed than a clarification of Christian thought as to the relation between the natural and the spiritual. Quakers can make a great contribution at this point.

Many people revolt against the supernatural because of the false notion that the supernatural breaks into the order of nature and upsets natural law. That appears to do violence to the uniformity of nature. We should understand, however, that God is infinite, and is not working within a closed system of natural law. The energies and laws we observe every day are but one expression of divine authority. The so-called miracles do break through natural law. Sick people do take up their beds and walk, and souls are saved. There is divine authority in this world, and it must be considered.

Liberalism in its true form is the haven in the loaf. There is no future for any form of Christianity that blocks the path of intellectual progress. As the Gospel once spoke to the world through Greek philosophy, so today it is speaking to the world through the assured findings of modern science. We should always think of scientific discovery as a religious revelation. Instead of shrinking from such discoveries, we should baptize them after the manner of Friends into Christ. “Greater things than these shalt thou do.”

My concern is that as a Society of Friends we avoid an extreme rationalism on the one hand, and a dead orthodoxy on the other. We should be fearless seekers after truth, but also reverent. A great teacher set in simple phrase the true spirit when he wrote, “We are not afraid to open our eyes in the presence of nature, nor ashamed to close our eyes in the presence of God.”
Finding Home at The Meeting School

by Shoshanna Brady

I spent my sophomore and junior years of high school at The Meeting School, a small Quaker boarding school on a farm in Rindge, New Hampshire. The school is self-described as "transforming the lives of young people in an atmosphere of love, integrity, and service, with a strong program of academic and experiential learning." I experienced the school as an experiment in combining progressive Quaker values with the practical details of running an establishment of education and agriculture.

This school is for those students whose passion is to live in community. It aligned with the changes I wanted to make in my life.

Shoshanna Brady is a first-year student at Warren Wilson College in Asheville, N.C. The Meeting School in Rindge, N.H., awakened her interest and involvement in Quakerism. She has attended several meetings in Baltimore Yearly Meeting when home in the Washington, D.C., area. She is interested in the possibility of starting her own Quaker school one day.

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Poetry, Holistic Health, Spirituality, Astronomy, Peace Studies, U.S. History through Music, and Outdoor Leadership. None of these classes went into great depth on its topic, and the student requirements were few, but I learned endlessly about my own learning process as well as the subject matter. I discovered how to engage myself to study topics that interested me, but I no longer felt prep school stress. None of my Meeting School classes used a grading or testing system, and we very rarely had homework. Academic work was a struggle for several students still in the process of learning to manage their time, but after my previous school experiences, being there sometimes felt like summer camp.

For two years I spent at The Meeting School, I was happy to sacrifice the volumes of information I might have learned in classes elsewhere for the sense of community we instead shared. I knew I did not need to have demanding classes to be able to learn, and the school's academic program was in some ways its weakest side. It allowed all grade and ability levels to study a subject together, and did not have features to accommodate the different skill levels. But it did require me to teach my peers often, and also to learn from all of them, an approach rooted in the Quaker belief in that of God in every person.

At The Meeting School, every two weeks brought a new farm chore shift. On each shift, two students were responsible for feeding and watering the animals at 6 AM and 4 PM. During my first farm chore shift, the student who was supposed to be working with me was away from school for about a week due to a family emergency; the whole school (including me) came down with a stomach flu about two days into the second week; and although I was not yet aware of it, I had mono. Winter's freeze set in during my first week, and all of the hoses still had water in them, so they froze and became useless. I do not think I have worked harder in my life than I did in that week, lugging five-gallon buckets of water, compost, and grain across fields of snow to the pigs, and cracking half a foot of ice out of their dishes when I got there. I was thoroughly exhausted the whole week.

Last year, my farm chore shift was the third and fourth week of school, and I had a much easier and perhaps more enjoyable time caring for the cows, pigs, turkeys, guinea hens, chickens, horses, and sheep. Despite the struggles, I am grateful for both farm chore shifts I had, and I decided to help my friends many afternoons when they had chores. I loved being in that kind of intense contact with the earth I lived on, roaming its woods and fields, sitting by the pond, feeding the animals, and gathering hay. Quakers share this value in honoring and stewarding care for the Earth.

As well as farm chores, every student helped with one community meal each week and two meals in our separate houses. Both students and faculty came to the school with varied interests and ability in cooking; and so the quality of our meals varied as well, although almost all of our ingredients were organic and many were from our farm. On Tuesday and Friday afternoons, the whole community had work-study, during which we worked on different projects around the school. Over the course of my two years, I had work-studies chopping wood, cleaning barn stalls, revising the admissions process, shearing sheep and cleaning wool, mak-
ing granola, raking leaves, and shoveling snow—among many others. Although I was not always completely enthusiastic about my work, this was one of my favorite aspects of the school because we were all a part of it. By attending the school, each community member agreed to complete any work that was asked of them, no matter how menial or dirty. In fact, the dirtiest tasks sometimes became students’ favorites. As in the Quaker tradition, the school emphasized the dignity of physical labor, a value I have come to believe in strongly, as do many students who have studied at The Meeting School. Even after only one year at the school, it would be hard not to be instilled with a sense of the beauty of hard work in community.

On Wednesdays, instead of having class we had brunch in our houses and then gathered for community meeting. Following the guidelines of a Quaker meeting for worship with a concern for business, we made many of the school’s important decisions through Quaker process. Similar to the process of coming to consensus, we searched for a sense of the meeting—a decision that the group is led to by the conflation of that of God in each person present. The meetings were run by a clerk, always a student in our case, whose responsibility it was to help the group through its development and to verbally name the decisions that are made. During my two years at The Meeting School, I spent half a year in the positions of alternate clerk, recording clerk, and then clerk of the meeting. Through filling each of these roles, I found myself empowered within the community and decided to serve on several committees, including the Admissions and Marketing Committee, the Nominating Committee, and Ministry and Counsel. Because I lived at the school and spent almost all of my time there, it became invaluable to me to be a part of giving guidance to the direction of the school. I was especially involved and invested in Ministry and Counsel, a committee of students and faculty charged with maintaining the emotional and spiritual well-being of the school. In our meetings we planned meeting for worship; discussed ways to help students and faculty who were struggling with issues in their houses, relating to parents or peers; and many other issues. Helping others resolve their personal and social situations has always been a passion of mine, and the committee supported me and gave me a very constructive means for such efforts.

On Wednesday nights, our community gathered for an hour of Quaker meeting for worship. I had been a regular attender of Quaker meeting with my parents as a child, but had never found myself at home in its spiritual practices until I went to The Meeting School. In our evening worships, we usually sang for half an hour and had half an hour of silence, sometimes with a guiding query to consider. Out of the candlelight and silence, community members were encouraged to share from their hearts. This experience was often deeply moving and brought our community together, regardless of our individual spiritual or religious beliefs outside of the meeting. It allowed me to find the aspects of Quakerism I identify with, a process I needed to complete in order to come to the religion of my own accord, instead of inheriting it from my parents. I now consider myself a Quaker, although I am not currently attending a meeting.

While I lived at The Meeting School, I had the sense that I was in exactly the right place for me, learning the lessons I needed in each moment. Having moved on to college and now discussing my high school experience with my new peers, I am continually struck by how wonderful and unusual my education was. With the new perspective of life beyond The Meeting School, I am still enamored of that life. I know no other institution with intentions so close to those of my own heart, nor any group of people so dedicated to living their ideals. By attending The Meeting School, I was able to realize much of my personal value system and to cultivate those qualities in myself. I could ask no more of a high school experience.

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**ETERNAL ATTEMPT**

I want to win
Constantly waiting for an epiphany
That would lead me to victory, just awaiting
till it’s in reach to pick my place in history. Yes
I stretch to be the best so my test is to set myself apart
from the rest and be unique so you pursue and view me
beyond my flesh. I try and possess originality with a hint of wit,
Direct, and speak morality as I depict reality. Keep humble in mentality.
My expressions are confessions, reflections of lessons learned from internal voices
battling. Not knowing why I’m here I cry in fear. Do what I can to justify my birth,
Try to work and learn to understand why I’m on this Earth. Stand, sit, sleep or awake
I’m Alive, I vow to be felt. And with each step I take that’s great I try to outdo myself.
And if myself is who I compete with, there’s no way I can beat this
Which means that imperfection is my strength and my strength is my weakness.
If I’m always trying to go further, there’s no obtainable goal.
I’m always climbing up, trying to find firm hold.
Will I ever reach a peak or never?
Whatever,

With each feat endeavored
I’ll reach for the heavens.

Lee Givhan

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Lee Givhan is a Young Friend and member of Green Street Meeting in Philadelphia, Pa.
The tsunami hit Sri Lanka, scooping away wide portions of earth and killing more than 200,000 children, women, and men, all while I and others were safely celebrating Christmas. I had recently returned from Kenya where I represented Friends Committee on National Legislation at a global conference to review the international treaty to ban landmines. While there, I met landmine workers from the Indian Ocean Basin. My first thought when I heard about the tsunami was: What has happened to my new friends? My second thought was: Scattered landmines!

The giant wave washed away the ominous red roadside signs warning pedestrians to the presence of hidden landmines along the coastline of Sri Lanka. While I have not yet heard of anyone who has fallen victim to dispersed landmines, I am sure there will be casualties. It won't be long before a relief worker or a child walks through the mud that covers these unmarked mines.

Landmines were laid in Sri Lanka during the government's two-decade war with the Liberation Tigers of Tamil. A cease-fire was signed in 2002, but the legacy of the conflict remains. Long after guns fall silent, antipersonnel landmines continue to threaten the lives and limbs of civilians. Hundreds of thousands of civilians have been maimed or killed by antipersonnel landmines globally. The International Campaign to Ban Landmines has estimated that there are between 15,000 and 20,000 new casualties caused by landmines each year. That means there are some 1,500 new casualties each month, more than 40 per day, at least two per hour.

The good news is that more than three-quarters of the world's nations have agreed to ban landmines. The bad news is that the United States is not one of those countries—and the current administration is actually taking steps away from supporting a global ban. I joined representatives of the International Campaign to Ban Landmines from 80 countries and 135 government delegations in Nairobi, Kenya, this past November 29 to December 3 to mark the fifth anniversary of the entry into force of the Mine Ban Treaty.

The Nairobi Summit on a Mine-Free World, as the meeting was named, was designed for governments to review progress and decide which actions they must take to build a mine-free world. Governments in Nairobi came to realize, through the constant urging of mine survivors and civil society organizations, that the work is not complete. To understand a bit more about where we are today, it is useful first to review how the global treaty to ban landmines was developed and signed.
Forty-two countries, with a combined stockpile of over 180 million antipersonnel mines, remain outside the Mine Ban Treaty; and at least 70 armed non-state actors have used landmines since 1999.

The Movement to Ban Landmines

The International Committee of the Red Cross (ICRC) first highlighted the global humanitarian catastrophe caused by landmines in the aftermath of World War II and again during war in Vietnam. As the organization charged with guarding the laws of armed combat contained in the Geneva Conventions, the Red Cross and its officials sensed that weapons that could not distinguish between the boot of a soldier and the foot of a child were inhumane and should have no place in modern societies. Unfortunately, their calls to stop using indiscriminate weapons came at the height of the Cold War, when the superpowers who controlled the global agenda prioritized humanitarian issues distantly behind averting nuclear war and maintaining their hegemony. This global threat to the lives and limbs of millions was ignored for decades.

While governments were largely unaware of the global mine problem, the devastating consequences of landmines were more than apparent to those who were forced to wear prosthetic limbs, family members of those who have died, veterans, and organizations working in post-conflict zones. But governments were not listening to these groups, so someone else needed to speak out.

The movement to ban landmines grew out of the authentic experiences of several civil society organizations operating in mine-affected areas. After seeing and having to deal with the devastation caused by antipersonnel mines on people to whom they were sending aid, a handful of organizations started to speak out. In 1992 six organizations (Handicap International, Human Rights Watch, Medico International, Mines Advisory Group, Physicians for Human Rights, and Vietnam Veterans of America Foundation) came together and formally founded the International Campaign to Ban Landmines (ICBL). Within a few years, the stories and concerns expressed by them were joined by hundreds of other concerned organizations and thousands of individuals. The issue of landmines was starting to get the attention it deserved.

The momentum created by these organizations proved unstoppable. Throughout the first half of the 1990s, ICBL members and the Quaker United Nations Office (QUNO), met with governments, mobilized grassroots support, and applied public pressure. ICBL was so successful that the Campaign and its coordinator, Jody Williams, were awarded the Nobel Peace Prize in 1997 for their work in bringing global attention to the landmine issue. On December 3, 1997, the movement reached its peak when 121 countries gathered in Ottawa to sign the Mine Ban Treaty, which bans the use, production, and export of antipersonnel mines and sets deadlines for their destruction.

The fact that a small group of civil society organizations achieved so much in so little time represented a revolution in global politics. A decade after the core group of relief and human rights organizations met to discuss what they could do about the landmine issue, there is now a clear international norm against these indiscriminate weapons. Banning an entire class of weapons was not new; the world had already banned certain types of bullets, biological weapons, and laser weapons. What was revolutionary about the mine ban movement was that the ban was not spurred from voices within government but from the grassroots. The movement illustrated to the world that when concerned individuals get together in the name of humanity, they can succeed.

Where are we today?

It would be easy for governments and activists to claim victory and move on to other issues. That was my concern and the concern of others who attended the Nairobi conference at the end of last year.

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The Mine Ban Treaty and the mine-ban movement have yielded impressive results in the past five years. Since 1999, 152 countries have agreed to ban antipersonnel mines, 62 million mines have been destroyed, and there has been no acknowledged trade in antipersonnel mines. Landmines have become stigmatized throughout the world, causing states to refrain from using them—or at least to find creative ways to justify their use.

While it is clear that the Mine Ban Treaty and the ban movement have saved lives, daunting challenges remain. Forty-two countries, with a combined stockpile of over 180 million antipersonnel mines, remain outside the treaty. Among them are three of the five UN Security Council permanent members (United States, Russia, and China). In addition to use by states, ICBL has identified at least 70 armed non-state actors that have used landmines since 1999. Armed insurgents such as the Tamil Tigers in Sri Lanka routinely used landmines in their country’s internal conflict. The mine ban movement must find a way to universalize the treaty and engage non-state actors who use landmines. Unless these groups are brought into the discussions on humanitarian issues and persuaded to renounce the use of landmines, these horrific weapons will continue to pose a threat.

What about the United States?

One government that was conspicuously absent from the proceedings in Nairobi was the United States. To the chagrin of mine-ban advocates the world over, the United States has not signed the Mine Ban Treaty and continues to reserve the right to use and produce antipersonnel mines.

Following a review of its policy that started in 2001, the George W. Bush administration announced a new U.S. landmine policy in February 2004 that reversed many of the positive steps the United States has made over the past decade to eradicate antipersonnel mines. The new policy abandons the goal of the previous administration to join the treaty by 2006 and instead allows the military to retain mines indefinitely. The United States is now the only government in the world to not have a goal of banning antipersonnel mines at some time in the future.

Why would the United States stand in the way of a life-saving treaty banning weapons that it does not use? The shame-ful failure of the United States to lead the world on this issue, at the same time that it holds itself up as a beacon for freedom and human dignity, does not make much sense—especially since, even though the United States has not joined the treaty, it has for the most part acted as if it has. It has not used antipersonnel mines in war fighting since the Gulf War of 1991, it has not exported mines since 1992, and no antipersonnel mines have been produced in the United States since 1996. In addition, all NATO allies of the United States have banned these weapons, and many military leaders in the United States agree that with all the weapons at the disposal of U.S. troops, antipersonnel mines are not needed to win a war.

Part of the explanation for this discrepancy is that many in the U.S. military continue to see antipersonnel mines as an essential war-fighting tool and do not want to see them banned. The traditional mission of the U.S. military is to engage and destroy an enemy’s armed forces in the shortest feasible time with the fewest possible friendly casualties. The Pentagon is reluctant to give up any weapon, even of limited military utility, that might under some circumstances save the life of a U.S. soldier.

However, in the United States where we have civilian control over the armed forces, military leaders should not decide policy. A main function of a constitutional democracy is for the people to decide how and by whom violence is employed. When a specific weapon or military tactic is deemed unacceptable by the majority of the people, politicians must stand up to the military and do what is right. Policymakers in the United States have failed to muster up the political will to confront the military and take away these indiscriminate weapons.

Another reason why the Bush administration refuses to sign the Mine Ban Treaty is that it has an aversion to international agreements of any kind. Whether it is the International Criminal Court, Kyoto Global Warming Protocol, or the Anti-Ballistic Missile Treaty, the Bush administration seems to believe that the United States is above global standards of behavior and should have no restrictions on what it does. Other countries not party to the treaty, such as India, China, and Israel, attended the Nairobi Summit while the United States refused. This arrogant form of U.S. exceptionalism has hindered the ability of the country to reach its policy goals. Many of the issues facing the world are not problems confined to certain states; rather, issues of terrorism, disease, global warming, and humanitarian catastrophes are global problems. International agreements are the only way to address these issues. An agreement that covers the entire world is the only way the world can break free from the scourge of landmines.

If exceptions can be made for the United States, why not for others? As long as the United States, with by far the most powerful military ever known, continues to insist on its right to use these indiscriminate weapons, other nations with far weaker armies are going to insist on their right to use them too. By failing to work toward accession of the Mine Ban Treaty, the United States may well encourage mine-using countries including Russia, India, and Pakistan to continue laying landmines without fear of condemnation. Rather than exercising the responsibility to protect civilians, U.S. policy protects the predators. The world expects more from this country, and so do its citizens. The United States should be a leader on humanitarian issues, not impeding progress. It is time to stand by the side of the hundreds of thousands of landmine survivors worldwide and ban these indiscriminate weapons.

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Jim Matlack: Mixing Passion and Policy

by Kara Newell

Jim Matlack retired in 2003 as director of American Friends Service Committee's Washington Office after serving there for 20 years. Much of Jim's and my discussion when I interviewed him shortly after he retired focused on his work there—which he did for two decades with energy, creativity, passion, wisdom, and probably too much dedication. Jim and I were colleagues at AFSC in the '90s. I learned quickly to appreciate his depth—a measured, quiet demeanor from which I could count on carefully crafted, articulate presentations that were objective, passionate, and filled with urgency.

Jim grew up as the middle of three sons in a Quaker family during World War II. His father worked in Philadelphia, and the family lived in Moorestown, New Jersey, "the heart of the traditional Quaker territory in the Delaware Valley." His Quaker lineage goes back to the 1600s on both his mother's and his father's side—nine generations worth.

Jim arrived at his career destination via a circuitous route about which he reflects with mild puzzlement, though not disappointment. His early formation was in Quaker schools, Moorestown Friends and then Westtown, where he met Jean Yaukey, who later became his wife. Jean went to Bryn Mawr, Jim to Princeton. After graduation they married, then spent two years at Oxford in England (Jim was on a Fulbright scholarship), after which they returned to the United States for Jim to earn a PhD in American Literature at Yale.

He was on track to be a college professor. His first teaching appointment lasted four years at Cornell, followed by nine years at University of Massachusetts in Amherst, and finally at Hampshire College for four years. During the latter years at UMass and all of the time at Hampshire, his role gradually became more administrative. During the time in Amherst, the Matlacks' two sons and daughter grew up—they still consider Amherst their hometown.

Jim always intended to do more writing, research, and publishing—the stereotypical tenured academic path. But teaching absorbed his time, including nurturing his students by attending to their questions of morality and issues of conscience. Concurrently, academic structures and assumptions were changing—tenure-track positions were disappearing, there was pressure to "publish or perish," and campus unrest required extra faculty attention.

During the '60s, Jim's conscience led him to turn in his draft card. He was an activist during the civil rights and Vietnam era. He volunteered in various ways with AFSC, serving two full terms on the AFSC Board and on a variety of committees, and participating in an AFSC-sponsored trip to Vietnam and Cambodia in 1979.

When the Washington office role opened, the choice between academia and Quaker service was made—Jim "thought being the director of the Washington office for AFSC would be a very interesting and useful place to serve." He was appointed and began his work in August 1983. He felt it was a good match, although he admits with a twinkle in his eye that he had applied for a couple of AFSC positions he didn't get, and says, "It's probably just as well, because I think this one worked much better for who I was and what I could do."

In his 20 years, Jim reshaped the role as Washington changed and evolved. There were events over which he had no control. Several presidential administrations came and went. He reflects thoughtfully and with some passion about the fact that he took the job with Ronald Reagan in office and left in the midst of the George W. Bush administration. Asked if his decision to retire at this time was a result of the current Washington climate, he said, ever the diplomat, "Twenty years was just about right. One more year would..."
have been too much!" Being a Quaker in the Washington community was, for him, a calling. The collegiality he felt with people in other faith-based groups sustained and uplifted him in a climate that could easily be emotionally overwhelming. "The colleague issue is very important in Washington work if one is to avoid burnout or even collapse," he says. "The challenge of facing official Washington solo—a lot of really bad policy and bad leadership—would be much more difficult than doing so marching in a company of like-minded people."

Being a Quaker in that setting, he says, is "fundamentally different and deeper.

the work. The incredible diversity of issues, episodes, visitors, and delegations I found, on the whole, energizing rather than paralyzing."

A part of Jim's responsibility was to oversee the functions of, in his words, "the international guesthouse left to AFSC by the good Mrs. Davis," for the purpose of international hospitality on a continuing basis. It provides an entirely separate AFSC program, which has enhanced Quaker work in Washington—a flow-through and turnover of people from all over the world. At Davis House delegations form and get to know each other; it is a platform from which they do their Washington work, then come back to and debrief. Various kinds of meetings happen at Davis House—a different venue from the official hearing rooms, press clubs, and other places where "show and tell" usually happens in Washington. Press events at the dining room table and living room talks in the evening by Davis House guests provided opportunities for distinctive stories, fresh from less well-known places in the world.

Describing himself as a "political junkie," Jim always found Washington fascinating, especially as he was "drawn to the interplay between Quaker/AFSC values and the public policy process." He feels it was crucial to keep a keen perspec-

on how relatively small the contribution of the office would likely be in the large arena of Washington.

Friends Committee on National Legislation's motto, paraphrasing William Penn, "True godliness does not take you out of the world; it enables you to live better in the world and excite your endeavors to mend it," nurtured Jim, especially the "mending" part. The Quaker and other religious voices, he feels, "are very important, if not powerful in the political sense, especially when they speak out in clear, prophetic ways, looking for 'mending' opportunities. It's about 'powers and principalities' (the Biblical term)—they have real faces, real bank accounts, and massive influence on our political process. Their cumulative ability to distort our democratic process is increasing." He longs for it to be otherwise. "There is utter scorn for the UN and for the collective world community responsibility to abide by international laws and the principles of the UN Charter of Human Rights."

As he reflects on his 20 years in Washington, Jim wishes he could point to "an arc of improvement in the fundamentals of how our democracy is working—our responses to the issues of global community, of ecological threat, and of creating social patterns that don't rely on violence, dominance, and bully-boy behaviors." What he observes, sadly, is that "We're heading in terribly wrong directions at this point."

Given the frequent frustrations—with myriad demands, multiple issues, no day ending with the order of activities anticipated—what are some of the highlights? What does satisfaction look like?

"The best specific thing I did was bring really good people out of the heart of whatever situation, and create patterns in Washington where they were listened to in as many places as I could arrange that were proximate to power."

An instance that Jim recounts with deep emotion, even tears, involved the murder of a young goatherd near the U.S.-Mexico border a number of years ago. "Ezekiel Hernandez lived in Redford, Texas, and was a high school senior, the bright star of that little town of 150 folks. He went out to herd the family goats one evening, taking his .22 rifle to ward off snakes and stuff. Unknown to him, the U.S. government, in its effort to blockade drugs on the Texas U.S.-Mexico border (the Rio Grande river) had inserted an undercover

You know what you want to do—and suddenly the day goes in an unexpected direction. The ability to flow with it is a fundamental piece of the work.

when it is in the service of Quaker faith and witness in the public arena. Official Washington will sometimes perk up and pay attention if you say, 'Well, I'm from the Quaker organization.' There's a kind of extraordinary historical good repute that comes with it. We stand on the shoulders of a lot of people who have gone before."

Jim finds living up to the Quaker moniker a challenge. On the one hand he
surveillance/sniper team in Redford, Texas. They didn't tell anybody they were there; their fancy camouflage outfits, called ghillies, blended in with the sagebrush. Ezekiel saw something moving, couldn't tell what it was, and took a potshot at the movement. The corporal in charge of this unit decided that they were under imminent threat and therefore authorized to return fire. They shot and hit Ezekiel, who bled to death in the next few minutes on the desert floor.

"The circumstance that led to Ezekiel's death was so consistent with where the U.S. policy had been going, and so indefensible in any way of looking at it. The town was traumatized—Ezekiel was their young star. AFSC's Maria Jimenez and some other people rallied the town. They had a memorial service, and then they said, 'We want to do something so this will never happen again. We want to go to Washington.' Maria called me to say, 'A group from Redford is headed your way. Please get them a schedule in Washington, to talk to the people responsible for Ezekiel's death, so it won't ever happen again.'" Jim made the appointments himself.

"Because of Ezekiel's poignant, tragic death, when I started scheduling the visits, people could not say no. (During the Clinton years, some people in some positions were somewhat more responsive than under Attorney General John Ashcroft.) So, White House, Pentagon, Justice Department, Immigration and Naturalization Service, Congress—they all lined up. The Hispanic caucus in the Congress responded powerfully. When the group came, it was a cross-section of people from a tiny border town, including a professor who had served in the Navy in World War II and was now a retired Episcopal priest. Most were local townspople, half of whom had never been out of Texas or on an airplane.

"I escorted them through the meetings, and they simply told their heart-breaking story in a powerful, direct way; the effect was profound. The first interview was at the Pentagon, with the person under whose command and supervision these special units were being deployed covertly on the border. After hearing the story, he said, 'Well quit. We understand how tragic this situation is—we won't send them in covertly any more.'"

"Barry McCaffrey, the drug Czar, took a day to come back from his vacation to meet with this delegation; it was directly on his beat, too. The group from Redford, Texas, had taken its message to the top levels of government. I was able to give those people who had lost that young man a sense of having fulfilled their mission, a sense that they could go home and face their town without Ezekiel.

"We had touched bases and had given a vivid picture that reflected the result of militarizing the border—a tragic, inevitable, and natural outcome of that policy. I can't guarantee that enormous reformation has flowed from it. But I know it was indispensable for AFSC, through Maria and me, to create the occasion for giving official Washington, at the highest levels we could reach, the message straight from the people involved. That's the model, whether for Indochina, Africa, the Middle East—getting people to listen to those who are directly affected and have experience on the ground, and trying to at least nudge at the presumptions of the policy-types who think they know what they're up to, when they probably haven't ever heard somebody at ground level who is directly affected by the policy."

"Jim," I asked, "Where do you find hope?" His answer: "I've always distinguished between being optimistic and being hopeful. Hope is a fundamental ground that keeps me going, however elusive it may seem. My usual line has been, 'I'm never optimistic, but I refuse to live and work without hope.'"

To remain hopeful, he relies on specific spiritual disciplines. First, "in some very general sense, prayer—not in any particular daily practice but in times of quiet, reflection, and prayer throughout the days and weeks. The pattern of the office was to have worship sharing on Monday before the staff meeting discussion. It allowed us to get to know each other at a different level, beyond all the work stuff."

Jim describes a rather complex interaction between hope, prayer, work, success, and failure. It was important for him to set goals and meet schedules and situations with hope, energy, and wisdom. At the same time, he knew that no matter how hard he worked, success or failure was not personal. There were many forces at work in any given situation, few of which he could control to any degree. At the end of a given process or encounter, he analyzed what went well and what didn't seem to click, and then moved on, to try again tomorrow. He also tried always, as a matter of daily support and recognition of both frailty and commitment, "to hold to faith, to divine leading, and to power that is greater than any and all of this pulling and tugging."

On the lighter side, Jim made good use of his vacation time, especially during his last five years on the job. For many years his family has vacationed on an island and lake in midcoast Maine. Wistfully he talks about the fact that it's where his "kids learned to swim—a beautiful natural setting with mountains in view and loons on the lake." Jim speaks with pride about his children and six grandchildren—all living currently in the Boston area. Jim's mother is 95 and lives at Medford Leas Quaker retirement community in New Jersey; she is the only remaining grandparent to Jim and Jean's children.

Jim describes himself as having "an irrational support for the Philadelphia athletic teams." Irrational? "It's beyond any logic, particularly when they often have really lousy seasons, year after year."

Beginning retirement, he is finding it "a tricky, difficult proposition to get back in touch with leisure" and find out more about who he really is without professional and job demands—learning to relax, to not be "on schedule." For him and Jean, spending more hours with each other is, in Jim's words, "a very different relational continuum than when I would buzz out of here to somewhere else, doing all kinds of other things." He finds a sense of humor indispensable. He exudes just a hint of excitement—both hopeful and optimistic—that there are good times ahead, doing important mending work from a different base.

He has been a Quaker for Quakers in Washington. In his retirement, he is finding new ways to live, relax, speak his conscience, make his witness, and continue his service. Thank you, Jim Marlack.
It was the day after a heavy spring rain when I ventured out to take a walk in Wildwood, a favorite park not far from my home in Toledo, Ohio. The Ottawa River, which meanders through this park, had overflowed its banks. While some of the waters had receded, signs of flooding were evident. A thin layer of mud—dry in some places, still wet in others—covered everything within an inch or two above the ground—every blade of grass, the base of trees and shrubs, a smattering of small twigs and stones, and the strong, wide leaves of the newly emerging skunk cabbage. Also left behind by the retreating waters were earth-brown puddles just deep enough to cover a shoe that might unwarily step off the boardwalk. These pools would dry up soon, as the forecast for the next several days was for sunshine and warm breezes.

As I rounded the first bend on the boardwalk, a rapid up-and-down motion caught my eye. When I got closer, the movement stopped. I leaned over the railing and saw a fish, about six inches long, lying in a shallow puddle. The fish lay on its side, one eye looking up toward the sky, and one fan-shaped fin flat against the mud.

Concerned about the fish’s survival, I stepped off of the boardwalk and into the mud. As I did so, the fish started flapping again—this time splashing me with the same mud that coated everything on the ground around me. I reached down and grabbed the fish with my hand, thinking that catching a fish had never been easier. Keeping this slippery fellow, however, wasn’t so simple. It quickly squirmed out of my hand, and with a big splash, was back in the mud and water. I was now covered with a second coating of mud. But this was of little concern to me as I had by now assumed a certain sense of responsibility for the welfare of the fish. Meanwhile, the fish was thrashing in the puddle at my feet and seemed panic-stricken. Was it afraid of me, of the unknown, of the possibility of being trapped in the diminishing pool of water?

I didn’t know how to calm a fish, nor was I sure about how to deal with the philosophical questions that came to mind. Should I leave the fish alone? Is nature something that would do better on its own, or should we intervene when some part of it is in distress? Looking at the fish again, I realized it had little time or interest in my philosophizing about the issue. It needed to get back to the river as soon as possible.

Once more, I reached down to grab it—this time with both hands and with an increased awareness that catching a fish and holding on to it are very different things. I approached the task with a “This-is-for-your-own-good!” attitude. The fish seemed to sense my determination and lay somewhat still in my hands.

Fascinated by the fish and my direct contact with it, I was inclined to hold on to it for a while. I wanted to study its different colors, the shape of its mouth, the texture of its scales, and the look in its eyes. Here was my opportunity to examine a fish as it is in real life, with nothing standing between me and it—no glossy paper, no television screen, no words—just me and the fish. I could feel it, smell it, run my hands and eyes over it. In a way, I could own it.

In the meantime, the fish was struggling to breathe; and I wondered what it might be thinking and feeling. Was the fish aware that I was holding it? Did it have any idea of the power that was now in my hands—the power of life and death over it? I held more than the body of the
fish—I held its destiny.

There we were, the fish and I, eyeball to eyeball—both of us living, breathing, sensing individuals. The fish, however, was at a distinct disadvantage; it was out of its element. What I held in my hands was not a fish in its natural state; it was a fish in captivity. To really know this fish, I would have to enter its world. I would have to immerse myself in water and swim along beside it.

I looked at the fish, right into the eye that was facing up toward me and the sky. I searched for a soul in the depths of this deep, dark pool; but it remained hidden from me. I saw only mystery.

Once again, my mind focused on the inequality of the situation. While I was in the privileged position of speculating about the fish, its whole being yearned for water and freedom. I quickly walked across the boardwalk, then gently dropped the fish in the river and watched as it seemed to become one with the flowing water. Within seconds of releasing it, the fish was out of sight. Its impact on me, however, remains.

As I left the park that afternoon, I puzzled over why I felt a renewed sense of freedom. After all, wasn’t it the fish that was set free in the waters of the Ottawa River? Could it be—I asked myself—that as long as I held onto the fish, I was in captivity as well? I had thought for a moment that I could own the fish, that I had caught the fish and that it was mine. I even felt that I had the power to determine its destiny. But maybe I was missing the larger picture. In freeing the fish, I may have liberated something within myself as well.

The renewed sense of freedom I experienced as I walked home from the park makes me question the impact of power and ownership on the human spirit. Are we, I wonder, more free when we let go of the need to own, to control and—sometimes—even to know, especially when the path to knowledge violates the spirit of other living things?

In some profound way, my encounter with the fish enriched my life. When I left the park, I was covered with mud and the smell of fish; but I was also filled with a deeper appreciation of the mystery of life all around me. The spirit of the fish had touched my soul—and for this, I am grateful. I know it was I—perhaps more so than the fish—who received a special gift on that Saturday spring afternoon.
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Welcoming Children, Boisterous and Gentle

by Elizabeth Claggett-Borne

People came to the special meeting in their own God-given way. Some Quakers stumbled in, refusing any help from family members accompanying them. Others babbled in high, soft voices as unconsciously as speaking in tongues. One came in purposefully, and with a steeily lower lip sat apart from her family. Some wore smocked dresses and lazy socks; others wore faded jeans, holey T-shirts, and tall sneakers, untied.

This human amalgamation, full of gibberish, was peculiar even in the lineup of unprogrammed Friends. It was a meeting for the welcoming of new babies in the meeting. About 60 people filled the benches, half of them under 12: crawlers, snufflers, peepers, and a tiny 2-month-old puffball.

Jared, two and a half feet tall, handled the occasion like a circus master. He circled around the inner square of benches like an airplane curving in for a landing.

Children gathered with a rousing song, “This Little Light of Mine.” Next, names were said in that ancient method of greeting those in the circle. Dozens of eyes set themselves on each child: one murmured Emily, then one rang out Justin, then a silent one gave a downward glance and a tucking-in of the chin until his father spoke for him, “Keith Westwood.” The invisible baton of God’s love touched every head.

Ed offered his name, hesitated, then looked down and around the room. His one-year-old was no longer on the bench beside him. What now? How could the little cherub fly out of sight in an instant? Ed craned his neck in and around the Quaker pews. The toddler had capered over to a complete stranger, smiling proudly at his unbridled adventure.

“So who’s this?” the stranger inquired, the graying curls bending down to the short, flat head sprouting a cap of fawn down.

“It’s the baby Jesus,” another member suggested. The room bubbled with laughter.

Julia’s tall body swept up from the bench. Speaking for First-day school, she proclaimed this a day of joy and largess. She seemed a celestial mountain amongst clattering showering stars at her feet. Gifts of large, red books were presented to the zero-, one-, and two-year-olds by the seven-, eight-, and nine-year-olds. The books were a huge success: the two-year-olds craned their necks to look, more interested in reading their neighbors’ books than the ones in their own laps. The one-year-olds tried wielding the flat rectangles like boulders. The newborns stared widely at everything but the books. The newest born shut out the commotion with a nap, no doubt able to listen better to the Light Within when he went inward.

We settled into silence. We were praying. Many were making noises. Julia invited us to tell stories to each other. One story was of a Jewish boy who played the violin beautifully before serving in the military in World War II. On his return from duty he put the violin to his chin but couldn’t move the bow across the strings. His soul couldn’t bear the music after the horrors of war. Decades later, as he retired, he was looking for new interests. So very gingerly, when alone in the house, he repeated the motion of putting the bow to the strings, with much force of will. Slowly the bow stroked one note after another, music issued forth and his heart was mended. In what ways do we take time to revive ourselves as parents?

How do we learn from that of God in our children? Sometimes they shout at us to stop, and listen. Sometimes they soak up about the day and we need to figure out the lesson. Tess shared how since Sam was born she’s had trouble regulating sleep, eating, and cleaning—the basics. But she noticed that Sam has no qualms with knowing when to eat or sleep or get clean (a rarity). So we relearn old lessons: reordering our priorities. How to keep close to our nature? Spirit, do you give us children to teach us lessons, better than any physician could instruct us?

Patti was waiting for her second child to emerge this month. She sat in the welcoming meeting, arms akimbo, arranging Greg’s squirming fat legs. Greg’s head doggedly tried to settle in her lap—her nonexistent lap. Patti posed queries about how life would change for her and Greg when the baby made its debut. Greg was already a talking baby and a walking baby and clinging to Patti—the second child was not even born. How do you share your mothering between two children, one an infant, when the first has had a monopoly on you for five years? Edward said that after the birth of three children he’s amazed at how love only multiplies exponentially after another is born.

Beth shared how her boys zing her with hopes and teach her of God in unexpected ways. While she was pregnant her three-year-old boy, Rob, told her that he hoped to get a baby sister because, “I’m already a brother.” When the child was born he was a boy; Beth explained carefully to Rob that this was their family; she wasn’t having another child—no sisters will be coming. Rob replied with aplomb, “You can’t say that, Mom. Only God knows that.”

Gina exclaimed that her children ask her the best questions. Her four-year-old asked her, “Mommy, do bad guys love each other?”

Louise told a story about her childhood prayer. When she was small she used to pray before bedtime. Once she said, “God bless Grandma, God bless my dog, and bless my enemies.” Her father asked her, “Louise, who are your enemies?” She solemnly replied, “Those whom I haven’t met yet.”

Tough queries, tender proddings, and startling endearments come from our youngest ones. Has your meeting taken time to honor them with the whole meeting? How do you celebrate the gifts children offer meeting? Take a minute to peer openly in the eyes of a one-year-old. What do you learn about the Life-force (which some call God)? It may inspire you to drop your fishing nets and follow a lamb.
WITNESS

Cross and Cord
by Wayne H. Swanger

Around my neck I wear a small bronze cross on a brown cord. Every morning I take it from the top dresser drawer, place it around my neck, and say this brief prayer: "May he do no harm and may no harm be done to him."

A few months ago a friend and colleague extended an invitation to attend a celebration for his son. His son had recently graduated from Marine basic training and would be home on leave before continuing on to Iraq. The occasion was to be a graduation and send-off party. My opposition to the war prior to the invasion and occupation of Iraq did not deter my friend from offering the invitation. After all, we are friends. Without hesitation I accepted his invitation to attend.

As the date of the party approached I grew more and more anxious. I struggled with what would be an appropriate gift for the occasion. The day of the celebration arrived and I still had no idea for one. As I walked past a bookstore the previous spring in Northern Ireland, I took the book and a handmade card as I left for meeting and then to the party.

During worship it became clear to me that the book was not a treasure to adorn a bookshelf but a memorial book for a soldier. I became convinced that it was the gift to be given.

I left meeting and arrived at my friend's home. I sat in the car for a short time and after considerable angst decided to leave the book and card on the seat. The book was certain to generate controversy. It would ruin the special occasion.

My friend greeted me at the door with surprise and bemusement. It seemed that the celebration had been the night before and I had made an error on my calendar. I was embarrassed, yet frankly relieved. I was warmly invited into his home, introduced to family members, and offered refreshments.

The young soldier, tanned and tattooed, shook my hand. He was informed of the error and laughed with us. We chatted briefly about his boot camp experiences, his plans while home, and his assignment orders. I asked him what he was trained to do as a soldier. He responded that he was a gunner on a Humvee-like vehicle; he sat on top of the vehicle and operated a 50-caliber machine gun. He further explained that the Geneva Convention outlawed the use of the weapon to target individual combatants. With a touch of bravado he added that the instructor had winked and told them to, "Aim for the belt buckle." I averted my eyes at the comment. My reaction was not out of fear or intimidation, but rather discomfort and sadness. At that moment an inner voice said, "The gift."

A short time later the young man left to visit former classmates and neighbors. My friend and I eventually found our way to another room. The two of us sat and talked for a while. As I prepared to leave I told him about the gift I had for his son. I explained that although I had earlier hesitated to give it, I now was certain that it was to be given. My friend assured me it would not affect our friendship. He would give the book to his son for me. I went out to the car, retrieved the book and card, and left with peace in my heart.

The next day my colleague and friend approached me in the hall. He extended his closed hand. He then opened the hand to reveal a small, bronze cross on a brown cord. He said his son had worn these around his neck during basic training and wanted me to have them as a gift. Each morning I put the gift around my neck and offer a prayer for the young soldier.

I ask that you will join me in prayer each day. Pray for this young soldier and thousands like him. Pray that they will do no harm and that they will not be harmed. 

Wayne H. Swanger attends Oshkosh (Wisc.) Meeting and Winnebago Worship Group.
Plan B: Rescuing a Planet in Stress and a Civilization in Trouble

By Lester Brown. WW Norton, 2003. 320 pages. $27.95/hardcover, $15.95/paperback.

With chapter titles like "Emerging Water Shortages," "Eroding Soils and Shrinking Cropland," and "Rising Temperatures and Rising Seas," Lester Brown's Plan B: Rescuing a Planet in Stress and a Civilization in Trouble doesn't shy away from global environmental problems. Yet he doesn't stop with a sobering, well-documented exposé of ecological stresses; instead, he also traces the impacts of our modern lifestyle on the social fabric of our society. And after painting an arguably depressing picture of why the current "Plan A" seems destined to doom our culture and possibly our planet, he avoids leaving us in despair.

Plan B outlines a global strategy to stabilize population, reduce carbon emissions, raise water productivity, and conserve topsoil. It's an ambitious goal. But with over 30 years of environmental policy experience, including the presidency of the Earth Policy Institute and the World Watch Institute, Lester Brown has both credentials and perspective enough to make the problems and the solutions seem within the grasp of the average person to understand.

Based on the jacket notes, I was not particularly excited about yet another book in the Silent Spring genre that was sure to produce the familiar guilt-ridden-but-helpless feeling that seems the inevitable result of facing our wanton consummption and myopic environmental policies. But somehow, almost miraculously, the book did not have that effect. First, Lester Brown's thesis and his writing are clear and concise. His experience and scholarship have allowed him to synthesize voluminous scientific and policy literature—often very region-specific—into a global picture of forces and their impacts. While statistics and tables are used generously to emphasize the scale of the problem, he managed to keep this reader's bedtime brain from overloading. In fact, I found myself so amazed by many of the statements made that I read numerous sections multiple times. He helps the reader by emphasizing his core points throughout the six chapters of the Plan A discussion. Rather than feeling overwhelmed, I actually felt able to reconstruct his argument, complete with numbers, to many of my friends. While much credit for this accrues from Lester Brown's writing, another fact made the material compelling. Over the course of three weeks, in no fewer than four occurrences, I found my previous evening's reading of a chapter on some environment catastrophe reinforced the next day by a news headline: flooding in coastal India from extra-savage typhoons; villages in the Nile delta and China being inundated by blowing sands resulting from overgrazing; aquifer depletion causing relocation in India; economic fears of China's impact on global grain markets (and food prices) in the immediate future resulting from its inability to raise enough grain at home. Reading about serious global problems can sometimes seem unreal, almost like a Hollywood movie, but having the day's news underscore the immediacy of the book's arguments amplified its impact immeasurably.

In the same way that Lester Brown avoids overstating the problems, his plan for addressing them likewise seems incredibly sensible. It's easy to suspect that Brown's plan for raising energy, water, and soil productivity; cutting carbon emissions; providing universal basic education; and stabilizing population growth are naive and likely to cost many times the necessary expenditures he quotes.

But let's put this into quick perspective: even if all the spending proposed by Lester Brown for social programs were to occur, it would be only slightly over one-tenth of the amount the United States has spent in Iraq over the last two years. Presuming the rest of the world would do its share, the impact on United States taxpayers would be negligible. And there, of course, lies the real source of despair: Will our super-affluent, Western societies and their leaders ever realize that their own long-term self-interests will truly be served by an admission of global responsibility for the less affluent?

Lester Brown makes the case for a "call to greatness" in a way that should be palatable to progressives: targeted, strategic investments to address specific problems, with a clear perspective on how the fabric of global society can be strengthened in the process. I have friends who, given how the U.S. elections went in November, are prepared to vote with their feet in search of citizenship under a more progressive government. This book rekindled in me not only the responsibility to stay and advocate for change, but it has also provided a sense that, while the problems are widespread and complex, the path towards substantive improvement is not beyond my ability to appreciate. This is an empowering book.

—Robert Turner

Robert Turner is an environmental engineer and a member of South Starksboro (Vt.) Meeting.

Continued on page 28
Exploring Heaven: What Great Christian Thinkers Tell Us about Our Afterlife with God


I must admit, when I picked up this book about Heaven, I was skeptical. Arthur Roberts takes on the incredible task of exploring something we can only accept by faith. However, as a Quaker scholar, poet, professor at large at George Fox University, and writer of numerous books—including Drawn by the Light, Sunrise and Shadow, and Messengers of God—he brings knowledge, scholarship, and a poet’s sensibility to this work.

In the opening chapters, he explores the meaning of the term “Heaven,” its possible location, and defines the concept of eternal life from various points of view. He posits that eternal life is a “personal re-embodiment after death, with retention of identity, personality, and accreted memories, and with capacities enhanced and freed for creative and everlasting activity in a renewed cosmos.” From this foundation, he delves into the evidence for Heaven, speculates on the nature of its inhabitants, and gives us a glimpse of what activity and society there might be like.

He grounds his speculations in Scripture and the writings of great Christian thinkers over the centuries.

As a lifelong believer in God, I have spent much time over the years considering the idea of Heaven. But none of my imaginings have come close to the vision this book imparts. It was with surprise that I found my early skepticism turning into wonder and delight. Although I did not agree with everything Arthur Roberts concluded, I discovered much to make me rethink my own ideas about Heaven.

Some may find it challenging to wade through Arthur Roberts’s logic, but it’s worth the effort. Whatever your view of Heaven, his vision will leave you with a future full of hope.

—Miriam Bunner

A Hidden Wholeness: The Journey toward an Undivided Life


If you haven’t already met Parker Palmer through his other books on education and spiritual formation, this one strikes me as a fine place to begin. Parker Palmer, a Friend and founder of the Center for Teacher Formation, writes about the journey of the soul, the impediments to that journey introduced by social constraints and conditioning, and the care of the soul by its realignment with the true self—and true vocation—through group process in the context of a community.

He has named this group process “circles of trust,” a concept that came out of his time at Pendle Hill, and which sounds to me rather like carefully facilitated worship-sharing groups.

He devotes the first third of the book to how and why we become separated from our souls. We wall off our souls from others in an effort to protect our tender, true selves; and yet this wall ultimately denies us access to our own souls as well. Three consequences result, he writes.

First, our inner light cannot illuminate the work we do in the world. . . . Second, when we live behind a wall, our inner darkness cannot be penetrated by the light that is in the world. . . . Third, . . . people close to us become wary of the gap between our onstage performance and backstage reality. . . . As the very people who could help us see the light are repelled by the force of our shadow, we end up inhabiting a closed system, an all-embracing and self-referencing hell. Or so it was with me.

The frankness with which Palmer discusses his own inner darkness—his depression—makes A Hidden Wholeness real and its arguments convincing.

He reasons that since our wholeness and effectiveness are minimized by our isolation, then the antidote to the divided life must come through some form of community. In the book’s latter two-thirds, he names that community a circle of trust as a solution to the divided life.

Circles of trust depend upon a multi-part rule: “No fixing, no saving, no advising, no setting each other straight.” They also depend upon the specific commitment of a certain number of meetings of an agreed length over a certain period of time, generally a year or two (thus distinguishing them from most worship-sharing groups). They depend upon each member to allow silence to surround all comments; to ask open, honest questions; to practice deep listening; to speak from the center of oneself to the center of the circle; and to utilize presented “third things” (such as a poem) as a means for reflection.

Finally, circles of trust depend upon a skilled facilitator, so skilled that he suggests
special training may be required and offers resources for pursuing it.

One of the most striking things for me was this insistence on the necessity of designated and skilled leadership. A community, Parker Palmer writes, requires more leadership than a hierarchy does. A hierarchy has clear goals, a well-established division of labor, and a set of policies about how things are supposed to run; if the machine is well-designed and well-lubricated, it can almost run itself. A community is a chaotic, emergent, and creative force field that needs constant tending. And when a community’s aims are countercultural, as they are in a circle of trust, its need for tending is even greater. Lacking a leader grounded in the principles, skilled at the practices, and granted the authority to lead, a circle of trust will fail because the relational culture it requires is so rare and so fragile.

In my experience, the issue of leadership is often a problem area for Friends since, theoretically, any one of us could lead in any given situation. However, Parker Palmer makes a key distinction between power as something that can be taken and authority as something that must be conferred. Power, he says, can be grabbed by any strong man or woman—a teacher, a gang leader—whereas authority must be earned.

When the facilitator of a circle of trust sets clear limits, offers skilled leadership, gives open invitations, builds upon common ground, and creates a graceful ambiance, then the group grants the facilitator the authority to lead.

In other words, for him, authority resides in a person’s perceived ability to “author” one’s actions, to act in congruence with one’s values—to be whole. The more whole we are, the more trustworthy we appear, and the more likely we are to be understood as appropriate leaders.

To me, these sound like thought-provoking ideas for, say, the clerk of a meeting or members of Ministry and Oversight.

Circles of trust also employ another tool familiar in a meeting context—clearness committees—although Parker Palmer presents these in a much more structured and limited way than Friends may be used to.

This small-group tool offers a safe place for members to reacquaint themselves with their goals. For this Parker Palmer offers an exact, two-hour timetable and certain specified queries.

While many of his ideas will sound familiar to Friends, many will not; and his explanation and remedy for the retreat of the soul

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fit well with Friends' practice. If we utilized only half of Palmer's suggestions in our worship-sharing groups and meeting retreats, it seems to me that we would be building solid, soul-friendly meetings, places where we embrace "brokenness as an integral part of life" while actively working to heal much of that very brokenness.

—Michel Clement

Michel Clement, a member of Cincinnati (Ohio) Meeting, conducts workshops in spirituality and the arts.

A Very Dangerous Woman: Martha Wright and Women's Rights

By Sherry H. Penney and James D. Livingston.
University of Massachusetts Press, 2004. 315 pages, $80.00 library hardcover, $19.95 paperback.

Of the five women who attended the historic tea party which led to the Seneca Falls Women's Rights Convention of 1848, four had been raised as Quakers. The fifth, Elizabeth Cady Stanton, attended the Episcopal Church. The tea party had been arranged so that Lucretia Mott of Philadelphia could meet with friends in Waterloo, New York. Lucretia Mott was the principal speaker at the ensuing convention and continued to lead the women's rights movement for many years.

Somewhat lost in her shadow has been her younger sister, Martha Coffin Wright, who accompanied Lucretia to the Waterloo tea party at the age of 41, six months pregnant with her seventh child. But Martha, too, became an important figure in the struggle for the rights of women, presiding over many of the conventions held for this important reform, circulating petitions, mediating disagreements, and writing newspaper articles supporting the cause. A close friend of both Susan B. Anthony and Elizabeth Cady Stanton, Martha Wright's correspondence reveals much of the inner workings of the early movement.

She was born in Boston in 1806, moved with her family to Philadelphia in 1809, and attended Westtown School in 1821. In 1824 she married a Southern army captain, Peter Pelham, and moved with him to Tampa, Florida. In 1825 she gave birth to a daughter, Marianna Pelham. Peter died the following year and Martha returned to live with her mother, first in Philadelphia and later in Auburn, New York, where Anna Coffin taught school. Here Martha taught until she met and married lawyer David Wright, with whom she had seven children. For most of their married life the Wrights lived in Auburn, New York, Martha often commuting to Philadelphia to see her sisters, Lucretia Mott and Eliza Yarnall, and Lucretia in turn often traveling to see Martha. Visiting Lucretia, Martha attended the first meeting of the American Anti-Slavery Society in 1833. And Lucretia's visit to Martha in 1848 led to the famous tea party in Waterloo. Martha did not speak at the subsequent Seneca Falls Convention, but Lucretia read a humorous article, "Hints for Housewives", which Martha had published, ridiculing the notion that it was always the wife's duty to present a smiling face to her husband.

Martha Wright used her clever pen to support the cause she espoused—the abolition of slavery, the rights of women, freedom of thought. For marrying Peter Pelham in 1824, she was disowned by the Quaker meeting to which she belonged, and thereafter remained unaffiliated, although she continued to observe many Quaker testimonies in her speech, lifestyle, opposition to slavery, and rejection of violence. (Her adherence to the peace testimony came to an end when her son, Willie, fought in the Civil War and was wounded at Gettysburg.) She believed deeply in freedom of thought, and worried when she felt Lucretia was making compromises by obeying some of the strictures of the Religious Society of Friends.

During the years leading up to the Civil War, Martha Wright entertained Frederick Douglass and Harriet Tubman, hid escaping slaves, and circulated antislavery petitions. Some of her Auburn neighbors considered her a "very dangerous woman." Yet she corresponded with her Pelham in-laws, who were slaveowners, and entertained them in her home. Never comfortable as a public speaker, she presided over most of the Women's Rights Conventions held in New York State, as well as many of the national conventions. As the years passed, she became more active than Lucretia in the workings of the movement. As president of the National Woman Suffrage Association, she was expected to chair its annual meeting in Washington in January, 1875. Unhappily, she died of pneumonia a few days before this event. She was only 69.

Drawing largely from Martha Wright's correspondence, the authors have painted a lively portrait of an important "Mother of Feminism" whose story has never before been fully told. By setting her life against the larger events of 19th-century history, they have provided a context in which to view her many contributions to the reform movements of that period. We owe them a debt of gratitude.

—Margaret Hope Bacon

Margaret Hope Bacon, a member of Central Philadelphia (Pa.) Meeting, is the author of several books, including Mothers of Feminism.

The Sacred Cosmos:
Christian Faith and the Challenge of Naturalism


The Sacred Cosmos argues for the compatibility of science with theirm. It is readable. It provides background for the issues. It gets the science right—almost—and is open to religious experience. This is unusual, for science discounts religious experience, while theology ignores it.

Although not a Quaker, Terence Nichols argues for the Quakerly view that nature is sacred because it is permeated by the divine. The enemy of the spiritual, he contends, is naturalism, a philosophy that claims nothing exists unless science can discover it. Naturalism concludes that, since science cannot discover anything spiritual, nothing spiritual exists.

This is an important book for Quakers. It is knowledgeable, intelligent, and deeply thought as it attempts to unite science and religion.

Religion needs science. Terence Nichols claims, to understand the universe. However, science also needs religion because science cannot answer the big questions, like the origin of the universe or the meaning of life. It also needs religion to support the moral values science requires, like honesty, selflessness, and cooperation.

But if science and religion are compatible, naturalism is wrong. He develops two arguments against it. First, he connects naturalism with a material, mechanical nature, and then argues that nature is not mechanical, but sacramental, an outward sign mediating God's presence. He describes matter as crystalized spirit.

Terence Nichols makes a mistake here that hurts his argument. At one time, science described nature as mechanical, but no longer. Darwin wrecked the mechanical metaphor for organisms in 1859, and quantum mechanics destroyed it for matter by 1929. Physical matter/radiation today resembles spirit. It is fuzzy, uncarceral, unmeasurable, indescribable, and omnipresent. Only when matter stabilizes in atoms does it begin to resemble the objects we encounter every day, which are hard, graspable, measurable, and describable. Matter is not materialized at the quantum level. There, it resembles spirit.

In his second argument with naturalism, he battles to retain the soul because he considers it required for an afterlife. He admits the Cartesian soul is untenable. Rene Descartes considered nature and the human body mechanical, and then transformed mind into immortal soul, the animator of the body.
Since then, the theory of evolution and discoveries in neuroscience have destroyed Rene Descartes’ soul. Clearly, mind emerges from brain. It is not his idea of a separate substance.

Most scholars in the field of science and religion embrace emergentism as their philosophy, Terence Nichols notes. Emergentism claims (on good evidence) that novelty emerges in the universe and, finally, consciousness emerges a product of brain. Terence Nichols declares emergentism wrong. It cannot explain our survival of death, our relationship with God, or our freedom.

Yet, he asserts, the soul is immortal only through its relationship with God. But why cannot the self survive death because of a relationship with God, without need for an extra-added-ingredient, the soul? Such a relationship is central to Quaker theology and worship. The first Quakers articulated our relationship to God: the Divine Light within us establishes the relationship, if we cooperate, revealing our sins and how to live righteous and peaceful lives in community. Now, evolution shows our ancestors were social creatures long before we became human. We can have a relationship with the divine through the same social intuitions we use for human relationships, although also through special mechanisms such as dreams, visions, and the still, small voice within.

Metaphysical freedom (freedom of the will) has always been difficult to explain. Maybe explanation is too much to ask. Clearly, we (and other animals) make choices that affect our lives and the lives of others. Perhaps this is freedom enough.

Terence Nichols seems furthest from Quakerism when he argues for an afterlife. Quakerism emphasizes living righteously in the divine embrace, here and now.

Terence Nichols and Quakerism are most compatible in their acceptance of the sacramental nature of all beings, ourselves included. Our job, as George Fox makes abundantly clear, is to let the Light within transform us into sacraments, to make the Divine visible through our actions, as we “walk cheerfully over the world, answering that of God in every one.”

—Patricia A. Williams

Patricia A. Williams, the author of Doing without Adam and Eve: Sociobiology and Original Sin, is currently writing a trilogy on the compatibility of Quaker theolgy with modern science. She is a member of Charlottesville (Va.) Meeting.
Friends Committee on National Legislation has outlined steps for U.S. withdrawal from Iraq. According to FCNL, the war policies of President George W. Bush present Congress with a paradox: it is unthinkable for the United States to leave Iraq as a failed state, yet a continuing U.S. military presence in Iraq may well lead to one. Since the invasion and occupation nearly two years ago, FCNL charges that the United States has failed to meet its obligations under international law to restore security, support reconstruction, and return sovereignty to Iraqis. According to FCNL, meeting moral and legal obligations requires the removal—not buildup—of U.S. forces. FCNL calls on the Administration and Congress to: 1) cease fire—halt U.S. military actions immediately; 2) declare a withdrawal policy—Congress should pass a “leave no bases behind” resolution, declaring that U.S. policy is to withdraw all U.S. forces and bases from Iraq; 3) end the occupation—withdraw immediately U.S. forces from major population centers to remote temporary bases, and shift to a limited role of providing border control and assuring Iraq’s territorial integrity until other security forces can take over; 4) support Iraqi sovereignty—fund Iraqi efforts to re-employ ministry staff and train new police and security forces; 5) nationalize reconstruction—give Iraq control over reconstruction funds, terminate contracts with U.S. contractors, and turn projects over to Iraqis; and provide transparent accounting of all U.S. contracts; and 6) stabilize Iraq—commit to long-term U.S. financial support for Iraqi-led reconstruction. While the United States cannot fulfill its dual responsibilities easily or without cost, FCNL said these steps could help break the cycle of violence, undercut the insurgency, save lives, and give control of Iraq’s future back to Iraqis.

—FCNL Washington Newsletter

Approval for same-sex relationships has risen among Friends in the United States. According to information gathered by Wallace Cayard of Pittsburgh (Pa.) Meeting, between 1997 and 2004 the number of monthly meetings to take same-sex relationships under their care increased from 157 to 205. Approvals in these meetings were in the form of an inclusive minute or a wedding, or both. Most approving monthly meetings are in Friends General Conference (with or without joint membership in Friends United Meeting), Independent Friends, or Conservative Friends. These national groups comprise 19 yearly meetings, 16 of which approve same-sex relationships. Of the 32 yearly meetings in the United States, 16 yearly meetings do not support same-sex relationships. For a copy of this detailed survey, which lists all approving monthly meetings by name, contact Wallace Cayard at <cayard@flyi.net>.

Friends General Conference recently reviewed its original decision to hold its 2005 gathering at Virginia Tech in Blacksburg, Va., in light of new Virginia legislation restricting the rights of gay and lesbian people and same-gender couples. “After learning of the new law, we questioned whether we should hold the Gathering in Virginia at all,” said Bruce Birchard, General Secretary of FGC. “But when we worshiped and discussed the matter with our lesbian, gay, bisexual, and transgender sisters and brothers, we all felt that God was calling us to Virginia to witness to the love we bear for one another.” Petra Doan, co-clerk of Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns (FLGBTQC), said that out of the more than 1,600 North American Quakers expected, “we expect that at least 10 percent . . . will be members of a sexual minority. And we know that most Friends in attendance will support us strongly if there are any problems.”

Students at Greene Street Friends School (Pa.) assembled and donated over 700 “breakfast bags” to Aid For Friends, a grass roots, interfaith charity organization in Philadelphia. The bags were assembled as a community service project for Martin Luther King Day, and will be distributed to some of the 2,108 elderly and handicapped shut-ins throughout Greater Philadelphia who receive meals from Aid For Friends. —Tom Wallin, Youth Coordinator, Aid For Friends

Antiwar protesters can use a new Peace Tax Return. Thousands of U.S. taxpayers opposed to the war in Iraq are expected to use a new Peace Tax Return as a means to protest or even resist the spending of their federal tax dollars for the war. The Peace Tax Return 2004 produced by the National War Tax Resistance Coordinating Committee (NWTRCC), a coalition of groups that provides information about war tax resistance and support for those who refuse to pay some or all of their federal income and excise taxes because they help pay for war, has two options; both would be sent to the IRS or an elected official. The first option (Part A) is for people who will be paying their taxes but want to make protest. For those who desire to go further, the second option (Part B) is for taxpayers who will be refusing to pay some or all of their federal income taxes, despite possible consequences from the IRS. A third document is returned (anonymously if desired) to NWTRCC, allowing the organization to track the extent of protest. The Peace Tax Return is modeled on a return produced by Conscience: The Peace Tax Campaign in Britain, one of many groups around the world that are lobbying for legislation that will allow conscientious objectors to war to pay their taxes into
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a special fund that will not be used by the military. Copies can be obtained at <http://www.nwtrcc.org/peacetaxreturn.htm> or by sending a self-addressed, stamped envelope to NWTRCC, PO Box 150553, Brooklyn, NY 11215.

Friends Hospital, a psychiatric hospital in Northeast Philadelphia, announced in February that it signed a letter of intent to form a joint venture with Horizon Health Corporation of Lewisville, Texas. Friends Hospital was the first U.S. hospital to care exclusively for the mentally ill. Founded by Quakers in 1813, it was the last remaining of 13 Quaker hospitals to care for the mentally ill in the United States. "I had the honor of working at Friends Hospital while it was still a Quaker hospital that healed with medical knowledge and Quaker love," said Elizabeth Foley, Philadelphia Yearly Meeting's development director. "I spent several months studying the hospital's history and in doing so came to understand how Friends restored health to those who were deprived of their reason by caring for that of God in each of them." Many recent employees at Friends Hospital were not Quaker, but their medical practices were consistent with Quaker principles through individual care, compassion, and love. Elizabeth Foley said that Friends' care for the mentally ill provided for "many, many miracles, and the walls at Friends Hospital are imbued with Quaker spirit."

**BULLETIN BOARD**

**Upcoming Events**

- **May 4-6**—Friends Environmental Education Network at Friends Central School, Wynnewood, Pa. Contact Sarah Sweeney-Denham at <sarah@friendscouncil.org>.
- **May 5-8**—Sweden Yearly Meeting
- **May 6-8**—Netherlands Yearly Meeting
- **May 13-15**—Piedmont Friends Fellowship
- **May 20-23**—Friends World Committee for Consultation, Northeast Regional Gathering: "From Global Crisis to Global Community," in New Brunswick, Canada. For information contact Barbara Aikman, (902) 542-3124 or <bsaikman@glink.com>; or Doris Calder, (506) 763-2291 or <johncald@nbnet.nb.ca>.
- **May 22**—Friends Historical Association Spring Outing to Fallowfield and Longwood Meetings (Pa.). Call (610) 896-1161.
- **May 23-June 5**—FOR Interfaith Peace-Builders Delegation to Israel and Palestine.

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For information, (202) 244-0821 or <middleeast@menusa.org>.

• May 27-30—Northern Yearly Meeting
• May 27-30—Young Friends General Meeting (Britain)
• May 28-30—AFSC-sponsored conference: “Swords Into Plowshares: Developing Friends’ Peace Work for the Times Ahead,” at Gonzaga University, Spokane, Wash. For information contact Kate Hunter, (206) 463-5117 or <kateahunter@comcast.net>.

Opportunities/Resources
• Help Increase the Peace Program (HIPP) will be hosting two Summer Institutes in 2005: June 27-July 1 in Washington, D.C., and July 18-22 in Pasadena, Calif. HIPP builds nonviolent relationships on good conflict resolution and communication skills and the practice of cooperation through games and role-plays. Youth are empowered to practice leadership skills and engage with issues of social and economic justice. Participants will experience HIPP training and have the opportunity to become a certified facilitator. Cost is $200 for youth, $400 for adults, or $550 if paid by an institution. A $100 deposit will hold a space. Deadlines are June 10 (D.C.) and July 5 (Calif.). To sign up or get more information contact Kathryn Liss, (202) 299-1052 or <kliss@afsc.org>.

• American Friends Service Committee would like to be in contact with anyone who has lived or worked in Indonesia and is interested in helping brainstorm ideas for educational outreach. Experience with curriculum development is particularly valuable. AFSC is in the process of assessing needs in Indonesia and making future plans for relief and reconstruction. Contact Alice Andrews, <aandrews@afsc.org>.

• AFSC has published “Putting Dignity and Rights at the Heart of the Global Economy: A Quaker Perspective,” a new resource on the global economy. For additional information go to <http://www.afsc.org/resources/items/putting-dignity-right-global-perspective.htm>.

• Peaceful Societies: Alternatives to Violence and War is a website that serves as a reference source for those who are interested in societies that have developed highly nonviolent social conditions. It includes information on the beliefs of these societies, the ways they maintain their nonviolence, and the factors that challenge their peacefulness. Visit <www.peacefulsocieties.org>.
The consumption of animal products is much lower than in the United States, where plant foods make up the major part of Chinese diets. And the incidence of degenerative diseases—heart attacks, cancers, osteoporosis—is drastically lower than among U.S. citizens, including those of Chinese descent.

These remarks are only the briefest hint of dietary issues on which gallons of ink are spilled, and agreement seems impossible. This fact does not excuse us from the urgent need to educate ourselves. And we Friends have an advantage; committed as we are to simplicity, to justice, to a lifestyle that does as little violence as possible, we are potentially closer to resolution on certain dietary issues than are many others in our culture. Our commitments are at odds with the continual rich feast of the U.S. diet, and the callousness and bloodshed underlying it.

The idea of the feast is not in itself unhealthy or violent. For centuries people have held feasts to celebrate life and companionship. The feast is also a magnificent symbol of social equality in our own Christian roots. Jesus and his disciples and a few rich folk joined with society’s outcasts to celebrate the peace and plenty of the Realm of God. Periodic feasts can refresh us. But our daily fare should be moderate in quantity, health-friendly, planet-friendly, and animal-friendly.

SEEKING JUSTICE WITH COMPASSION

Friends testimonies have long made us leaders in the search for justice in a world of inequality and exploitation. We have worked on behalf of women, oppressed races, the poor, and victims of war and other violence. But because our tradition has had little to say for animals, whose human-imposed suffering is staggering, we find that here we ourselves are in the misty zone of the quasi-innocent, the beneficiaries of exploitation and violence. But we are also committed to Truth. Trying as a Religious Society to raise our consciousness, to listen to the Divine Spirit, to open our hearts and minds to our animal cousins, is likely to be extremely difficult. Harsh voices from one’s personal past may rise into our minds and taint the message, making it abusive and accusatory, or heard as such even if it is not. There may well be divisiveness, alienation, unimaginable pain.

Thus, it is important to remember that the key to trying to take the view from below is compassion. Because compassion makes us so vulnerable to this huge world of suffering, opening our hearts takes great courage and endurance. It also requires an awareness that the opening of the heart is always a process. We as individuals are all on the journey, are growing at different rates in various areas of our lives. Many of us have old wounds of our own to be healed; we must have compassion also for ourselves and for one another, and seek healing. A person whose heart is actively opening to animals and is eager to spread the word may have much to learn in a different area of life from a person who has not yet taken this particular view from below, and is unwilling to begin it at present. We must continually remind ourselves that the Spirit of God, who is present to all beings, shares the sufferings of all, and never ceases to love all, is the Light deep in the hearts of every one of us. Whatever our views, we all bear this Light; we live from and participate in this love. It will prevail, for Love never fails.

Let us take the adventure that is sent to us.
treatment programs, in violence-prone neighborhoods, and in communities at large. The African Great Lakes Initiative, which is seeking to bring peace and civility to this troubled region in central Africa, uses AVP as one of its major peacebuilding tools. Opportunities for participating in AVP exist in locales throughout the United States and also in areas abroad. It is an active initiative in many countries on six continents.

The world can no longer accept the war system as a way of settling disputes—between nations, or between people of different ethnic, tribal, or religious backgrounds within nations. Quakers need proactively to reach out to others and help to confront destructive motivations, to turn away from violence and towards peaceful ways of resolving disputes. Friends Peace Teams is a Quaker-initiated program that is seeking to accomplish this objective. It needs people of deep commitment and dedication, ready to give their time and perhaps put their lives on the line. This is just one of several groups with similar intent. And there are two other Quaker-initiated conflict resolution programs that need adult assistance to help develop skills in school- and preschool-age children and teens: Children’s Creative Response to Conflict (CCRP), and Help Increase the Peace Project (HIPP)—under the auspices of Fellowship of Reconciliation (FOR) and AFSC respectively.

Simplicity is another Friends testimony that needs to be pursued more vigorously if we are to preserve Earth for future generations. This planet has finite resources and unchecked, exponential growth of population will, in due time, exceed the planet’s carrying capacity. Before that occurs, the additional pollution of air, water, and land is likely to cause a breakdown in the ecosystem. It is now firmly established that global warming, depletion of the ozone layer, and deterioration of air quality are a direct result of human activity.

Simplicity in living is a testimony that has universal application for daily lives. How it is going to be addressed is a matter for every human being to consider—especially those of us in privileged parts of the world. We need to oppose the tide of
growing materialism. The example we set will affect others. Right Sharing of World Resources (RSWR) is a Friends program that can help those who have more than needed to share with the huge proportion of the world's population who are living on the edge of survival. Getting along with less, for those of us who have more than we need, can not only be a way to help those who are less advantaged, but also an important spiritual discipline for everyone.

Honesty and integrity must underlie all actions. Speaking truth to power must be our calling. Greed and hypocrisy abound; they undermine the urgent need for all to be faithful stewards of this miraculous planet given us as a gift. Clean air and water, filtered sunlight and fertile soil, are our treasures, and generations to come may never experience the grandeur of God's creation if humans do not heed the urgent need to protect and conserve the planet's finite resources. Again, FCNL is a resource for Friends to reach our beyond our Religious Society, to help us notify our governmental representatives of our concerns. Of course, we can also practice environmental conservation in our own homes and neighborhoods.

The Friends testimony on the equality of all people points the way to the need to move away from the societal patterns that have dominated human organization for centuries. The world must give up patriarchal ways and move towards a system that emphasizes cooperation and equal sharing between the sexes. While discernible strides have been made in this direction during the 20th century, much more rapid planetary movement in this direction needs to take place. Friends since our beginnings have been more attentive to this need for societal change than society at large. The inequality of opportunity for material well-being and for healthful living needs to be among our concerns as we continue to pursue this challenging testimony. Again, RSWR can be a resource here.

A major problem in the world today is the movement towards fundamentalism, which tends toward separation rather than unity. Friends need to live and express
more outwardly their historic position on religious tolerance. In North America, the colony of Pennsylvania, initially largely Quaker as a result of the grant to William Penn, was the most religiously tolerant of all the colonies. We still need this tolerance today. The mounting tension among religious groups worldwide is a significant threat to the survival of the planet. Friends, because of the diversity within our Religious Society, can still lead a movement to show that people’s differences in belief should not stop them from living peacefully and working cooperatively together.

Blaming has been a primary cause of violence in the world. Friends can continue to assert that demeaning others for contrary beliefs is not necessary for maintaining one’s own belief system. Douglas Steere made a significant contribution to interreligious understanding by drawing together religious leaders in a colloquium that included Catholics, Buddhists, Hindus, Protestants, and Quakers to help them understand how much they had in common. Friends could do much toward advancing interreligious understanding and cooperation by example in our own practice. Friends World Committee for Consultation (FWCC) is a Quaker organization helping us to accomplish some of these objectives. Renewed Friends focus on the World Council of Churches and other interfaith bodies can also contribute to such understanding.

The Friends testimony that there is that of God in everyone is a healing concept for the world, provided it is understood that people can use whatever words that suit them best to name God. Friends, by making this their task—to go forth answering that of God in everyone and sharing God’s love by living these testimonies—can be instrumental in preserving this holy experiment on planet Earth.
Toward a Mine-Free World

Now, in early 2005, it appears unlikely that the Bush administration will sign the Mine Ban Treaty any time soon. But we need to remember that nobody believed in 1990 that three-quarters of the nations of the world would come together to ban landmines. Concerned individuals must continue to express outrage. The reason why successive administrations have adhered to the treaty is because landmines are stigmatized and any use would lead to a large public outcry. The Bush administration and Congress must be continuously reminded that the public is watching and any use, production, or export of antipersonnel landmines would not be accepted by citizens. They must be convinced that a global ban on antipersonnel mines is in the interest of humanity and therefore in the interest of the United States.

As long as people continue to be killed or maimed by these "weapons of mass destruction in slow motion," the mine-ban movement must continue. Friends and concerned individuals should write letters to their members of Congress and to the president. Urge them to reconsider the benefits of U.S. accession to the treaty and of joining with the majority of the world's nations to end the senseless violence caused by antipersonnel mines. Beyond communicating with policymakers, the grassroots movement in the United States needs to be revived. Many people think that landmines are no longer an issue. People need to be educated and motivated to act.

The Christmas weekend tsunami and the added danger caused by landmines should prod the world to act more quickly on this issue. How many more victims will there be before we muster up the political will to do something? Unlike humanitarian tragedies like the tsunami, the global landmine threat is human-made and can be rectified by human actions. All that is needed is the sustained will of citizens and policymakers to make it so. I am going to continue to work hard, and I know that one day we will end the scourge of landmines. I hope you will join me.
The Bible Association of Friends in America
since 1829 has offered Bibles, New Testaments, and Portions free or at cost to Friends institutions, individuals, and others worldwide.
Write to: P.O. Box 3, Riverton, NJ 08077

MILESTONES

Marriages/Unions

Shapin-Stapleton, Anthony Stapleton and Jan Shapin, members of Concanicut (R.I.) Meeting, an indulged meeting under the care of Providence (R.I.) Meeting, on January 16, 2005, at the Norman Bird Sanctuary.

Deaths

Emory—Esther Hick Emory, 101, on June 26, 2004, in Gwynedd, PA. Esther was born on November 5, 1902, in Westbury, NY, on Long Island, and grew up as a member of Westbury Meeting. After graduating from Friends Academy in Locust Valley, NY, George Washington University, PA, and Swarthmore College, she taught third grade and worked as a librarian before raising a family of two sons and a daughter. Until her 90s, when she moved to Foulkeways Retirement Community in Gwynedd, PA, Esther was an active member of the Westbury community. A founder of the Historical Society of the Westburys, she served as a trustee of the Westbury Memorial Library, PTA president, and in many capacities for Westbury Meeting. She was preceded by her husband, John M. G. Emory, in 1966, and son, John Emory Jr., in 1997. Esther is survived by a son, David Emory; daughter, Margaret Emory Stackpole; nine grandchildren; ten great-grandchildren; and a great-great-grandson.

Nicholson—S. Francis Nicholson, 104, on January 10, 2005, in Kennett Square, PA. Francis was born on May 29, 1900, in Baltimore, MD, to S. Edgar and Rhoda Elma Parker Nicholson, both from Indiana Quaker families. Subsequently the family lived in Harrisburg, PA, and Washington, D.C., where his father served for several Anti-Saloon League chapters, and then in Richmond, VA, where he was editor of Five Year Meeting's journal, The American Friend. Francis graduated from Westtown School in 1917 and from Earlham College in 1921. In 1919 he spent seven months building temporary houses in war-ravaged French villages with an American Friends Service Committee unit, and in the following summer he was an AFSC delegate to the first worldwide Conference of Friends in London. After earning an MBA with distinction from Harvard Business School in 1923, he was hired in Philadelphia by the Quaker managers of the Provident Trust Company where he remained for 42 years until he retired as a vice president in charge of its Investment Department.

Initially he undertook assignments in the company's various departments, thus acquiring a perspective on the whole of its business. Later, in an age of increasing specialization, he arranged for those hired to have the same broadening experience to the benefit of both the individuals and the company. Upon settling into the Investment Department, he was instrumental in creating a diverse common trust fund to minimize financial risk for individual trusts, a new concept at the time. With experience he came to believe that stocks carrying a low ratio of price to earnings offered the most promising long-term investment value. With the aid of a slide rule, Francis confirmed this theory in a pioneering study of the history of the price-earnings ratios of 100 leading companies. His findings were published in 1960 in the Financial Analyst Journal. Francis believed that this “Value Approach” to investment was further validated by a much larger study utilizing computers. He was an active member of the Financial Analysts of Philadelphia, taking his turn as its president for a term. In 1988 he was the recipient of its first annual Philadelphia Investment Achievement Award. Soon after arriving in the Philadelphia area, he met Evelyn Haworth on an impromptu date. They were married in Lansdowne Meeting in 1925, and in the following years lived in Rose Valley, Westtown, and Wallingford before moving to Kendal in 1977. Francis' avocation as a piano accompanist, having begun with the reed organ in West Richmond Friends Church and the Earlham Glee Club, continued after Evelyn introduced him to the Rose Valley Chorus. For 33 years he accompanied almost every Gilbert and Sullivan production and Christmas concert of that group. Francis and Evelyn belonged to Meda (PA) Meeting, in which they raised their three children. Francis

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April 2005 FRIENDS JOURNAL
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served in financial capacities and as an overseer, and also accompanied hymn singing before Firstday school and meeting each week. During World War II, he and Evelyn took in several children in need of a temporary home. Following the war they opened their home to a Ukrainian refugee family for two years. His value approach to investment provided significant benefit for not only Media Meeting, but Westtown School, the American Friends Service Committee, Philadelphia Yearly Meeting, and the Friends Fiduciary Corporation, the last of which he served for six decades. The work now done for these institutions by professional money managers was contributed without compensation. Other than music, his major hobby was gardening, which he began as a young boy. While a teenager, he grew more than enough vegetables to sell or simply give to many neighbors.

Until his 100th year, he was known at Kendal for sharing his prodigious output, especially tomatoes. Producing useful goods and services was a lifelong mission in gardening as well as in business. Francis spoke little of his religious convictions except as they pertained to carrying out Friends' principles of simplicity, integrity, peace, and equality, which was his lifelong endeavor. A self-professed "contrarian," he often questioned conventional wisdom and promoted "common sense." Long before it became popular, he thought carefully about socially responsible investing. Thus, during the prolonged debate on divestment of South African investments, his strong conviction that coercion in all forms is wrong led him to different conclusions than that of many Friends. His views on Friends' use of resources are explained in his Pendle Hill pamphlet (#290) "Quaker Money." Francis was predeceased by his wife, Evelyn; granddaughter, Carolyn M. Beer; brother, Vincent D. Nicholson; and sister, Caroline N. Jacob. He is survived by his children, James V. (Tim) Nicholson, Frances N. Beer, and Joan H. Nicholson; seven grandchildren; and nine great-grandchildren.

Trezevant—Katherine Gervais Trezevant, 68, on December 24, 2004, in Melrose Park, Ill., from a heart attack. Born on August 3, 1936, in Oak Park, Ill., Katherine was the eldest child of Paul Trapier Gervais and Helena Saxby Gervais. She graduated from Bye School, Oak Park, and River Forest High School, and with Honors in Greek Classics from Swarthmore College. After earning her master's degree in Classical Languages and Literature, completing her secondary education teaching certification at University of Chicago, and teaching Classics at both Rockford College and Beloit College, she received a Danforth Foundation Teaching Grant to complete the residency for a PhD at University of Wisconsin. In 1966 she married Robert Trezevant, taught at the Baldwin School in Bryn Mawr, Pa., then parented at home for eight years. During this time she joined the Religious Society of Friends at Radnor Meeting, where she was a founding member of Women Among Friends, served on the Philadelphia Yearly Meeting's Women's Committee, and was active in the annual Friends Conference on Religion and Psychology. She and her husband attended several Friends General Conference Gatherings, where she always participated in the women's center. In 1977 Katherine and her family returned to live in the family home in Oak Park, where for the next 20
years she taught at the Elgin Academy. In 1992 she was recognized by Illinois Teacher of the Year Program with a “The Who Excel” award for her creative curriculum development and excellent teaching of middle- and upper-school students. During her professional career she was active in the Chicago Classical Club, the Illinois Classical Conference, the American Philological Association, and the American Classical League. She continued to explore classical culture by studying modern Greek and visiting Greece each year with her husband. Katherine was a member of Oak Park (Ill.) Meeting. She served as clerk and recording clerk, taught religious education for the children, and led adult study groups. She was active in the Women’s Group of Illinois Yearly Meeting, delivering the annual Plummer Lecture there in July 2000 and helping to lead the Youth Oversight Committee, which provides religious training for Quaker youth from Illinois and parts of adjoining states. She became active in Limina, an education group founded in Oak Park in 1984 to explore and validate the lives of women. She was recently co-chair of its executive council and facilitated their 20th anniversary celebration in October 2004. She and her husband were members of the Lowell literary group in Oak Park, founded by her great-aunt in 1897. Because of its multigenerational involvement in Oak Park, her family is being profiled in a current ethnographic study of the village being done by Dr. Jay Ruby of Temple University. Katherine is survived by her 95-year-old mother, Helen Gervais McCullough; and husband of 38 years, Bob Trezevant; her son and daughter-in-law, Warren and Harriet Trezevant, and granddaughter, Tallulah Jane Trezevant; daughter, Sue Trezevant; brothers, Paul and John Gervais; many nieces, nephews, and cousins; and the kind family of Hiram McCullough.

White—Orville “Joe” White, 82, on August 27, 2004, in Bloomington, Minn. Joe was born on May 10, 1922, in Fesper, Iowa. He attended what became William Penn College in Oskaloosa from 1940 to 1943, when he joined the Civilian Public Service (CPS) program as an alternative to military service. As a conscientious objector, Joe had three CPS posts: digging irrigation ditches in Trenton, N.D., as part of a land reclamation project to render river land suitable for farming; and as part of an in-service group at Cherokee State Hospital that removed straightjackets from patients on the violent ward, beginning a process that was instrumental in bringing about more humane treatment of mental patients; and as part of the Heifer Project, serving on a “cattle boat” taking horses to Poland after the war. Joe returned to William Penn College, married his sweetheart, Louise O’Neal, in November 1946, and graduated in 1947. He taught and coached in the Bloomington Public Schools for 34 years and volunteered with many environmental organizations. Joe was a steadfast member of Minneapolis Meeting from 1951 until his death. He served on the regional (Des Moines) and national boards of American Friends Service Committee and promoted AFSC and FCNL among Friends wherever he went. For three summers during his retirement he worked as a volunteer lighthouse keeper in the Apostle Islands of Lake Superior. Joe is survived by his wife, Louise; their children, Betsy Souther, Patti Poladian, Brian White, and Alan White; and six grandchildren.
concept of equality shared among Quakers; even more so, to see oneself as a part of that equality. We are constantly forced to see ourselves as the lowest of the low, and at the same time, taught to expect nothing more than the bare minimum out of life and the people we deal with. While we willingly accept our new lot in life, a lot of us begin to emulate the savage demeanors painted within the minds of society.

Now, try to imagine taking a group of people with this mindset and telling them, the only difference between yourselves and us is the side of the wall we sleep on. This is the sort of pride, uplifting, and security being a Quaker has brought to me. I no longer feel less than human or hopeless. Once a week we are able to leave prison for a few hours and worship in total peace, with no color, age, status, or sex barriers to hamper us in any way.

Brian Folks
Moravia, N.Y.

Hybrids are spreading

Lester Brown’s stirring call (“Plan B: The Rescue of a Planet and a Civilization,” FJ Oct. 2004) got results. I immediately ordered a Toyota Prius, the most fuel-thrifty auto on the market, and talked it up in meeting. As of now our clerk, one elder, and two others of us are driving hybrids. It is one practical way for individuals to help relieve America’s deplorable dependence on foreign oil. The hybrid, I found, is very Quakerly: quiet, unostentatious, undemanding yet determined, seeking inner power to fulfill its purpose of service.

Bob Smith
Virginia Beach, Va.

Satisfaction and suffering

Recent articles in this Journal (see special issue, “Friends and the Environment,” FJ Oct. 2004—eds.) have stimulated thought that may help us better use our energy, and the resources available for satisfying our needs and wants. It is easy for us to blame large, multinational firms as the root causes of hurt, misery, and wrong. As Lee Thomas (“Global Partnerships: Opening the Way toward Economic Justice and World Peace,” FJ Nov. 2004) demonstrates, not all multinational firms are destructive to human well-being. Neither are all small firms good and beneficial.

Our economic system functions interactively with many of our other decision-controlling systems: political, social, religious, judicial. Most of our decision outcomes are the result of a weighted
composite of the forces we understand to impact us. It is useful to query how the results of our decisions will impact the well-being of others involved. Each of us is only one person, but as such we have some influence. When we choose to buy or not buy some item or service, does this act benefit or does it hurt another human person? John Woolman’s refusal to wear dyed clothing because true dyes were produced by slave labor demonstrated such commitment. Are we willing to personally demonstrate in like manner if our benefit is at the suffering of some other person? Ultimately, how we choose to seek our satisfaction does economically benefit or hurt others.

E.T. Shaudys
Columbus, Ohio

More on theologizing

In the table of contents for the January issue, you say that Henry Cadbury "warns against too little—and too much—theologizing” in his reprinted article from your first issue ("Our Theological Illiteracy"). He also wrote in The Call to Theologize: "I would not claim for the experience which we today most truly have that it is or ought to be that of early Friends in its emphasis. The things of the spirit now most real for us may be in other areas—meditation, work, service for others, sense of community, moral conviction, and the like. Undoubtedly between these experiences and traditional dogmas, Christian or Quaker, partial or farfetched parallels may be found. But loyalty to method rather than to results calls us to fresh formulation in appropriate terms, including psychological, sociological, and scientific terms perhaps more than theological ones. Theology is by no means the only possible or useful frame of reference." Henry Cadbury clearly calls us to embrace Quaker method; the theological results will inevitably vary with our circumstances.

David Rush
Cambridge, Mass.

Be careful

The article, "A Response to a Mugging" by Sharon A. Buttry (FJ Jan.) was touching and inspiring. I read it twice to really learn that getting the criminal to engage in a common task, to distract and create a connection, might diffuse the situation. That information is priceless. However, as a psychologist I would like to stress that in any situation you need to use "the still, small
Did George Fox really say that?

I would imagine that some other readers were as surprised as I was by the Viewpoint in the January issue by John Spears entitled “How would George Fox respond to terrorism?”

I have no doubt that what he writes is the truth even though not very flattering. It seems that George Fox “urged the English armies to subdue not only Spain and the Papacy, but France and Germany and the Turks. In a pamphlet he addressed in 1659 . . . 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. . . .”

In the same article he has quoted one historian as saying about Fox, “While he was personally opposed to participation in war, he recognized and accepted the authority of the state to use the sword.” Well that’s okay; we support law enforcement—but what has that got to do with the killing of 100,000 mostly innocent people? I will let those of you who are more knowledgeable about Quakerism comment on that.

For someone who has struggled to accept the Christian concept of turning the other cheek, this Viewpoint was most disturbing. It reminded me of a half-joke of mine that if I had to kill my own food I would be a vegetarian. Because I am a meat lover I am grateful there are other people who will do the killing for me. Does that make me a hypocrite? You betcha it does. I shop for my meat in Whole Foods, a grocery store that claims its animals are raised in the best possible way and slaughtered humanely. My grandson would go shopping with me and say as we entered the store, “Do you want some chicken that was happy before?” and then he would draw his finger across his throat and laugh. I will say in George Fox’s defense that he probably was not able to take Logic 101 and was influenced by the excitement of the English Revolution and excesses of Oliver Cromwell’s troops.

I wonder what John Spear’s motive was? If it was to justify our excesses I think he failed, at least with me. What say you?

Madeline Littman
Cambridge, Mass.

Did George Fox really say that?
Religious writings
I have been pleased to see the article in the January issue by James Mulholland (“The Gift of Thinking Differently”) and in the February issue by Paul Buckley (“Owning the Lord’s Prayer”) as well as book reviews on biblical themes by Susan Jeffers, Ann Carter, and Tony Prete. These articles help to remind us that we are called the Religious Society of Friends.

Marie F. Cotton
Sidney, Ohio

Not just for groups
I am appreciative of the spiritual support I have received from the article, “Owning the Lord’s Prayer” by Paul Buckley (FJ Feb.). The use of this prayer as a personal approach to God, repeating the petitions as my own and dwelling on their meaning to me in my daily life, has become a very helpful way of feeling held in the Light.

As lives presents challenges, which may make holding faith difficult, I find this resort to a sense of direct communication with a greater power sustaining.

I agree that this could be a valuable foundation for group discussion, but lacking that, it has been very helpful as a source for individual worship.

Geraldine Gourley
Chapel Hill, N.C.

Another version
In the spirit of Paul Buckley’s “Owning the Lord’s Prayer” (FJ Feb.), readers may savour a version by the late Albert Clymer, long a cherished member of Morningside (N.Y.) Meeting who died in 1992:

Our Mother
Who are in all, How wondrous is thy spirit, Thy harmony unfurls, In our lives As it is in nature. Give us this day Our daily bread And forgive us our doubts, As we forgive our wrongs. And lead us into thy love, And deliver us from fear, For shine with the love, And the pow’r, and the glory, Forever.

Amen
Robert Leaze
New York, N.Y.
Concerned Singles

To consider mountain retirement property, near a Friends center, visit <a>christiansend.com</a> or write Roy Joe and Ruth Stuckey, 1182 Horsemound Road, Sabina, OH 45159.

Concerned Singles

Individual

Concerned Singles links socially conscious singles with Friends or individuals who wish to live in simple community. For further information written correspondence.

BUSINESS MANAGER

Onfrey Friends School, Barnesville, Ohio, is seeking a person with accounting, payroll, and supervisory experience to join administrative team in a Quaker rural secondary school setting. Moderate housing, and good benefits. Position available July 1, 2005. Send resume and letter of interest to: Rev. Robert Ivins, 600 Main Street, Barnesville, OH 43713. E-mail: <crstudy@racsa.co.cr>.

EXECUTIVE DIRECTOR

Friends Services for the Aging is seeking an Executive Director to begin in early 2006. FSA is a national association of Quaker organizations providing long-term care and other services to older adults. FSA Mission: To bring together Quaker senior service providers to enhance their services and organizations through collaboration to achieve mutual learning, greater effectiveness, and economies of scale. To nurture the shared Quaker values of Community and their commitment to action that flows from Quaker values.

Candidates need to demonstrate support for the Religious Society of Friends. Experience and supervisory responsibilities in the fields of老care and community organization is required. A strong personal understanding of and commitment to Quaker values is essential to the role.

The FSA website is <www.fsainfo.org>. 

Pendle Hill

Pendle Hill High School Youth Camp Leaders (3): Facilitate and help plan weeklong Pendle Hill high school program. Service projects, field trips, discussions, games, Quaker values and history. July 10–17, 2005, plus planning day in May.

Summer Youth Programs Co-Coordinator: Plan and co-lead 7-week young adult service and spiritual enrichment program, weeklong high school program. April-August (negotiable). Room, board, and salary provided.

Contact: Elizabeth Ellis, (610) 563-4507/8800 742-3150, ext. 120; <elizabeth@pendlehill.org>.

Interns:

Interns: 9–12 month commitment. Assist with hospitality and some 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, Pennsylvania Avenue, and U Street. Visit <http://www.aphouse.org>.

Real Estate

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Rental

For a real estate project in Trabuco Hills, CA, contact Bette Johnson, 18581 El Camino, Laguna Hills, CA 92653. Phone: (714) 963-3526. E-mail: <bcjohnson@cox.net>.


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Ketubahs. Celebrations of commitment and non-Quaker examples. Ideas, and easy online form for fast estimates. Email Jennifer Snow Wolff, a birthright Friend, for sample vows. snowollf@att.net. We don’t spam. All one month for wished artifacts.

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MEETINGS

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

AUSTRALIA

All Australian meetings for worship are listed on the Australian Quaker Home Page (www.quakers.org.au), Meeting houses in Brisbane, Sydney, Melbourne, and Perth. Further information is available. Further details from Yearely Meeting Secretary (yearely@quincreet.net.au), or phone +61 (07) 3074-0384.

BOSWANA

Gaborone: phone/fax (267) 394-7147, <gudrun@info.bw>

CANADA

OTTAWA-Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-0292.
TORONTO, ONTARIO-Worship and First-day school 11 a.m. 80 Lowther Ave. (north cor. Bloor and Bedford).

COSTA RICA

PUNTARENAS-Meeting 8:45 a.m., telephone (506) 233-6168. <www.amigosparalapaz.org>.

GHANA


MEXICO

NAUCALPAN-Unprogrammed worship, Sundays. Managua, Nicaragua. (237) 294-0248 or (011) 553-269-0848.

PALESTINE/ISRAEL

RAMALLAH-Unprogrammed worship, Sunday at 10:30 a.m. Meetinghouse on main street in Ramallah. Contact: Jean Zun, phone (02) 578-2747.

UNITED STATES

Alabama

Auburn-Unprogrammed meeting, Sundays 9 a.m. Room 202, 132 N. Gay St. Phone: (334) 879-9876 or 928-6045.
BIRMINGHAM-Unprogrammed meeting, 10 a.m. 4413 5th Ave. S., Birmingham, AL 35223. (205) 592-0570.
FARHPOL-Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9355 Farhope Ave. Write: P.O. Box 319, Farhope Ave, AL 36353. (251) 928-0982.
HUNTSVILLE-Unprogrammed meeting 10 a.m. Sundays in various homes. Call (205) 837-8327 or write P.O. Box 3530, Huntsville, AL 35810.

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

ARKANSAS

CADDIO (Ark., La., Okla., Tex.). Unprogrammed. Call (Hope, Ark.) (870) 777-1809. (Men, Ark.) (479) 615-2215.

AS A R T S

Tuscon-Pima Friends Meeting (unprogrammed), First-day school worship 8:15 am and Wednesday at 11 am. 951 N. 5th Ave., Tucson 732-7723. Information: (520) 632-2006.

BOLIVIA

BOULDER-Meeting for worship 8:30 a.m. and 10 a.m. Call: (303) 445-1058.

Boise, Idaho
FRIENDS JOURNAL April 2005

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New Jersey

TUCKERTON - Ulltie (July ,)
SUMMIT - Meeting 10:30 a.m.
PRINCETON - Worship a.m.
NEW MOUNT Meeting 10:30 a.m.
MARLTON - See
GREENWICH - First-day school 10:30 a.m. Welcome.
HADDONFIELD - Worship 10:30 a.m.
DOVER - Randolph - Worship First-day school 10:30 a.m.
MONTCLAIR - Meeting 10:30 a.m.
HADDON - Meeting 10:00 a.m.
HADDON - Worship 10:30 a.m.
LOVELL - Meeting First-day school 10:30 a.m.
NEWARK - Meeting 10:30 a.m.
WEARE - 10:30 a.m.

New Mexico
ALBUQUERQUE - Meeting and First-day school 10:30 a.m.
LAS CRUCES - Meeting for unprogrammed worship 10:00 a.m.
SANTA FE - Meeting for worship, Sundays 9:30 and 11 a.m.
Silver City Area - Friends Meeting, 10:00 a.m.
Socorro - Meeting 10:00 a.m.
Taos - Clearview Worship Group, Sundays 10:30 a.m. at Country Day School.

New York
ALBANY - Worship and First-school 10:30 a.m.
BUFFALO - First-day school 10:30 a.m.
Catskill - 10:00 a.m., worship 10:30 a.m.
BROOKLYN - First-school 11:00 a.m.
CORTLAND - Meeting 10:30 a.m.
MARLTON - Meeting 10:30 a.m.
PARK - Worship First-day school 10:30 a.m.
ROCKLAND - Meeting and First-day school 10:30 a.m.
Poughkeepsie - Meeting for worship and Sunday school 10:30 a.m.
PURCHASE - Meeting for worship and First-day school 10:30 a.m.
POPLAR RIDGE - Worship 10:00 a.m.
POUGHKEEPSIE - Meeting for worship and Sunday school 10:30 a.m.
PARK-First-day school 10:30 a.m.
"POUGHKEEPSIE - Meeting for worship and Sunday school 10:30 a.m.
SAUGUS - Meeting 10:30 a.m.
"ROCHESTER - Meeting for worship and Sunday school 10:30 a.m.
WILMINGTON - Unprogrammed worship 10:30 a.m.

Friends Journal April 2005
FLORENCE - Unprogrammed worship (541) 997-4237.
PORTLAND - Multnomah program and silent meeting for worship 11 a.m. (918) 670-0053.
COLUMBUS - Unprogrammed meeting 10:30 a.m. at 1905 Magnolia Dr. (614) 291-2531.
DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. at 1516 Salem Ave., Rm. 130. Phone: (937) 847-0893.
DELWARE - Unprogrammed meeting and First-day school 10 a.m., the music room in Andrews House at 394-45th Sts., 3rd Floor. Phone: (740) 302-6921.
GRANVILLE - Unprogrammed meeting at 10 a.m. For information call (614) 338-5707.
KENT - Meeting for worship and First-day worship 11:30 a.m., Kendal at Lewis Environmental Center, 9:30 a.m., Business meeting 3rd First Day of School. Phone: (216) 951-2235.
LIVERPOOL - Unprogrammed worship 7 p.m. in the music room in Andrews House at 394-45th Sts., 3rd Floor. Phone: (740) 302-6921.

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Why is planned giving important to FGC and the future of Quakerism?
Friends General Conference is working to nurture a vibrant future for Quakerism. FGC nurtures individuals, meetings, and the Religious Society of Friends as a whole by providing a wide range of practical and spiritual resources that help to make the presence of God real to seekers and Friends. By remembering FGC in your estate plan, you will help to nurture Quakerism beyond your own lifetime.

How can I include FGC in my estate plan?
- Include FGC as a beneficiary in your will.
- Make one bequest that supports both FGC and your monthly, quarterly, or yearly meeting.
- Name FGC as a beneficiary of your IRA, retirement plan, or life insurance policy.
- Establish an FGC charitable gift annuity that offers you both income for life and generous tax benefits.
- Include FGC in your charitable trust.

How can I find out more?
Please contact Michael Wajda in the FGC Development Office at 215-561-1700 or michaelw@fgcquaker.org.

"Friends General Conference fulfills my need for diversity of spiritual enrichment. I want to insure that the work and outreach of Friends General Conference goes on into the future, so I have included FGC in my will."
— Louise E. Harris, Friendship Friends Meeting, Winston-Salem Worship Group, North Carolina