

September 2006 \$5

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

**Green  
Pilgrimage**

**Is  
Saving Seed  
a Human  
Right?**

**Threshold Theology:  
An Opportunity  
to Redefine Progress  
and the Good Life**

An  
independent  
magazine  
serving the  
Religious Society  
of Friends



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## AMONG FRIENDS

# Choosing Differently

W<sup>e</sup>re nearing the end of a blistering summer that has witnessed many days where the temperature has been over 100 degrees, even in climates that seldom see such heat. Global warming is rapidly ceasing to be a casual topic or an argument pro or con regarding whether it really exists. It's 29 years since I first edited FRIENDS JOURNAL, yet I clearly remember that environmental issues were a strong concern for Friends in the 70s. More recently, in 2004, we published Lester Brown's plenary address ("Plan B: The Rescue of a Planet and a Civilization," *FJ* Oct. 2004) at the Friends General Conference Gathering in Amherst, Mass. This extraordinary speech (on our website at <http://www.friendsjournal.org/contents/2004/1004/feature.html>) predicted that within a few years, rising temperatures and falling water tables would cause precipitous increases in food prices and provide the impetus—consumer demand—to finally address the grave consequences of our mechanized, fossil-fuel-driven lifestyle. The primary onus for the problems looming large before the whole planet lands squarely on us who live in North America.

In this issue, in "Threshold Theology: An Opportunity to Redefine Progress and the Good Life" (p. 6), Chuck Hosking delineates the difference in mindset between those citizens of the planet who are not contributing significantly to the environmental crisis we are living into and those—like most who will read these words—who are. "In overdeveloped countries," he says, "many of us like to be in control, and we spend the bulk of our time mastering our immediate environment by remaining indoors, sheltered from the elements, often tuned in to some machine that simulates reality in an antiseptic package." For those of us who have eschewed television, perhaps we can substitute computers, cell phones, or iPods for those reality-simulating machines. Chuck Hosking suggests that "as we discover the drawbacks of our dead-end version of progress, we consider the wisdom of an about-face." His suggestions are radical, timely, and well worth reading.

Two other features in this issue deserve special mention. In "Green Pilgrimage" (p. 12), Fran Palmeri traces her conversion from an ordinary gardener, choosing plants for "shape, color, and variety," to a better-informed and newly awakened environmentalist, gardening to preserve native species and eliminate invasive ones while also increasing wildlife habitat. She includes helpful suggestions and resources for those who wish to learn more themselves. In "Is Saving Seed a Human Right?" (p. 8), Keith Helmuth addresses the very fundamental issue of whether the right to propagate crops from the seeds yielded each year (as humans have done throughout the history of agriculture) can be privatized, forcing farmers to pay multinational corporations for the right to use the seed they've grown and collected themselves. Keith Helmuth identifies this issue as a "war against subsistence"—a war that "opposes all arrangements of culture and economic life that enable communities and regions to create and sustain themselves without contributing to the wealth accumulation of transnational corporations."

These issues are huge, nearly overwhelmingly so. Yet it is time to make choices and to take action. Personal decisions about lifestyle—looking at our ecological footprint in every respect—will seem small, but collectively will matter. We need to be the change we hope to see. Beyond that, it is time to demand vision and courage from our political leaders at every level of government to tackle these stewardship and environmental issues. The fate of our planet and its many inhabitants will increasingly depend upon their decisions—and our ability to persuade them to choose wisely.

*Susan Corson-Finnerty*

# FRIENDS JOURNAL

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## Concerns about sweat lodge coverage

I was disturbed by a couple of things about the Philadelphia Yearly Meeting Indian Committee letter (Forum, *FJ* June). I am a member of PYM and no one from the committee contacted me about the letter, which is essentially about my spiritual leading. The other is that no one claimed authorship of the letter, other than it came from the committee. Isn't it usual that if a letter comes from a committee, that at least the clerk of that committee put his/her name on it?

I'm also concerned about your "fact-checking" on the letters from young Friends in a previous issue. Your fact-checking seemed to consist of asking Bruce Birchard, general secretary of Friends General Conference, for his input. If you had checked a little further—like checking the Mashpee Wampanoag website, <mashpeewampanoagtribe.com>, you would have found that Alice Lopez, whom Bruce asserts represents the tribe, is not listed on the tribal council and that their website has the following included in their history, which seems to contradict Alice Lopez's hard-line attitude: "In later years the Tribe came to accept Christianity as a new form of spirituality. While this was just one example of their willingness to cultivate a partnership with new members of the community, in no way did it diminish their devotion to traditional Indian spiritual practices. It is this harmonious melding of cultures and traditions that exemplifies the Mashpee Wampanoag spirit. In fact, because of their devotion to religious tolerance the Tribe is still known locally as the 'Praying Indians.'"

As you may imagine this whole issue has been very difficult for me. The sweat lodge is healthy and I have the full support of my meeting and others in continuing. If at any time I thought what I was doing was disrespectful or hurtful I would stop it. What I have asked FGC for, for several years now, is mediation. Every Native American teacher who has talked with me about what we are doing is very supportive.

The sweat is the most important thing I do in life—it is leading me. I am grateful for all that it has given me and others. I am also very grateful for FRIENDS JOURNAL's coverage of the controversy.

George Price  
Morrisville, Pa.

## Community service at Friends House

There are several points I'd like to make regarding Marian Rhys' letter (*FJ* June, Forum)

on sacrifices that was critical of the March FRIENDS JOURNAL Witness column, "Friends of the Homeless" (p. 27) on Ann Scott's well-stated concern for the homeless in Sonoma County, California. A serious inaccuracy in the letter was Marian Rhys' statement that the payment to move into Friends House is nonrefundable. In fact, the initial payment by a person (or couple) moving into Friends House is refundable—in decreasing amounts over six years of occupancy. It's true that it would be lovely to provide places for all interested Quaker seniors (all seniors, in fact!) regardless of cost. The world isn't like that—yet. The price of houses isn't up to us.

Over the 22 years of its existence, the residents in this small facility have been actively engaged in doing a bit of good work in the community, in addition to the concern for homelessness. We are fewer than 100 residents, yet have been vigilant with regard to environmental issues. There are residents who are active in regard to energy and transportation issues, not just for our community, but for broader society as well. Need I add many have been active in peace issues? About 15 people have been giving significant help to the nearby elementary school, assisting teachers and students in the classroom and in other ways weekly in all grades from kindergarten through 6th grade. Last year, when the multipurpose room at the school was unavailable, the 6th graders had their graduation ceremonies on the green in the center of our facility.

And there is more. Maybe I should write a companion article about some of those other activities?

Marie Schutz  
Santa Rosa, Calif.

## Minute on war in Iraq

*We are writing to tell Friends of our meeting's public position on the war in Iraq and to urge others to help move this position forward. At our meeting for business on June 11, 2006, our meeting adopted the following minute:*

Lancaster Monthly Meeting of the Religious Society of Friends (Quakers) urgently requests the United States to withdraw all U.S. military troops and bases from Iraq. All offensive U.S. military action should cease immediately. All U.S. military personnel should be withdrawn from Iraq and all military bases in Iraq should be turned over to the government of Iraq by December 31, 2006. No U.S. funds shall be used to fund private security forces in Iraq except for U.S. government personnel and facilities. Any additional funding for the Iraq war in 2006 must be for the sole purpose of withdrawing troops. Additionally, we ask that Congress

direct that all funds previously authorized for the war, but unspent, be sent through multilateral and Iraqi agencies for reconstruction, relief of human suffering, and stabilization of that country.

Quakers have held a testimony against the outward use of force for over 300 years, knowing that the taking of human life is contrary to the teaching of Christ. Friends in Lancaster feel that the time has come for the United States to end its involvement in Iraq.

Robert Neuhauser and Robert Lowing  
Peace and Social Concerns Committee  
Lancaster (Pa.) Meeting

## Right Sharing works with Rwandan Friends

After reading "The Heart of My Enemy: Rwandan Friends Rebuilding after Genocide" by Laura Shipler Chico and "Speaking across the Divide: Cecile Nyiramana at St. Louis Meeting, June 29, 2005" by Thomas Paxson (*FJ* June), Friends may be interested to learn that Right Sharing of World Resources has recently approved a multi-year grant to Friends Peace House (Rwanda Yearly Meeting).

The grant summary, "Empowering 'Women in Dialogue' via Income Generation," reveals another facet of the lives of those courageous widows and prisoners' wives, project director Cecile Nyiramana says: "'Women in Dialogue' is a group composed of women whose husbands are suspects in the 1994 genocide and women who are widows as a result of the genocide. Each of the four groups has 30 members. . . . Two representative activities are sales of charcoal or beans. With an initial loan of \$105, it is estimated that a woman's income in the first year will cover expenses, repayment of the loan, and give her a net income of \$435. . . . The project will start with the Kigali group, move to Byumba in 2007, Rnhengeri in 2008, and Bugesera in 2009."

From Laura Shipler Chico's report: "Cecile brings to this project her experience of working with the RSWR 2002–2004 project. The 'Women in Dialogue' group is very cohesive with a strong sense of responsibility and affiliation to one another. They have been collecting small sums of money from all the members and used this money to give members small loans. Thus, the group is already familiar with the idea of getting a loan, paying it back, and working toward developing group capital."

For more information, readers are invited to visit the Right Sharing website, <www.rswr.org>, and to click on the "projects" button.

Mary Eagleson  
White Plains, N.Y.



# North Carolina Friends grapple with integrity regarding sexuality

**W**e would like to inform the wider Quaker community of some difficult issues that Friends in North Carolina have been concerned with at present. Recently, the Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns (FLGBTQC) requested the use of the Quaker Lake facility of North Carolina Yearly Friends United Meeting (NCYM) for a retreat. The request was denied, and FLGBTQC was told that "this was not an appropriate use of the facilities." The primary reason for denial is a "1990 Minute" that reads in part as follows: "We reaffirm Friends' historic testimony for integrity . . . in morality and the Christian Family: Complete abstinence before marriage, complete fidelity in marriage, one man and one woman for life."

Charlotte (N.C.) Friends Meeting approved and sent this minute to express its concern:

*As concerned members of North Carolina Yearly Meeting (FUM), Charlotte Friends Meeting (CFM) requests that the NCYM Executive Committee reexamine its decision to deny the use of Quaker Lake to the Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns. The bases for our position are as follows: We take it to be a central conviction of Friends that there is that of God in everyone, and we take this statement inclusively, embracing differences in racial and ethnic background, religious conviction, gender, and sexual orientation. We also believe in the teaching of continuing revelation, that God has spoken not just in the days of Jesus and George Fox, but continues to speak in our own day to Friends gathered in worship. And finally we believe that Friends are best understood as a family, and all should be treated on that basis. We are therefore led to oppose the above-mentioned decision by the superintendent and Executive Committee of NCYM (FUM) as contrary to these beliefs and to the Quaker*

*testimonies as we understand them.*

*Our understanding of the Quaker community implies a concern for all members of the group as part of a family, and requires that we make reasonable attempts to resolve differences in a loving way. One of the options that could be pursued in responding to this request would be to enter into a process of discernment and dialogue to explore a mutually satisfactory resolution, especially since FLGBTQC is a Friends group.*

*Charlotte Friends Meeting respects both the right and the responsibility of NCYM to administer Quaker Lake in a way that is consistent with its understanding of Quaker principles and testimonies. Unfortunately, in this instance we can see no attempt to base the decision-making process on such principles and testimonies. We can understand the rejection of the request based on reserving the camp only one year in advance, but cannot agree with the statement, as given in the minutes of the Executive Committee, that "this was not an appropriate use of the facilities for the Yearly Meeting." We request that NCYM Executive Committee reexamine its position as it seeks to "establish a policy to deal with these issues."*

The response from NCYM was a restatement of the minute quoted previously and reaffirmation of the decision made to deny the use of Quaker Lake to FLGBTQC.

Now a further decision needed to be made: Piedmont Friends Fellowship (FGC) had reserved Quaker Lake for its retreat in May. They were asked to reconsider the use of Quaker Lake, considering that FLGBTQC had been denied its use. Following a meeting to discuss this, this statement was issued:

*In light of the decision of NCYM to deny FLGBTQC the use of Quaker Lake for their 2007 mid-year gathering the PFF representative body felt led to reconsider holding its annual retreat at Quaker Lake—the site of PFF's annual gathering since its founding over 30 years ago. During a time of deep worship and sharing, the representative body came to unity on holding the spring 2006 annual retreat at Quaker Lake on the theme "Facing Discrimination: Living Our*

*Lives with Integrity." This unity was the result of careful and loving consideration of the issues involving our local meetings' relationships with the wider body of the Religious Society of Friends, with Quaker Lake, and with our own meetings' members and attendees, some of whom are gay, lesbian, bisexual, and transgender Friends. Relationships are especially complex and deeply felt for those dually affiliated with North Carolina Yearly Meeting and Piedmont Friends Fellowship.*

A message from a PFF representative body around this decision was shared with meetings in PFF and with North Carolina Yearly Meeting (FUM) and all Friends were invited to participate in the retreat.

The complete minutes for the retreat will be reported to Friends publications. The theme of "Facing Discrimination" was evident in all the weekend activities. Cheryl Bridges, recording clerk of the FLGBTQC Midwinter 2007 Planning Committee, led a discussion on the Quaker Testimony of Integrity and what it means to Friends and specifically how it relates to issues affecting gays and lesbians. A panel of three gay and lesbian Friends, affiliated with FGC, FUM, and NCYM Conservative, spoke honestly and deeply about the journey of their lives and their struggle to be whole in a world that denies their human condition. Bible study was an important part of the weekend. Gary Briggs represented FLGBTQC at the First-day meeting for business. He reported on FLGBTQC's history and discussed the midyear gathering next February. The weekend was spirit-filled and full of love. Please hold us all in the Light as we continue to work together to create a world with equity, love, and justice for all.

Lynn Newsom and Shelia Bumgarner  
Charlotte, N.C.

## On doing good

In reference to your issue on "Friends and Money" (FJ July): For Friends to do good some Friends must first do well.

Vinton M. Prince Jr.  
Wilmington, Ohio

## More information requested

I was quite pleased with your July 2006 special issue about "Friends and Money," which provided much food for thought.

I do have one question. Author Steven Dale Davison made a number of bold factual assertions in the fifth paragraph of his

fascinating article, "Quakers and Capitalism," concerning British Friends' involvement in the development of capitalism and the industrial age—which apparently the Friends he had in mind

*Continued on page 45*

# Threshold Theology

## *An Opportunity to Redefine Progress and the Good Life*

by Chuck Hosking

**M**y favorite winter hike takes me up a sunny ridge to Juan Tabo Peak in the Sandia Mountains that fringe Albuquerque's northeast heights. I like how I can look west over the Rio Grande valley toward Mt. Taylor, or east toward the massive, snow-covered cliff face of Sandia Peak, which juts out more than two miles above sea level and more than a mile above the neatly gridded city below. The ridge trails along this juncture of mountains and desert are especially exciting because the views are so different from right to left. In fact, the cusp of *anything* is an exciting place to be. Which direction is worth pursuing? The decision is often pregnant with contrasting possibilities and ramifications.

As the 21st century ticks on, I picture our world poised on a threshold that separates two distinct mindsets. Most of the planet's citizenry spend the bulk of their lives outside their dwelling's thresholds, entering only to sleep or escape a storm. In this way they resemble traditional cultures, like those of Native Americans, who lived mostly outdoors in climates harsher than the one I enjoy. Finding themselves vulnerable to the natural forces of God's creation, such folks tend to adopt a rather modest view of their place in the cosmos.

But in overdeveloped countries, many of us like to be in control, and we spend the bulk of our time mastering our immediate environment by remaining indoors, sheltered from the elements, often tuned in to some machine that simulates reality in an antiseptic package. When we do cross our thresholds into God's creation,

we usually buffer ourselves in some way (sunglasses, umbrellas, cellular phones) to minimize the interaction or to distract ourselves from a full encounter with nature. Not only do we rob ourselves of the experience, we tilt the balance in our souls detrimentally. Recreation is meant to recreate, to rejuvenate our souls. When we are in touch with nature, opportunity arises for a serendipitous recharging of our batteries.

Our human world is 85 percent people of color. Since the largest contingent of Quakerism is in Africa, most Friends belong to the global majority, and many are still in touch with the world outside their thresholds. One of the most delightful and uplifting Friends I met during my five years in Africa was a model farmer at Hlekweni Rural Training Centre in Zimbabwe. From the beginning, his calm, genuine, straightforward demeanor put me at ease and left me wondering what secrets shaped his peaceful personality. His whole life revolved around a trust in the goodness of God's creation. Though human forces were conspiring to alter the climate of his vulnerable farming region, he submitted to the cycles of nature and acknowledged that he was not in control. This is a humbling admission; most global elites, myself included, are uncomfortable with such vulnerability, so we retreat back across our threshold into our cocoons where we hold sway. But we pay a price for our control addiction.

Outside the threshold—in the natural world—a harvest mindset rules. Traditional cultures have known for centuries that you *reap* the Earth's abundance, you don't *rape* it. Cultures that spend most of their lives outdoors at the mercy of natural forces are compelled to embrace the wisdom of harvest rules. Such cultures are not innately more sustainable. Rather,

they learn through upbringing and experience to stay within certain limits that benefit the group. These humbled souls look with horror upon what we global elites call progress, and they consider most of what passes for civilization today to be anathema. Yet, as we speak, the steamroller of progress is eradicating these simple people.

Inside the threshold—in the virtual reality of the artificial world—a mining mentality rules. We clever global conquistadors have discovered how to extract resources faster than they're being pro-

*In the virtual reality of the artificial world, a mining mentality rules. We've even fashioned our own golden calf.*

duced. Because we're in control on our side of the threshold, we've created an oil-based plastic simulation of life without the wrinkles and unpredictabilities of nature. We've even fashioned our own golden calf; technology is our new god. Never mind that each new technology exacerbates global wealth disparities, ever more efficiently consumes and pollutes the planet, raises our collective stress level by accelerating the already breathtaking pace of life, denies future generations of both humans and other species the right to a habitable world, further removes us from reality, and falsely convinces us that we can go it alone and have no need for the God of our forebears.

Is there a better way? Although I was dismayed when Cardinal Ratzinger was chosen to be Pope, I was encouraged by the warning in his Christmas 2005 message against making technology our new god. Can the monster be tamed? Can we



Juha Blomberg

*Chuck Hosking lives in Albuquerque, N. Mex. He is a member of Harare (Zimbabwe) Meeting, and he actively promotes Southern Africa Yearly Meeting's Zimbabwe Famine Relief Fund through Schenectady (N.Y.) Meeting.*



truly be called the good life. Let's explore that thought.

Steve Biko, the martyred founder of the Black Consciousness movement in apartheid South Africa, never flaunted his religious tenets, but a quote from him is revealing: "The truth lies in my ability to incorporate my vertical relationship with God into horizontal relationships with my fellow men; in my ability to pursue my ultimate purpose on this Earth, which is to do good." Change "men" to "beings" (to encompass both genders as well as more than just our species) and you've got a pretty good philosophy of life.

To my mind, the pursuit of Biko's goal

about involve revising our collective understanding of progress and success. For me, the threshold represents the cusp between God's untamed creation and human technocontrol. Progress is usually defined as moving from the former to the latter. I suggest that as we discover the drawbacks of our dead-end version of progress, we consider the wisdom of an about-face. What if, instead of hiring the world's best minds to design weapons of mass destruction, we redirected that creative intellect toward devising techniques of mass construction? How about a prize for the engineer who can design the least energy- and resource-demanding dwellings, vehi-

maximizing harvested and minimizing mined materials?

We'll also need a revised notion of "the good life" to replace the mass media's image of success. How about conceptualizing the successful good life as Scott and Helen Nearing did in their seminal book *The Good Life* half a century ago? We could aim for more time with loved ones by setting aside the last hour of each day to share reflections on the day's activity and plan for a better day tomorrow. We could strive for greater solidarity with the world's low-income folks while removing encumbrances to our relationship with God by seizing the opportunity to support Quakerism's very own Right Sharing of World Resources, now located adjacent to Earlham College. We could avoid the schizoid pressures that result from a disconnect between our actions and our professed values by focusing on matching the two more fully and frequently. We could vow to

Michel Meyersbrughen

*I suggest that as we discover the drawbacks of our dead-end version of progress, we consider an about-face.*

spend and invest our time as carefully as we do our money in activities that reflect our best values and aspirations. And we could cross our thresholds to choose truer forms of recreation—a game of catch with a child, a walk in the park with a friend, a day of hiking, or a spate of gardening (one of the few forms of relaxation that actually *pays you* financial rewards)—that really do rejuvenate our souls.

The high-tech behemoth of progress need not flatten us in its tracks. Its power derives from the acquiescence of its victims. If we opt out of the materialist monster and embrace a global-sharing consciousness, we deflate our opponent through nonviolent resistance. As Mohandas Gandhi, the master of nonviolent resistance, exhorted us: "Be the change you want to see in the world." Cross that *kairos* threshold; a world of opportunity awaits you. □





**Q**uaker International Affairs Programme (QIAP) began its work in Ottawa by focusing on intellectual property rights and transnational trade. At first I wondered about this choice. While considering the range of critical issues that Friends testimonies can relevantly address, this seemed less than central. But after examining this choice and following the issues it encompasses, I have reconsidered.

No longer are there any single-focus issues; this is a central fact of our time. Social justice, equitable economics, a durable peace, and the ongoing resilience of Earth's ecosystems form an overarching, multifaceted task that colors the entire horizon of the human species' future. QIAP has decided to focus on the Trade Related Intellectual Property Rights (TRIPS) Agreement, an international treaty administered by the World Trade Organization that sets standards for intellectual property regulation, including the protection of new varieties of plants. This decision of QIAP reflects an astute assessment of the unfolding human development options and shows how Friends testimonies can be brought into effective witness.

The more I come to understand the TRIPS program, the more I recognize its uniquely critical focus—a focus that maps two highly divergent trajectories into the human future. The first trajectory considers access to the means of life as best delivered through an increasingly narrow range of technologies, which are controlled by an elite strata of wealthy and privileged persons. Their primary concern is, understandably, their own wealth accumulation and an ever-tighter organization of economic and social control toward this end. For example, industrial agriculture has brought land ownership; the chemical, seed, and machinery companies; the food processing, transportation,

and marketing systems; and the financial industry into an interlocking package of interest that sees food as a commodity for the accumulation of capital. The result has been the desiccation of rural life in many regions, a shantytown boom in many cities, and industrial food products that betray health and damage Earth.

The alternate trajectory is a diversified pattern of social and economic development administered through cooperative political economies. In the interest of the common good, it aims to embed access to the means of life in the productive resilience of regional and local ecosystems. Again, it is food system design that most clearly illustrates the features of this path: local and regional production for local and regional consumption; small scale, value added, food processing; small scale animal husbandry and comprehensive land stewardship; cooperative marketing. The result of this social and economic settlement pattern is ongoing biotic resilience and increasing ecological intelligence.

Although these descriptions may be oversimplifications, I think they are on target. Given the distance that modernizing societies have traveled along the high-tech, elite-controlled trajectory, many people who consider themselves realistic now say we have no choice; there is no turning back, even if the cooperative, organically based option is a better path for long-term development.

I think this "realism" is wrong in its view of technological momentum and human adaptation. Social and economic collapses have occurred with some regularity throughout the history of unwise human settlement, and there is no reason to think modern arrangements are immune to this possibility. Think of the great American Dust Bowl disaster, or of New Orleans after Hurricane Katrina, or the whole system of dikes on the lower Mississippi that the Army Corps of Engineers readily admits will eventually fail (see *Collapse: Why Societies Fail* by Jared Diamond). We may indeed face a very unpleasant turning back.

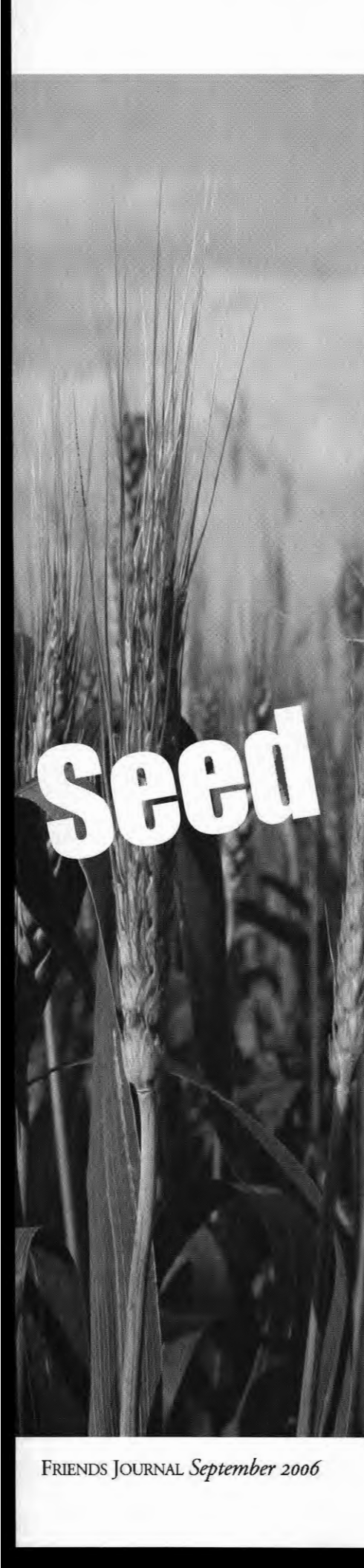
Secondly, the high-tech, centralized trajectory and the organic, diversified trajectory are not hermetically sealed pathways. They are more like bundles of skills, resources, and strategies that bleed back and forth as though they have permeable

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*Keith Helmuth is a member of New Brunswick Monthly Meeting (Canada). He currently lives in Philadelphia, Pa. An earlier version of this article appeared in The Canadian Friend, Sept.-Oct. 2005. Further information on the Quaker International Affairs Programme may be found at <[www.qiap.ca](http://www.qiap.ca)>. For further information on Order 81, enter "Order 81" in Google on the Internet. Also see Intellectual Property, Biodiversity and Sustainable Development: Resolving the Difficult Issues, by Martin Khor, published in 2002.*



Saving Is



Corporate leaders  
who think economic  
activity is meant  
to increase wealth  
have no interest  
in subsistence ways  
of life.

membranes. Organic diversity frequently applies selective high technology to good effect—for example, small-scale food processing equipment and solar electric homesteads. High-tech elite centralization increasingly poaches on the organic—for example, industrial agriculture's recent swing into so-called "organic foods." This blending further defies the stereotypes of "progressive" and "backward" for these two trajectories, and understanding this blending should help us focus on the critical values at stake—common good

versus elite privilege; stewardship versus wealth accumulation; human solidarity versus social triage.

The struggle over TRIPS is about whether the common good (stewardship and human solidarity) or elite privilege (wealth accumulation and social triage) will shape the human future. Quaker International Affairs Programme, working as a project of Canadian Friends Service Committee, has now engaged this struggle on behalf of Canadian Friends and our many supporters.

Order 81, issued by the U.S. Provisional Administration that took over Iraq after the U.S. invasion, prohibits Iraqi farmers from saving seeds. It provides an example of what is at stake. Why—in the middle of insurgencies and the struggle to get electricity, water, waste treatment, medical, educational, food, and oil production systems back in service—would one think to impose such an order on Iraqi farmers? Obviously, the strategists at agri-industries like Archer Daniels Midland, Monsanto, and Cargill thought about this, and their legal teams were effective in translating those thoughts into

this administrative order.

A fuller explanation is that there is more than one type of war going on. Forty years ago, Ivan Illich coined a term for this second variety: "a war against subsistence." This "war" opposes all arrangements of culture and economic life that enable communities and regions to create and sustain themselves without contributing to the wealth accumulation of transnational corporations.

As the invasion of Iraq got underway and the occupation settled in, many folks said, "This is about oil." Others cited security issues and freedom's agenda and said, "It's not about oil." Considering how U.S.-based transnational corporations have placed themselves in Iraq, it seems that the latter statement is partly correct—it's not *just* about oil. There is a much larger agenda at work: an agenda of economic and financial arrangements that generally serve the transnational corporations and all the interests that surround and support them.

Here is the larger picture: cultures, countries, regions, and communities that are not within the orbit of capital-driven economic behavior are seen by transnational corporations and their political allies as resource wells to be mined and marketing opportunities to be penetrated. No corporate leader, financier, economic theoretician, or policy analyst who thinks that the purpose and measure of economic activity is to make money and increase wealth has any interest in the resilience and development of subsistence ways of life. In this worldview, subsistence economies are a problem to be solved, an obstacle to "material and human resource development," and a barrier to market penetration. There is a term for this approach to subsistence economies, coined by the economist Joseph Schumpeter, and it is blunt: "creative destruction." Adherents of this perspective have no interest in resilient, secure, self-provisioning regional and local economies. Such arrangements do not contribute to the program of transnational, corporate wealth accumulation. Hence the war against subsistence.

The work QIAP has begun seems like a way to join with traditional and indigenous peoples in the struggle for justice,

## Seed a Human Right?



peace, and the integrity of Creation. In specific, strategic terms it means supporting the efforts of these peoples and their governments to maintain or rebuild access to their means of life within a context of organic diversity, biotic resilience, and cultural self-management. For example, Canadian Friends Service Committee provided critical funding that helped a traditional medicine project in Thailand become an established and flourishing cooperative business. In taking on this task, QIAP is developing an approach that is uniquely Quaker. It enters this arena not so much as a partisan with a program, but as a facilitator of off-the-record communication between parties negotiating intellectual property rights in trade agreements. In addition, it is creating information and discussion documents that help develop a more rounded perspective on the issues involved. Both activities advance the issues, concerns, and voices of developing countries within the negotiating context.

Many countries with traditional food and health systems, rich biodiversity, and indigenous cultures haven't had the resources to participate effectively in

negotiations on international agreements that directly affect them. The result is that agreements such as TRIPS are shaped mainly by the interest of rich industrial nations and transnational corporations. By facilitating conversation and providing analyses that focus the issues, concerns, and proposals of traditional peoples and developing regions, QIAP

not only helps enhance dialogue, but it helps advance the capacity of these delegations to negotiate on intellectual property rights. This interaction helps level the playing field by enhancing the negotiating capacity of those defending organic diversity, biotic resilience, and cultural self-management.

It is particularly significant for Friends in Canada that QIAP entered this work as a partner of the Quaker United Nations Office in Geneva. Friends in Europe have been working on intellectual property rights for some time. Linking with QIAP

and the Canadian jurisdiction broadens and strengthens the scope of QUNO Geneva's work. In addition, it advances QIAP's entry into the field of intellectual property rights.

QIAP is also positioned as a project of Canadian Friends Service Committee, which further enhances the network available and its contribution to the life of Canadian Yearly Meeting. Such projects among Friends in Canada are necessarily small-scale, but with the current approach (dialogue, documentation, and capacity building), their work could support those on the frontlines of the intellectual property rights struggle. The effort to review and modify the TRIPS Agreement is ongoing. Its provisions and requirements are under growing pressure to meet acceptable standards of justice, equity, and ecological integrity. On behalf of Canadian Friends, QIAP is helping to advance this work.

Back to the opening question: Is saving seeds a human right? Not according to Order 81. This order, like a whole range of other intellectual property rights regulations, prohibits Iraqi farmers from saving and planting seed that, in some way, has been brought under agri-industry jurisdiction. Order 81 is not just about a transnational corporation's ability to recoup a fair investment profit; it is a broadly cast legal net that will mire Iraqi farmers in highly complex litigation should they become suspected of contravening the Order. Furthermore, it is about extending transnational corporate control over agricultural seed stocks, plants, and "plant materials."

Order 81 specifies that "protected varieties" cannot be "produced, reproduced, multiplied, propagated, conditioned, offered for sale, sold, exported, imported, or stocked for any of the purposes mentioned." Order 81 continues:

The breeder's certificate shall also confer on its owner the rights established in the preceding paragraphs with respect to varieties that are not clearly distinguishable from the protected variety.

And further:

The competent national authority may confer on the owner, the right to prevent third parties from performing, without his consent, the acts specified in the previous paragraphs with respect to varieties essentially derived from the protected variety.

So not only do seeds and plant stocks,

perhaps several times removed in derivation from a protected variety, become subject to the same prohibitions, but seeds and plants bearing a faint resemblance to protected varieties are, by virtue of this resemblance, liable to the same prohibitions. This is a very cagey approach. Imagine what the intellectual property rights lawyers working for Monsanto, Cargill, or Archer Daniels Midland could do with this in litigation against an Iraqi farmer. But clearly, this approach does not just establish ground rules for litigation; it also obviates the need for litigation through intimidation.

Order 81 states that it has been drafted and issued in anticipation of Iraq's becoming a fully functioning member of the World Trade Organization. Again, we can see that the occupation is not just about oil, but about recreating Iraq in the image of the Washington consensus (a set of policies designed to make a target economy more like that of First World countries like the U.S.). And this goal includes, in particular, the increasing subservience of Iraqi agriculture and its food system to transnational agri-industries. Given a seemingly uncheckable insurgency at work in Iraq, the George W. Bush administration and its corporate allies may well fail in this effort. Order 81 could become a memory in the museum of failed imperial conquests, and Bush may join Winston Churchill in coming to grief in Iraq.

What will endure—and my faith has the full integrity and resilience of the Earth behind it—is the eventual resurgence of people in defense of their land and land-based livelihoods. The transnational trade agreements that now give legal cover for biopiracy, the "creative destruction" of traditional social systems, and ecosystem disruption could be transformed into instruments for the promotion of biodemocracy, cooperative economics, and ecosystem maintenance. Far-fetched? Perhaps it is today, but beyond oil nobody knows what will happen, except that change could be enormous. It may be resource wars all the way down, or it may be cooperative economics and ecosystem maintenance all the way up. If the people of the land around the world do manage to get on their feet and change the rules of trade in favor of the common good and biotic integrity, it will be in part because allies like QIAP and other social justice organizations have been on the case for the long haul. □





## SUSPENSION

Where did they go? Like a magician's silk hat  
collapsed into thin air, from which a hand  
quicker than eye pulls forth a bouquet of flowers,  
they disappeared before our eyes in a puff of smoke.  
We watch incredulous, from streets and windows,  
and on cathode ray tubes where photons collide  
against impervious glass and fluoresce again and  
again, and still we do not see the trick, how the pair  
of towers stood, suspended against disbelief, and then  
were gone, aluminum and plastic gasified,  
steel pixilated, in defiance of our certainty.

## WHEN THOSE WINGS

When those wings sliced the building  
shearing aluminum and glass and spilling  
jet fuel and passengers into the fireball  
in the name of a vengeful god, we  
answered in the name of a vengeful god.  
Fire blossomed across the sea faster than  
a galloping horse, boiled into desert places,  
into Spain and Ukraine, and still did not stop,  
but billowed across Texas and New Jersey,  
across granite courthouse steps, into libraries  
and bedrooms, setting books and beds aflame.  
The fire still rages. All in the name of god  
and love, we turn all we love to ashes.

—David Morse

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*David Morse is a member of Storrs (Conn.) Meeting. "Suspension" was first published in California Quarterly in July 2004.*

*September 11 marks the fifth anniversary of the frightful tragedy that followed so closely on the turn of the millennium. In the intervening years, FRIENDS JOURNAL has presented many responses to it and to its aftermath. This month we offer these two poems, for quiet reflection. —Eds.*

# Green Pilgrimage



text and photos by Fran Palmeri

I'm a creature of habit. For years, in a rite of spring, I visited my garden center to buy geraniums, an azalea or two, and some imports to try out. The red geraniums and pink azaleas felt as comfortable as a pair of old shoes. The imports created a challenge to "push" a Zone 8 tree or shrub into my Zone 7 Maryland yard. It was only possible through vigorous cossetting; weeding, watering, fertilizing, ameliorating the soil, and watching out for winter freezes that could wipe out successes overnight. I felt

enlightened and virtuous as I weeded by hand, planted everything in compost, and avoided the use of pesticides.

When I moved to South Florida, my Zone 10 yard was a whole new challenge. The plants I found were unfamiliar or strangely out of place. It was startling to see plants from my Annapolis living room thriving outside. A huge variety of pothos climbed trees; schefflera grew to gargantuan heights; and instead of being confined to a pot, wandering jew crept around the shrubbery. I felt as if I'd fallen down a rabbit hole.

To educate myself, I bought a popular local gardening book and, after poring over the gorgeous pictures, took its list of suggestions to garden centers. There I

found arrays of colorful tropical plants, which were especially enticing in mid-January, when my northern garden would sleep under layers of snow and I had to settle for reading catalogues. I selected plants for shape, color, and variety; where they came from or what they did to the environment did not enter my mind.

Sometime later, I came across some literature from the Native Plant Society. Once again, I was in unfamiliar territory. I learned that "native" included species of plants whose natural range was the state of Florida before the coming of Europeans (about 1500 C.E.), and "exotic" was a new species introduced on purpose or accidentally. Some exotics have become naturalized and no longer need to be cul-

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*Fran Palmeri lives in Nokomis, Fla. She is a dual member of Sarasota (Fla.) and Annapolis (Md.) meetings.*



tivated. Those that “took over” and forced out native plants are called “invasives.” A list of exotics and invasives like Brazilian pepper and kudzu was included in the literature. I was surprised to see some of the suggestions from the gardening book I had consulted included on this list.

But what really caught my eye was a quote from Janet Marinelli of the Nature Conservancy. In 1993, she wrote: “Across a continent of breathtaking biological diversity we have planted the same 20–30 plants from around the world, a golf course lawn, some meticulously clipped yews, and a handful of specimen trees ringed with begonias and other annuals.”

I looked out the window. There was a schefflera from Australia, a ligustrum from Japan, and two Queen palms from Brazil, all of which are categorized as “invasives.” Golf course lawns stretched up and down the block. When I drove through my neighborhood, or any other neighborhood, it was more of the same. It gave me a new perspective on things. The colorful plants that had been pleasing now took on a darker meaning.

Then I started noticing what was on undeveloped lots, along highways, on public lands, and at the beach. The demarcation was startling. It seems I live in two different worlds, one composed of mostly concrete, lawns, mulch, and trucked-in landscapes; the other made of sand, long leaf pines, sabal palms, live and scrub oaks, saw palmettos, and a variety of shrubs, wildflowers, grasses, and vines—and at the beach, sea grapes, sea oats, railroad vine, and other flowers and grasses.

I needed to learn more. I plunged into the Florida section at the local library, and at bookstores I bought items like the *National Audubon Society Field Guide to Florida* and *Priceless Florida: Natural Ecosystems and Native Species*. I visited websites like the Nature Conservancy and the Exotic Pest Plant Council. I joined the local chapter of the Native Plant Society (most states have one), the Audubon Society, and the local butterfly club. All along the way, knowledgeable people contributed to my awakening.

At a native plant nursery I met Laurel Schiller, a biologist and environmentalist. On her Sunday nature walks in a nearby state park, I learned the names of plants that flourished there and the names of the original ecosystems for this area: pine flatwoods and scrubby oak flatwoods. The Gardening for Wildlife Home Tour that

Laurel organized last fall in Sarasota was an eye opener for me and many others.

I was motivated to redo my yard. At a Groundhog Day party, we planted ten native trees and started a butterfly garden. A knowledgeable guest pulled out an invasive carrotwood tree. Eventually, I hope to have my yard certified for wildlife using guidelines provided by the National Wildlife Federation. On their website they offer a habitat planner for gardeners who want to attract birds, butterflies, and other interesting wildlife by replacing lawn with wildflowers, reducing the use of chemicals and water. In some states, cooperative extension services have yard certification programs. You can download their requirements by Googling “certified yard,” or by calling your local cooperative

extension service. Florida’s certification program focuses on water conservation, recycling yard waste, exotic plant removal, and minimal pesticide use. Maryland’s Bay-Wise Certification Program has “yardsticks” you can download for landscapes with or without lawns and vegetable gardens.

Much of what I learned is applicable anywhere. There are chapters of the Native Plant Society everywhere with programs geared to local areas. For example, the Baltimore chapter has a work group that pulls invasives from city parks. There are Audubon guides to every part of the United States, plus available literature geared to local areas. The Exotic Pest Plant Council provides information on the web about all the states, as does the Nature Conservancy, which can provide lists of endangered and threatened species, both plants and animals.

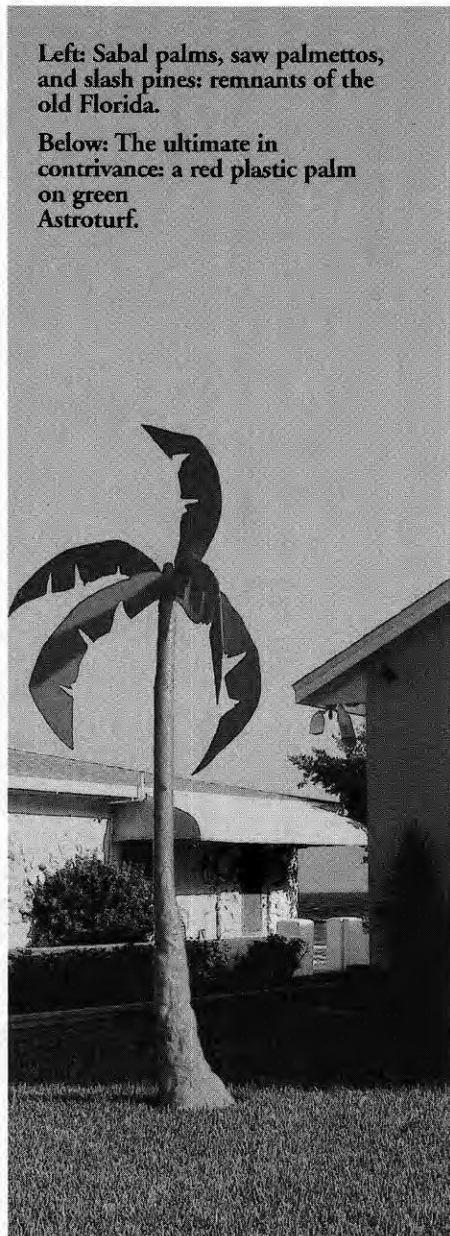
If you would like to join this movement, you can start in your own backyard. You don’t have to tear everything out and start over. Think small! Begin by eliminating invasive plants. If you garden for wildlife, the butterflies in your area will appreciate finding the plants they know best. If you have someone do the work, let your landscaper or yard person know what kind of plants you prefer. If you’re building a home, don’t clear lot line to lot line—at least leave native plants along the edges, like Karl Hallsten, who participated in the Gardening for Wildlife Home Tour. He preserved the sand live oaks at his home in Venice, Florida, and was delighted when Florida scrub jays took up residence there. These beautiful birds, endemic to Florida, are a threatened species.

You can write letters to local papers. Get involved in the conservation efforts of environmental groups. Look into local government regulations regarding preservation. Speak out against “plow under, pave over” policies. In Sarasota County, developers found a loophole in county regulations that allowed them to bulldoze before taking any conservation measures. An alert activist informed the local paper about it. Other papers ran stories, the Sierra Club got involved, and eventually the loophole was closed by the county government.

You can find out what your town or city plants in public spaces. I learned recently that last year the small town of Venice just south of where I live spent \$500,000 putting in imported palms along a newly redone boulevard (\$5,000

**Left: Sabal palms, saw palmettos, and slash pines: remnants of the old Florida.**

**Below: The ultimate in contrivance: a red plastic palm on green Astroturf.**





The gopher tortoise, a "threatened" species. His ancestors go back 25 million years.



per tree). These exotic species cost more than native plants, don't clean the air as well, don't provide shade, and don't provide a sense of the "real" Florida. Recently, the state Transportation Department, in a road-widening project, tore out the beautiful sabal palms that graced the median strips in Venice. Soon we'll have eight lanes of asphalt, devoid of the greenery that brought us pleasure and buffered us from the heat, noise, and ugliness of traffic.

I'm always on the lookout for remnants of the old order. Wildness persists in the more modest neighborhoods of Sarasota. On Sunset Lane, off a busy Sarasota thoroughfare, old-fashioned small houses melt into a background of ancient live

oaks, sabal palms, beautyberry, palmettos, vines, and wildflowers. Behind the office building on Siesta Key, which houses a local newspaper, red mangroves put down their prop roots in a drainage ditch, oblivious of soda cans and other detritus of civilization. But

it's sad to see a wood stork, another of our endangered creatures, feeding out of the dumpster behind a local restaurant.

There's another economic side to this issue, not just destruction of ecosystems or exploitation of natural resources in the interests of development, but on the human level. When I lived in Lagos, Nigeria, my neighbor was a wealthy trucking mogul—a poor village boy who had made good in the big city. Not wanting to be reminded of his humble beginnings, he built a huge house on concrete without a vestige of greenery anywhere on the property. Similarly, in upscale areas in South Florida, natural habitats have been degraded, sometimes beyond recognition. On Casey Key the mega-rich are building

status symbols, each one bigger and more ostentatious than its neighbor, on lot line-to-lot line concrete pads with landscapes adorned with wildly expensive, full-grown exotics. Walking there one summer evening, I was delighted to smell a skunk. How such a creature could survive in this sterility was astounding. Perhaps he was an opportunist like the wood stork.

In *Florida Wildflowers in their Natural Communities*, Walter Kingsley Taylor says it's possible to figure out a natural ecosystem by looking at what grows there on its own. There are clues all around me: the slash pines silhouetted against the thunderheads of a summer sky, beggar ticks and wild asters growing in my yard, saw palmettos in the easement, sand building up in the driveway, a million frogs caterwauling after a hard rain, opossums strolling through the yard. But gone is the gray fox that used to sit on my neighbor's porch at night.

Often I feel suffocated by turf, the

*Continued on page 43*



Prop roots of the red mangrove in a drainage ditch.

# Elizabeth Hooton

## A MOTHER OF QUAKERISM

by Marcelle Martin

**P**assionate and persevering, Elizabeth Hooton played a key role in the birth of Quakerism. Her story, one that both inspires and challenges Friends today, deserves to be better known. She is mentioned in the earliest histories of Quakers and in George Fox's *Journal*; many facts of her life, travels, and sufferings are known. *Elizabeth Hooton: First*

*Quaker Woman Preacher (1600–1672)*, written by Emily Manners, pulls together many little-known documents related to her life. The full nature of her important role, however, must be read between the lines.

Born in 1600 in Elizabethan England, she was probably named for the beloved queen who proved that females could excel in capacities formerly considered only the province of males. In the little village of Skegby, she did not find her spiritual needs met by the established Church

of England. It was an age of religious ferment, and she tried out several Puritan groups before joining with the General Baptists, a radical sect that allowed the ministry of lay preachers in their meetings, even women. When the ravages of the English Civil War and the failures of the new Puritan government dashed the hopes of many, her Baptist group shattered. She gathered the remnants of her church, which began to meet in her home—much to the dismay of her husband, Oliver, who did not approve of his wife's radical religion.

At the age of 47, Hooton befriended a traveling stranger, 22-year-old George Fox. Their meeting would change both their lives. The young man had been a solitary wanderer for three years, seeking out numerous noted priests and preachers for spiritual guidance; none had been able to speak to his condition. Wrestling with inner demons, the ardent seeker had often felt that darkness might overcome him. After finally giving up seeking guidance from outside himself, he received a series of important spiritual "openings." Elizabeth Hooton, the mature mother and Baptist minister, listened perceptively to his story, per-

haps understanding the young man's spiritual condition better than anyone had before. She heard the authority that comes from direct experience of the Divine and gladly welcomed him at the meetings in her house. In his *Journal* he described her as a "very tender woman."

George Fox told the group meeting at Elizabeth Hooton's house that they, too, could be taught directly, inwardly, by the Spirit of Christ. They had been seeking in the printed words of the Bible to learn what God wanted of them, but he urged them to heed the living Word that they could find in their own hearts. The group experienced the presence of God among them and welcomed him back again and again. In a history he wrote of this group, Oliver Hooton Jr. reported that the "mighty power of ye Lord was manifest" in these gatherings. The members of this group began to call themselves "Children of the Light."

Fox continued his wandering ministry, preaching in churches, in marketplaces, and at country fairs. Although some were beginning to respond to his message, he was often treated harshly—sometimes beaten or stoned, thrown out of churches, and dragged to jails. At times the truth of his direct connection to God and Christ was evident, but at other times he was still tempted to doubt and despair. Over the next years he returned to the Nottinghamshire Children of Light often. Most likely, Elizabeth Hooton welcomed him at her table with her family, giving him human consolation for the difficulties of his hard, solitary preaching.

Hooton continued to preach in the meetings in her home. The power in her ministry forever convinced George Fox, who had been raised by a devout mother, that God anointed women for ministry as well as men. Henceforth he argued with strong conviction against the common belief that women were spiritually inferior to men, maintaining that members of his new movement had returned to the state of equality known by Adam and Eve before their sin, when they were "helpsmeet" to each other. Elizabeth Hooton was a helpsmeet to George Fox in the years after they met. When we imagine their relationship, it seems likely that his interactions with this spiritual mother helped him clarify the faith that was emerging through him. This faith would share many of the beliefs and practices of the General Baptists, including the strong conviction that

*At the age of 47, Hooton befriended a traveling stranger, 22-year-old George Fox. Their meeting would change both their lives.*

*Marcelle Martin, a member of Chestnut Hill Meeting in Philadelphia, Pa., is a core teacher at Pendle Hill Quaker study center in Wallingford, Pa., for 2006–07.*



salvation is possible for all. Like the Baptists, Fox would also preach against paying tithes to the state church and witness against a "hireling ministry."

The meetings of The Children of the Light at Elizabeth Hooton's house were a place where the power of the Spirit in early Quakerism became evident to others. In a testimony he later wrote of her, Fox said, "She had Meetings at her house where the Lord by his power wrought many Miracles to the Astonishing of the world and Confirming People of the Truth which she there Received about 1646." One healing in particular convinced many skeptics. Fox had been sought out by a woman who had suffered for 32 years from what seemed to be an evil spirit that possessed her. The prayers, fasting, and rituals performed for her by priests of the Church of England had failed to help. At a meeting in Mansfield, the woman behaved in such a disruptive way that she frightened people away, and some accused Fox of being a false prophet. He felt inspired to hold a meeting at Elizabeth Hooton's house. At this meeting, too, many were overwhelmed by the woman's disturbing behavior, but they nonetheless welcomed her back. In the second meeting at Elizabeth Hooton's house, a transformation came over the woman; she became calm and sane. The Children of the Light kept her with them two more weeks before sending her home, demonstrating that her cure was lasting. Many saw this healing as a sign of the authenticity of Fox's message. By 1648, two years after Elizabeth Hooton became his first convinced follower, George Fox came fully into his charismatic gifts. More and more people began to respond to his message.

In spite of opposition from her husband, Elizabeth Hooton was the first Quaker woman known to preach outside her own home. In 1651 she was locked in a prison in Derby when a priest she had reproved asked the local magistrate to punish her. George Fox was already in this same jail. A letter she wrote to the mayor of Derby is one of the earliest written documents of the fledgling Quaker movement. In this letter she explains the in-

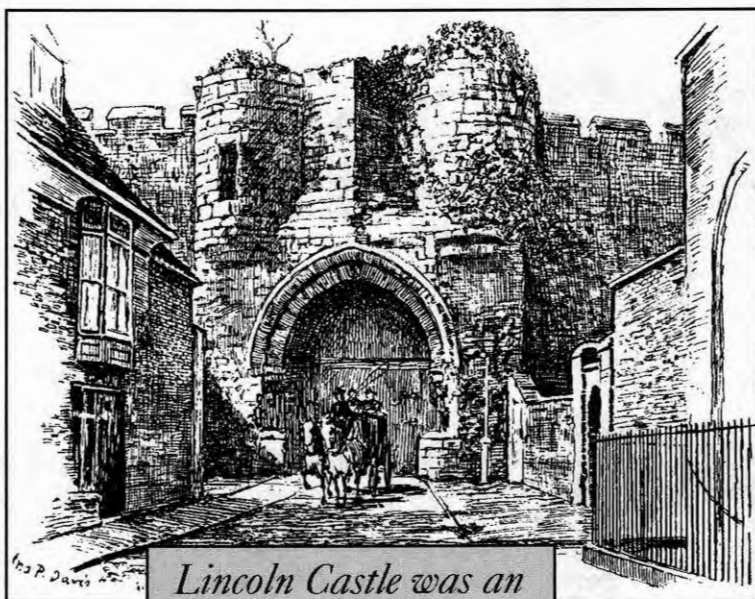
justice of her imprisonment and urges the mayor to do justice and act with mercy. George Fox carefully copied this letter by Hooton, signing his copy with his own name, and sent it to the mayor, too, perhaps in the same way that we might

starved to death. From York Castle prison, Hooton wrote a lengthy letter to Oliver Cromwell, leader of the Puritan government, detailing many injustices and corrupt practices in the court and prison system that sometimes allowed rich people to go free for serious crimes while poor people sometimes starved for small crimes or even things that weren't criminal.

Many Quaker men and women joined in spreading the message. On foot and on horseback, often in pairs like the disciples of Jesus, they traveled the roads of England, preaching, calling meetings, prophesying in public places, writing tracts, talking to individual seekers, and condemning injustice wherever they found it. Many of these Quaker evangelists were thrown into prison. Four joined

Elizabeth Hooton during the time she spent in York prison. In spite of physical deprivation, confinement together had some advantages. They gave each other great spiritual support. In prison they worshiped and sang together, and read and discussed the Bible. Telling each other about their spiritual experiences and travels in the cause of Truth, they educated and strengthened each other in their faith and witness. Being imprisoned with other traveling ministers could provide something like a seminary education. It is not surprising that the spiritual radiance that exuded from these groups of imprisoned Quakers often reached out into the community. Thomas Aldam, a fellow prisoner in York, wrote, "We have great friendship and love from the governor of the Town, and many of the Soldiers are very solid & loving." When brought to appear before the magistrates, they encouraged each other to speak boldly. Mary Fisher, in her 20s and illiterate, was one of the traveling ministers brought to York Castle prison while Hooton was there. She was taught to read and write by her fellow Quakers. Her first written sentence is of the sort found often in the letters of Elizabeth Hooton: "Woe now to the unjust judge."

When Elizabeth Hooton was released from York prison after 16 months, she



*Lincoln Castle was an even more unpleasant place than York Castle, and without the consolation of any fellow Quakers.*

copy someone else's letter to a member of Congress when writing about a political matter.

After her release from Derby prison, Hooton was glad to return home to her family, farm, and the community of the Children of the Light. Around this time her husband Oliver became convinced of the truth of Quakerism. Husband, wife, and children were now all united in this faith.

She next was arrested for interrupting a service to preach in the church at Rotherham and was imprisoned in 1652 in York Castle for 16 months. Prison conditions in England were terrible at the time; prisoners were kept in the slimy holds of castle dungeons, where the floors were often cold, wet, and muddy. They were given little or no bedding, and minimal provisions for sanitation. Sometimes men and women were locked up together. Prisoners were expected to pay for or provide their own food; those without money, friends, or family sometimes



was tempted to stay within the comfortable orbit of her home and family. A voice inside whispered that she had done enough, suffered enough already. Another inner voice told her to persevere. In a letter, she wrote: "O dear friends, when the Lord that set you free and brought you into joy, then you think you have overcome all, but there is a daily Cross to be taken up while the fleshly will remaineth. . . . [T]he lord hath exercised me, but there is no way but sit down and submit to his will & there is rest and peace." It was not the will of Hooton to risk again the horrors of prison and long separation from her family, but she felt it was the will of God. She was willing to take up her cross and follow Jesus. An outspoken woman, she attracted the animosity of those she challenged. One spring day while she was walking peacefully in her home district, a local priest attacked her, beat her, knocked her down, and threw her into a body of water.

She was one of several Friends who accompanied George Fox to preach in Lincolnshire, and in the fall of 1654 was imprisoned in Lincoln Castle for six months. After her release, she returned to and spoke in the same church where she had been arrested before, and was sent back to prison for several more months. It was an even more unpleasant place than York Castle, and without the consolation of any fellow Quakers. There she wrote a passionate letter pleading for prison reform.

Oliver Hooton died in 1657. Fined for nonpayment of tithes, Elizabeth Hooton's farm was sold at considerable loss. Her children were grown, and she was at liberty to travel further. Friends had been feeling called to bring the Quaker message to the New World, including the colony of Massachusetts, which had been harshly persecuting every Quaker who landed on its shores. Three had recently been hanged in Boston. Though nearly 60 years old and considered "ancient," Hooton now felt a call to go and challenge the unjust laws in Massachusetts. After a fourth Quaker was hanged, the death penalty was revoked upon order of the King of England, but the government of Massachusetts created other cruel ways to punish Quakers. In various places Hooton and her traveling companion, another mature woman, were imprisoned for days without food, repeatedly beaten with a knotted whip, and put in the stocks. Once, after receiving beatings in three

towns, they were taken to the wilderness and left there, surviving only by following wolf tracks in the snow to a settlement.

Once back in England, Elizabeth Hooton petitioned King Charles II to stop the persecution in Massachusetts. She followed him around when he went to play tennis. People who saw her were shocked that she didn't kneel to the king, but walked beside him like an equal. In spite of her shocking boldness in the royal presence, King Charles II seemed to have some respect for her. He gave her a document authorizing her to buy land anywhere in Massachusetts and to build a home there. She hoped to make this house a safe haven for Quakers traveling in the colony, as well as a place to hold

ing all the imprisonment and physical abuse she encountered. However, she testified that love impelled her to do what she did, and that God gave her consolation to endure her punishments. Joseph Besse, in *Sufferings of Early Quakers*, quotes her as declaring that "the Love I bear to the Souls of all Men, makes me willing to undergo whatever can be inflicted on me."

A veteran transatlantic traveler, Hooton

*Like many other Quakers, both male and female, who entered Massachusetts, she was punished several times under the terrible "Cart and Tail Law."*



meetings for worship. She returned to Massachusetts accompanied by her daughter Elizabeth. In spite of the royal seal on her letter, however, the authorities in the colony would not allow it. Like many other Quakers, both male and female, who entered Massachusetts, she was punished several times under the terrible "Cart and Tail Law." Stripped to the waist, tied to an ox-cart, and led through many towns where she and other Quakers were brutally whipped, she was then again left, cold and bloody, in the wilderness.

Looking back from the vantage point of our comfortable age, we take for granted our freedom to worship in the Quaker manner, a freedom for which Elizabeth Hooton and many Friends of another age suffered harsh punishments. We may wonder if God really led her to keep risk-

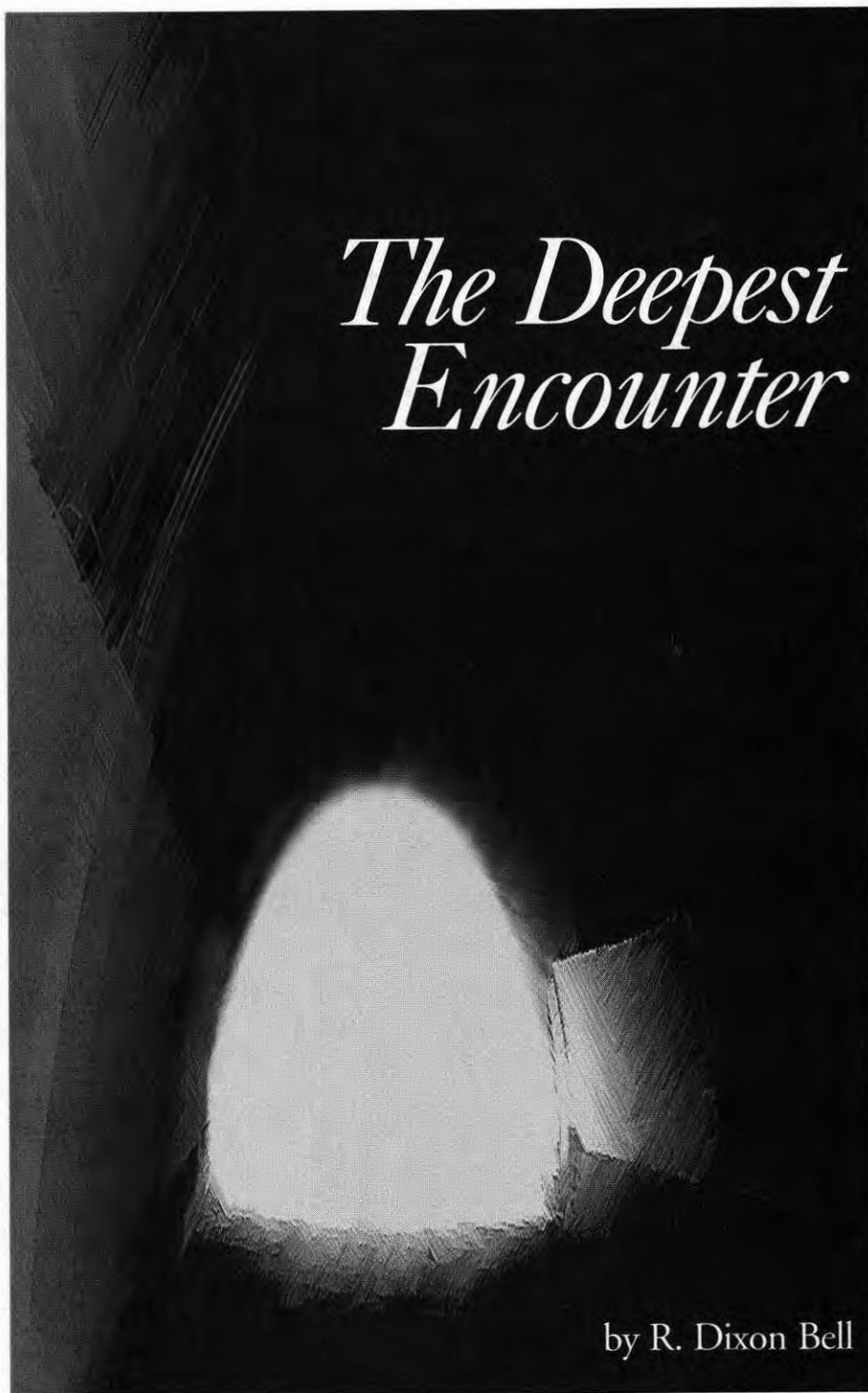
accompanied George Fox in the last months of her life on his first and only visit to the colonies. He was stiff from years of the punishing imprisonments he had endured, and his wife, Margaret Fell, was in prison. Though nine other men and one woman made the journey with him, Elizabeth Hooton, now in her 71st year, felt compelled to go along to take care of him. In her heart, he remained one of her sons. When their ship landed in Jamaica, George Fox was very seriously ill. Her care for him during the harsh sea voyage may have helped him survive. She would not accompany him any farther, except in spirit. She died in Jamaica just a week after their arrival. She was healthy one day and died "in peace like a lamb" the next night, her long and courageous ministry finally complete. □

**J**ungian analyst and author Donald Kalsched was winding up his presentation on Grimm's fairy tale, "The Water of Life." He was describing how this fairy tale mirrors the recovery of a vital part of our soul that becomes separated from the psyche during childhood trauma. I listened closely, deeply enjoying his description of the youngest brother's sleep and dream periods and his speculations into their meaning. It was the third day of a four-day meeting of Friends Conference on Religion and Psychology, and the meeting already had been an elegant pageant. There were compelling plenary sessions where Kalsched presented his work on childhood trauma and the soul, including several analyses of fairy tales, after which he generously opened the floor to questions to include the large audience. Additionally, I participated in a small, provocative nature study group that met between plenaries, which offered wonderful support for the integration of what I was learning. The conference attendees were mostly Quakers, and I was delighted to be, for the first time, in a community that shared so many of my personal life values. Donald Kalsched's straightforward and elegant analyses resonated, too, reminding me how full and important dreams can be, when suddenly . . .

*. . . I was floating in a vast, velvet darkness, utterly black and comfortable. As I floated, I peered around, exulting in my freedom. I inspected every degree of my sphere. It was perfect—except for a small smudge directly before me, a pixel of light troubling the beautiful, serene blackness. That smudge irritated me, but as it captured my attention, I was drawn toward it at great speed. The light grew. I realized it was beaming from a portal shaped like a door, but with an arch at the top. The light was intensely white with a bluish cast.*

As Donald Kalsched finished, he reanimated an experience I had not recalled for many years. When I was 17, a severe sinus infection ate into an internal wall of one of my sinuses—weakening a cranial

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by R. Dixon Bell

artery to the point of hemorrhaging. Although a highly respected specialist was available to treat me, I was hospitalized for a long time and continued to fall, to slide deeper . . .

*Suddenly I was inside. Directly in front of me was the source of the light, a towering figure without neck or limbs whose body seemed to be a cloudlike garment that fell and became part of the cloudlike floor. The*

*only features were eyes, which filled the room with blue-white light—so bright that I was surprised I could look into them without any pain. Immediately the entire embrace of this being filled me: I realized that whatever or whoever it was loved me beyond all measure, past all longing.*

Donald Kalsched removed his clip-on microphone and suggested to the audience that it was a good time for us to take

Barbara Benton



a break and stretch. I wrestled with the idea of telling him about what had just played so eminently through my psyche. But it was too personal; it had nothing to do with fairy tales. Those with questions were already approaching his lectern. I would just visit the lobby, get a drink of water, and stretch. I did not need to waste his time by drawing attention to myself. But as I got up to walk away, I found myself moving toward him . . .

*I moved ninety degrees in a circle to my right; his eyes followed me. Part of me wanted to see the portal through which I had just arrived, but it had disappeared. Beyond the figure and to my left was a small, globular protuberance, which resembled a bush. Like everything else, it was intensely white with a bluish cast. But the eyes had tracked me and commanded my attention. These eyes were rounded where they were closest, but tapered to a point and canted sharply up: Wicked, I thought. I should have been afraid, but felt no fear. There was no malice in their gaze, only love. And the sheer delight of my surroundings! I laughed. I knew I was someplace amazing and wonderful.*

I stood to the left of the lectern. On the other side, a small number of questioners gathered. Donald Kalsched smiled as he fielded a question; he was a most genuine and unpretentious man. Even so, I feared my story would mark me as whacked. What would he think? What would all those who could not help but overhear think? I figured that there was still time for me to slip away, to keep the story to myself. But as Dr. Kalsched wrapped up another answer, he turned and looked me in the eye. My throat was tight and dry; I felt I would start shaking. He put his left arm on the podium, while behind us the noise level of the audience rose. Finally, his movement and the rising background noise had created a private place for my story and me.

*"You . . ."*

*The word thundered into my being. It was completely new and refreshing, something that had come to me directly from the furnaces of creation. I realized that the word had just appeared; I had not heard it. It meant me, that beautiful part of me that only "you . . ." could name. I reveled in the fullness of its meaning, the perfection it communicated. I was fused to those eyes . . .*

The story fell out of me: the illness, the

trips to the hospital, the treatment, the deterioration, the long faces of my parents, the nurse who came to my side every four hours to give me injections: antibiotic, vitamin K, vitamin C, and Demerol. I had quickly slipped into the deepest of sleeps . . .

*"... may . . ."*

*Discovery again. Music from the beginning of the universe. Until now I had never heard, never considered the truest meaning of "... may . . .," the absolute freedom of choice.*

*"... stay . . ."*

*One-syllable words spilled into my mind. Within each lay the promise of total knowledge.*

*"... or . . . you . . . may . . . go . . . back."*

Donald Kalsched did not laugh. He looked directly at me the whole time. Then he said, "Have you written this story down?"

"No."

"Here," he said, and tore a small piece of paper from the bottom of his speech text. On it he wrote his e-mail address.

*An image of my mother and father filled my head: they stood by my hospital bed, overcome with grief, while I lay still and pale. A moment of sadness flashed at the possibility of leaving this amazing new place, followed by consuming anger directed at that terrible spot weeping blood deep within my head. Hot anger penetrated the spot that could cause my parents such agony. I knew my choice . . . I awoke in the middle of the night.*

I explained then to Dr. Kalsched that some years later, I read an account of a near-death experience and immediately recognized similarities to my own experience. I was never sure if my experience was just a Demerol-induced dream, or some fantasy manufactured by my psyche. But when I walked out of the hospital three days later, weak but well, Dr. Hakim, my specialist, was amazed. I convinced my teenage self that my anger had produced so much heat, it had psychically cauterized the lesion in my head.

All of this played out in my story to Donald Kalsched and in the e-mail correspondence we shared the following summer. Ultimately, I have never felt better than I did for having walked up to that lectern and having shared something personal. The onerous steps to Dr. Kalsched's

lectern led to one of the most liberating experiences of my life. The part of my soul I had hidden walked boldly out into the broad sunshine of the world, and the world hardly even blinked. Most importantly, in that spiritual encounter I felt the closest kind of security and ineffable love welling up and becoming a solid and accessible part of my persona. What was once individual became general, and that which was general had internalized and revealed a great truth.

I found myself too wound up to sleep after my conversation with Donald Kalsched, so I took a stroll across the Lebanon Valley campus. Almost immediately I noticed the spire of the chapel, bathed in an intensely white light with a bluish cast. I smiled, knowing that I was in a place similar to where a bright angel had lit the inner light of my own soul so long ago. □

**F**riends Conference on Religion and Psychology began in 1943 when concerned Friends struggled with the immense violence of World War II. A group of Quaker women visited with C. G. Jung in Zurich and discussed the parallels between the spiritual paths that arise from Quaker worship, silent reflection, and meditation, and the road to personal and spiritual growth—or individuation, as labeled by the eminent Swiss analyst. The conference, which focuses on Jungian principles, has been held annually ever since. Lectures are interspersed with small-group sessions on topics as diverse as yoga, nature study, and poetry writing where conference themes are enlarged and where participants dedicate space and time to integrating new knowledge. Friends Conference on Religion and Psychology is yet another gift for Friends, and a gift by Friends to this nation and its people—a place where people like me return every Memorial Day weekend to learn, share, and grow.

# One Quaker's Response to the Pope

by Newton Garver

*Paul Anderson of Evangelical Friends International, Northwest Yearly Meeting, and George Fox University has shared with me his long contribution to the discussion of Petrine Ministry: A Working Paper, distributed by the Pontifical Council for Promoting Christian Unity to encourage responses to Pope John Paul II's Encyclical Letter Ut Unum Sint. Paul Anderson's response, learned and thoughtful, appeals to me as capturing the essential Quaker message with a minimum of Quaker text or jargon. It is not an easy read, and not likely to fall into the path of Friends General Conference Friends, but will repay richly a careful reading by Friends everywhere. Here I give a summary of the main points of the paper, followed by some afterthoughts that reach to other issues.*

Paul Anderson's paper, "Petrine Ministry and Christocracy," published in January 2005 in *One in Christ*, a Catholic ecumenical journal, and available online at <http://www.georgefox.edu/discernment/petrine.pdf>, is divided into seven sections: two introductory, four addressing the main points of the working paper, and a final one presenting concluding remarks. His concern, identical to that of the Pope and the Pontifical Council, is how to reconcile the primacy of Peter among the apostles with the call to all of us to be ministers, and the prayer of Jesus for unity among his followers (John 17—in Latin "*ut unum sint*") with the plethora of churches and sects. I have retained only a few of the numerous Scriptural citations.

In the first section, Paul Anderson establishes both his scholarly credentials and the basis for a Quaker response to the Pope. The theological terminology, though challenging even for academic Friends, is an important credential for scholarly consideration. Furthermore, certain distinctions are vital for articulating a

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Quaker perspective. One such distinction is between the structural and charismatic aspects of leadership. Paul Anderson insists that true leadership comes from Christ, and that charisma—arising from direct acquaintance with Christ, such as George Fox experienced—and structure—as in the apostolic succession—are complementary: "Charisma and structure go hand in hand in the New Testament, and the Petrine [relating to Peter] and Johannine [relating to John] models of Christocracy [the leadership of Christ himself] should not be seen as one being apostolic and the other not. . . . What is valuable is holding these models together in tension—in dialectical relationship—whereby structure stabilizes charisma and charisma enlivens structure." Friends who carefully consider this rather subtle and difficult point, taking the cited passages from Matthew and John into account, will see that the complementarity of these two models provides the emphasis necessary to bring the experience of the inward Christ into our lives, thereby bringing life and light into the structures in which we participate, rather than undermining or opposing them.

The second introductory section addresses the problem of Christian unity in general, relying heavily on distinguishing the "visible church or churches" and the "invisible and authentic Church of Jesus Christ." Again, there is tension. Paul Anderson reviews ways in which the organization and the structure of visible churches constitute obstacles to unity—organizationally, theologically, morally, proclamationally, and sacramentally. Part of the problem is that *any* criterion for membership or inclusion simultaneously serves as a criterion for exclusion, thus excluding some members of Christ's authentic flock: "Jesus acknowledges the diversity-and-unity of his flock. . . . There are some members of Jesus' flock who are not currently found within our visible boundaries of the organized Church, and yet they attend the authentic voice of

**■** *Paul Anderson insists that true leadership comes from Christ, and that charisma—arising from direct acquaintance with Christ, such as George Fox experienced—and structure—as in the apostolic succession—are complementary.*

Jesus." The character of unity among authentic Christians is neither doctrine nor sacrament but *love*; the love of God, which, shared by believers, is the Holy Spirit: "Jesus' prayer for oneness among his followers thus transcends the bounds of space and time. It challenges the boundaries we place on faith and practice, even for good reasons, and it raises up the center of discipleship, which is ever a spiritual and relational reality." Paul Anderson brings the Quaker essentials to bear on the problem of clarifying Christian identity by distinguishing between defining the boundaries and raising up the center. Friends will profit greatly from giving prayerful consideration to where and how we can raise up the center rather than fortify the boundaries of our faith community.

The first of the working paper's four topics concerns pastoral aspects of episcopal service, the Pope being the Bishop of Rome and first among bishops. As the encyclical puts it, "The mission of the Bishop of Rome within the college of all the Pastors consists precisely in 'keeping watch' (episkopein), like a sentinel, so that through the efforts of the Pastors the true voice of Christ the Shepherd may be heard in all the particular Churches." Paul Anderson broadens the perspective. All authority, he says, comes from responsibility, and the first responsibility of a



pastor is to care for the lambs and feed the sheep, love again being the foremost requirement. As for ministry: "The primary calling of all Christian leadership is not to be heard or seen but to insure that the voice and leadings of Christ are heard and discerned in the world . . . to help people listen to and hear the voice of Christ, often made manifest in silence." And, "Ultimately there is no authority except truth. . . . Nothing shows the failure of the truth-seeking venture more clearly than resorting to force or coercion when it comes to truth adherence. . . . Those who organize the truth-seeking ventures of the Church should make room for the multiplicity of perspectives that reflect the larger quests for truth in the world. If Jesus is the Way, the Truth, and the Life (John. 14:6), approximating the truth approximates Christ, and vice versa." Again, this somewhat difficult wording repays slow and careful meditation.

Further, Paul Anderson writes, "The reason Jesus' followers do not fight is that his Kingdom *is* one of truth, and this reign *cannot* be furthered by coercive or violent means. . . . The challenge, therefore, of episcopal ministry is to connect the authority of responsibility with the authority of truth."

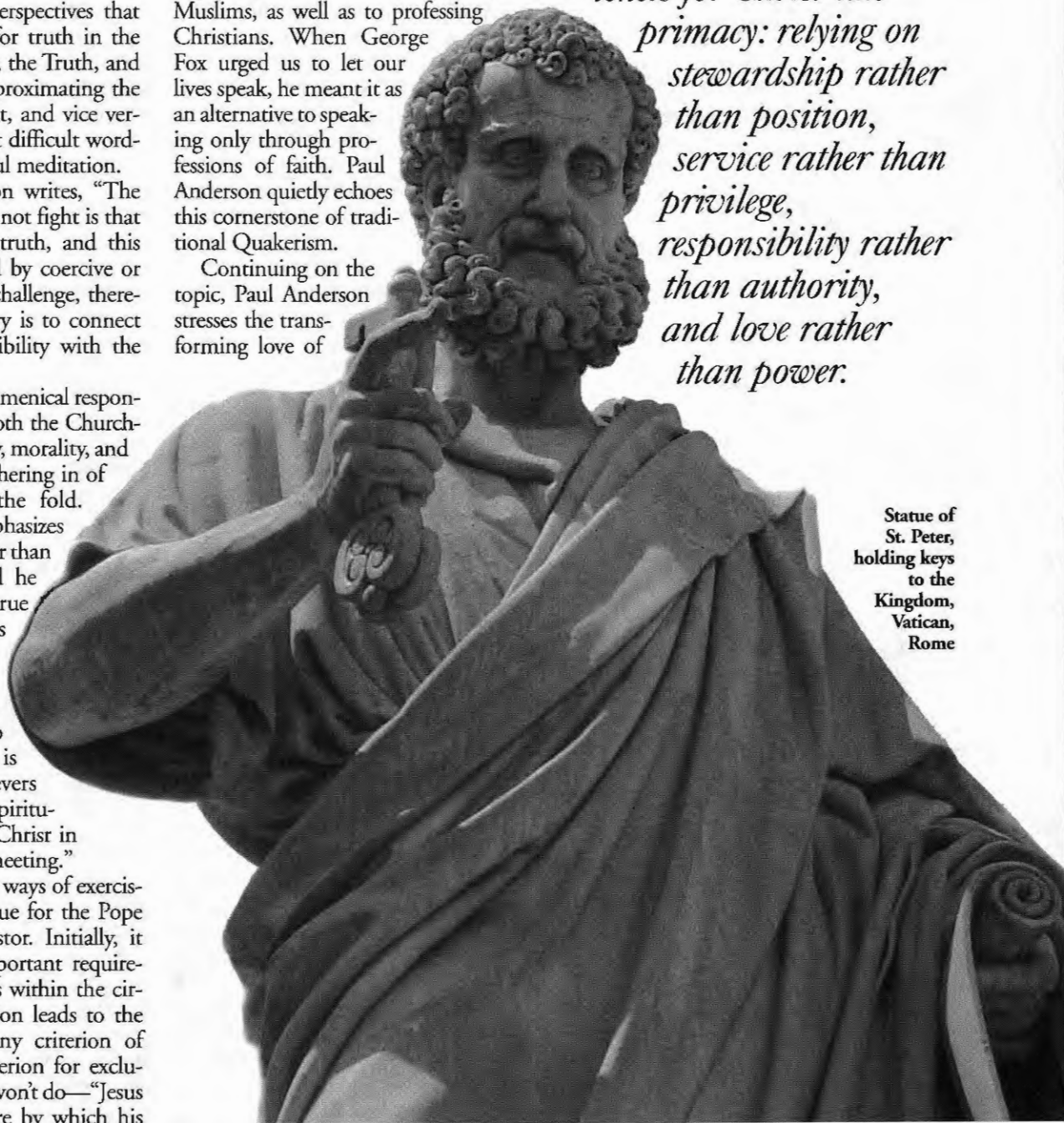
The second topic is ecumenical responsibility, which concerns both the Church-dividing issues of theology, morality, and organization, and the gathering in of scattered members of the fold. Here Paul Anderson emphasizes raising up the center rather than defining boundaries, and he reminds readers that a true spiritual community is possible through, and only through, attentiveness to the living Christ within each person, so that "full communion is possible whenever believers open themselves to the spiritually abiding presence of Christ in the midst of a gathered meeting."

The third topic covers ways of exercising primacy, a special issue for the Pope but relevant for any pastor. Initially, it seems that the most important requirement is to include others within the circle, but an open invitation leads to the same difficulty where any criterion of inclusion becomes a criterion for exclusion. Outward measures won't do—"Jesus declared that the measure by which his

disciples would be known visibly in the world is the love they have for one another" (John 13:35). And as Paul Anderson suggests, "Perhaps the outward and visible unity should be left undefined in terms of its criteria for inclusion, and the invitation should simply be extended to all who are receptive to the grace of Christ and the empowerment of his Spirit." Paul Anderson does not spell out the deeper implications of this suggestion; but if love for one another is the measure of the grace of Christ and of empowerment by his Spirit, there should be no reason not to extend the invitation in loving fellowship to pagans, Jews, Hindus, Buddhists, and Muslims, as well as to professing Christians. When George Fox urged us to let our lives speak, he meant it as an alternative to speaking only through professions of faith. Paul Anderson quietly echoes this cornerstone of traditional Quakerism.

Continuing on the topic, Paul Anderson stresses the transforming love of

■ *He stresses the transforming love of Christ with four specific tenets for Christ-like primacy: relying on stewardship rather than position, service rather than privilege, responsibility rather than authority, and love rather than power.*



Statue of  
St. Peter,  
holding keys  
to the  
Kingdom,  
Vatican,  
Rome

Christ with four specific tenets for Christ-like primacy: relying on stewardship rather than position, service rather than privilege, responsibility rather than authority, and love rather than power. Paul Anderson urges the Pontifical Council to re-conceive primacy along these lines, so that the Bishop of Rome may better respond to the new ecumenical opportunities of the 21st century.

The fourth topic of the working paper is an open ecumenical invitation for change, in which the Pope says that the task is more than he can accomplish alone. Indeed, as Paul Anderson points out, no one group can claim sole access to the will of Christ, nor can a single individual claim to speak for any group. Leadership therefore depends on listening, paying special attention to how others are discerning the leadings of Christ. The open ecumenical invitation requires a

fresh consideration of the Catholic Vocation, the universal calling, based on a "transformative ecumenical conversation." Maintaining current church boundaries needs to be combined with innovative, imaginative outreach in order to respond to Jesus' prayer that his diverse followers be *one*.

The seventh and final section of Paul Anderson's paper summarizes this vision of a new understanding of the Catholic Vocation. His approach is radical, dynamic, inclusive, and functional, an approach in which Christian communions "find ways to celebrate the validity of other ones without compromising their own callings and convictions. . . . If that happens, not only will the body of Christ become more harmonious and complementary, but most importantly, connectedness to the head of the Church, Jesus Christ himself, will have been more firmly established."

**T**here are three matters touching upon unity that strike me as especially urgent for Friends. Understandably, they remain undressed in a paper to the Pontifical Council, and Paul Anderson could very well agree to them, or say them himself, in some other context.

One has to do primarily with Islam, but also other religions. The history of Christianity is bloody, not only with internal conflicts but also with crusades against those conceived as heretics or infidels. The history is enough to incline me to deny my Christianity, despite affirming my companionship with and discipleship to Jesus. I know that it is not the aim of the Pope or the Pontifical Council to confront Islam or Judaism; but political leaders often have used religious unity for such purposes, and safeguards are not visible in the context of this effort to pro-

# One Response after Another

by Paul Anderson

**I** appreciate Newton Garver's review of my response to the Vatican, and I am also grateful for being welcomed by the editor of FRIENDS JOURNAL to respond to Garver's fine treatment. I feel he did an excellent job of highlighting some of the salient points, and I also agree with the questions he raised. Here's some of the background behind the essay and expansion on some of the main points of the paper—one

*Paul Anderson, a member of North Valley Friends Church in Newberg, Oreg., is professor of Biblical and Quaker Studies at George Fox University. A leading scholar on the Gospel of John, he is the author of The Christology of the Fourth Gospel.*

response after another.

Being invited by the Secretary of the NCCC Faith and Order Commission to respond to the Pope's letter to the churches is a privilege, but the historic aspect is the fact that such responses were first invited by the Vatican. Has there ever been a day since the east-west division of the Church in 1054 C.E. where Christian leaders and denominations the world over were invited to respond to the Pope's question of how he should fulfill his charge to shepherd a divided Church? I believe this is a first, and it may prove to be one of the hallmarks of John Paul II's legacy. It invites particular input as to how Jesus' prayer that his followers may be one (John 17:21) might be fulfilled, asking also what a "new day" for Church unity might look like.

After the Faith and Order Commission of the National Council of Churches of Christ had come up with its own response, including statements from each of its three working groups, I still felt more needed to be said. As a New Testament scholar, I had come to the conclusion that the main point of Peter's receiving the "Keys to the Kingdom" in Matthew 16:17-19 (and in his being portrayed as "returning" them to Jesus in John 6:68-70) was an apostolic emphasis on Christ's leadership. Given John's (and Matthew's and Luke's) emphases upon relationships and the work of the Holy Spirit, Christ's

leadership is furthered by charismatic means as well as structural ones. The point is that *both* modes are apostolic and biblical, not just the structural.

As a Quaker, it also seemed important to sketch a few ways that authority and community could be envisioned. Garver picks up well on these points. Rather than seeing authority as a function of position or status, I wanted to emphasize that authority is a function of responsibility. Responsibility is tied to positional leadership, but it can also come simply from a sense of calling, or concern. That being the case, whether non-Catholics respected papal authority or not, I encouraged the Holy Father to live into his own sense of calling to work with Christ in the shepherding of his sheep. Such is the calling of every pastoral leader, Catholic and otherwise. Authority is also a function of truth and spiritual weight, and that is a healthy reminder to us all. Genuine authority is not a factor of force or coercion; it is ever a function of truth's conviction and spiritual authenticity (John 16:8-15).

On community, raising up the center of who we want to be and focusing on the mission of the group works best for the furthering of unity. Fellowship is often a discovered reality rather than one achieved by manipulation. If there were a new day for the Church to operate as one, that could indeed come as a renewed emphasis upon *following Christ together*.



more Christian unity. Convincing others to acknowledge what we call the seed Christ, or the Spirit of Jesus, while they remain embraced in a non-Christian sect—that is, working toward a non-confrontational unity that will include non-Christians—is compatible with the thrust of Paul Anderson's message, though it is also more radical than the matters about which he is concerned in his paper.

The second has to do with the matter of politics, which thrives on disunity. In *The Concept of the Political*, one of the most powerful essays of the last century, Carl Schmitt points out that the dominant form of politics begins with an arbitrary distinction between friends and foes, where a foe is conceived not merely as an adversary but as someone with whom it is impossible to live in unity. Hence war is a regular and proper part of politics. The demonization of enemies,

the humiliation of captives and criminals, the treatment of criticism as betrayal, and the vitriolic trashing of political opponents are all familiar phenomena that seem to confirm Schmitt's characterization of politics. Even athletics now seems driven by partisan divisiveness. Is it realistic to speak about unity without addressing such powerful sources of disunity? How are we to bring our powerful sense of the unity inherent in love and truth to bear on the unrepentant divisiveness of politics and politicians?

The third matter, which arises in part from the second, has to do with living in a morass of idolatry and blasphemy. I think of blasphemy as denying or ridiculing what is holy, either explicitly or implicitly. Our current governmental practices and political rhetoric, supported by the mass media, are riddled with blasphemy, particularly at all those points

where they presuppose certain people understand nothing but force and thus are not fit for dialogue or civil society. Such thinking underlies much of foreign policy and what is called "criminal justice." I think of idolatry as putting false gods in place of the true God, by whatever name. Since God is our refuge and strength (Ps. 46:1), any policy or practice that entrusts refuge and strength to ungodly powers is idolatrous. Prisons, gated communities, and the Pentagon seem to me among the most arrogant instances of contemporary idolatry. Blasphemy and idolatry work against unity, as does partisan politics, and I wonder whether the visible churches are not often too enmeshed in contemporary media-driven concerns to be free of their divisive workings. □

One approach to catholicity (universal Christianity) is to think in terms of organizations and structural memberships. While institutional matters are important, another way to envision the "catholic vocation" is to invite together all who aspire to live under the present leadership of Christ and who are committed to living out the redemptive works of Jesus in the world. Especially if such a call would come from Rome, it might indeed produce a new day for the Christian movement and the world beyond.

So far these points simply augment Garver's descriptions of the essay, but now let me engage his concerns. First, I must say that I agree with all of them; they just are beyond the present task, which involves responding to the Pope's concern for Christian unity, proper. At over 16,000 words, the response was more than long enough for one piece. Nonetheless, here are some ways his good points might be extended from the heart of the essay itself.

Given a common commitment to follow Jesus as the Christ, Garver's first concern could well be addressed by inviting a catholic call to radical discipleship. Jesus' clear teachings on nonviolence and the love of enemies are the only way forward for those prioritizing his lordship above other loyalties, and the first challenge is to convert Christianity back to Jesus and the way of the Kingdom. Tragically, the Cru-

■ *What I define as effective Christian leadership is facilitating the attending, discerning, and obeying of Christ's leadership. When that happens, whether it be furthered by the Bishop of Rome or a clerk of one of the meetings in Newberg, Truth prospers.*

sades show how religious authority can and will be abused—among Christians, Muslims, and even the nonreligious—but making religion a scapegoat is not the way forward, either. What we need is persons of faith in all religions whom Jesus might describe as being wise as serpents as well as harmless as doves. This means challenging all inappropriate yoking of virtuous loyalties and God-given concerns to violent and destructive causes. Healing the sick, clothing the naked, delivering

the oppressed, and loving the afflicted—these endeavors are the way of Jesus. If we could just get Christians to follow his teachings and example supremely, the world would be a lot better off!

Likewise, the immediate workings of the present Christ also provide a way forward within interreligious dialogue if understood as a spiritual reality rather than as a religious prescription. As early Friends emphasized walking in the Light, and heeding the Light of Christ as apprehended inwardly (Jn. 1:9), they were not referring to an amorphous, impersonal enlightenment. Rather, they experienced the spiritual presence of the eternal Christ at work in the hearts of humanity, within and beyond particular religious expressions. Therefore, as a way forward regarding religious conflicts, Friends could encourage other Christians to engage persons of other faiths (as well as those claiming not to be believers) as ones who at least potentially have access to the spiritual workings of Christ beyond Christianity. Responding faithfully to the Light, of course, is another matter. This being the case, the effective Christian witness listens as well as speaks. One may learn of Christ's enlightening work in

*Continued on next page*

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the world through the other as well as testifying to it from one's own experience. In all things love is the way forward, and embracing a dynamic Christocentricity might indeed make a new day possible for the Church and the world alike.

On Garver's second concern, I also agree entirely. A radically Christ-centered approach to global-political concerns would make a huge difference in the world. Rather than pitting one group against another—demonizing the other and heroizing one's own—the way of Christ is to envision every person as created in the image of God. On this matter, the Catholic Church might actually be doing better than our own government, but the Church could indeed lead the way—politically and otherwise. I would heartily welcome the Vatican's eldering of governments and religious leaders alike (within Christianity and beyond) toward a more humanizing view of the world. This would not only make the Church more authentically Christian; it would also make the world a better place.

I must also say a hearty "Amen!" to Garver's third concern, as the authentic workings of God's reign in the world are always an affront to worldly powers and creaturely fiefdoms. What I define as effective Christian leadership is facilitating the attending, discerning, and obeying of *Christ's* leadership. When that happens, whether it be furthered by the Bishop of Rome or a clerk of one of the meetings in Newberg, Truth prospers, and persons who are beloved of God come a bit closer to redemption.

Again, thanks to Newton Garver for calling this essay to the attention of Friends, and also to the editors of FRIENDS JOURNAL for including this response. Whether the content of the essay will make a difference, only time will tell, but even the exercise of thinking about effective Christian leadership and whether there might be a new day for the Church provides a helpful occasion for reflection. Whether or not the Vatican makes any movement, I find myself challenged by the central queries: are we receptive and responsive to the leadings of Christ within and among us? Are we faithful stewards of the truth we have received? And, are we willing to facilitate the attending, discerning, and minding of Christ's leadership at home and abroad? If that happens, it might at least lead to a "new day" for us as Friends. □



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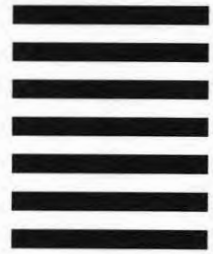
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# Stewardship of Our Nation's Wealth

by Nancy Milio

Stewardship of the Earth and its creatures is basic to Quaker faith and practice, a natural concomitant to care for the human family. I see the federal budget as a sign of how well we as a nation exercise responsible use of our wealth in the care of humankind and our common home. The administration's budget plan for the next five years, mirrored in most respects by Congress, fails the test.

## Priorities

The priorities are clear. The plan projects rises for defense (10.8 percent) and homeland security, mainly antiterrorism (4.6 percent), and sharp cuts in domestic social programs (over 16 percent). When defense, off-budget military funds, nuclear weapons programs, and CIA special forces are tallied, they total \$600 billion next year alone. Social programs, by comparison, will get about \$370 billion next year. Furthermore, proposed tax cuts, mainly for the wealthy, will cost about \$250 billion under the plan.

Defense funds for Iraq reconstruction have been poorly used. Millions for health centers were spent mainly on security, producing only 20 of the promised 142 according to the *New York Times*. An analysis by the well-regarded RAND Institute concluded that the single most important condition for support and stability among Iraqis is access to healthcare and environmental health; this would both encourage confidence in legitimate authorities and promote security to allow reconstruction.

## Debt Burdens

The implications of this resource-use plan for the well-being of peoples and habitat are grim. It will add over \$1 trillion in deficits to the national debt. This will weigh heavily, demanding tax rises and more program cuts. At the same time, over 46 million people—many are children—have no health insurance, and employers are providing less each year. Fundamental to all other determinants of health is a secure, minimally adequate income or its equivalent, as is well known; but this is almost never acknowledged in the U.S.

Congress spent weeks debating differences in various budget plans—a matter of percent of funds—without acknowledging the “elephant in the room,” i.e., the structure of the remaining 94 percent, top-heavy in military support and tax relief for the wealthiest.

*Nancy Milio is professor emeritus of Health Policy at University of North Carolina and a member of Chapel Hill (N.C.) Meeting.*

## Health and Welfare Services

The budget proposal specifically reduces programs for the poorest families. This includes financial aid, childcare, housing, transportation subsidies, and food aid. It also cuts monies for the Centers for Disease Control and Prevention, and ends entire preventive services and healthcare services grant programs to states. Either these will be made up in state flat taxes, which disproportionately affect low-income people, or public support will vanish to be replaced by higher risks to health. Veterans' healthcare also will be cut.

One impact of reduced public funding for contraceptives, as researchers suggest in a recent report, is declining use of contraception, with consequent increases in unwanted pregnancies and a slowdown in the decline of abortions, especially among poor and minority women.

At the same time, the plan contains 13 percent more funds for teen “abstinence-only” education, despite academic research showing that participants' rates of sexually transmitted diseases were no different from, and possibly worse than, nonparticipants', regardless of whether they had, by their own definitions, “abstained.” Several states have now refused federal funds for such programs, citing ineffectiveness. Moreover, a recent court ruling ordered the government to stop funding a \$1 million grant to a faith-based organization that taught Jesus Christ would help teens abstain, in a suit filed by the American Civil Liberties Union.

Continuing its answer to the increasing loss of healthcare coverage, the administration offers new variations of the same: expansion of privatization of tax-funded programs, while cutting Medicaid for the poorest citizens. This solution centers on very high deductible insurance for coverage of catastrophic illness. This does little for encouraging preventive care and little for most uninsured people, mainly benefiting the healthy and wealthy—and the for-profit insurance industry.

## Protection

In meeting the United States' worst natural disaster, Hurricane Katrina, the Department of Homeland Security has had several scathing official reviews. Even with increased funds it is predicted to be ill-prepared for the upcoming hurricane season, having not yet reconfigured FEMA. At the order of the President, however, it has opened a new Office of Faith-Based Organizations. The purpose is said to be to coordinate disaster relief among religious groups; this becomes one of 14 other similar offices

dispersed throughout government agencies.

Lack of coordination among health and disaster relief agencies resulted in health threats to New Orleans hurricane evacuees and returnees. A Columbia School of Public Health survey, six months post-disaster, reported that almost half of the displaced victims, mainly poor and black, had lost their health insurance. Displaced children's chronic diseases and mental health and behavioral problems had increased from the pre-Katrina period; they were also many times more likely to lack prescribed medications, and had missed months of schooling because families were forced to move three or four times.

This budget will slow health and safety regulation and alternative energy and transportation development relative to heavy subsidies for the fossil fuel and nuclear power industries. Global warming research implies acceleration in alternative energy sources and air pollution control to avoid the associated burden on health and natural disasters. Moreover, the Superfund, a resource for cleaning up toxic sites and to prepare for our first permanent nuclear waste site, will be exhausted before the site is needed in 2012—a waste problem that advocates of more nuclear power plants do not address.

## Leadership Prospects

Although recent studies are warning that the U.S. may lose its edge in science and technology, the plan calls for cuts in education. Almost as worrisome is a new law that allows for-profit, online college degree programs to access increasingly scarce federal student aid funds. The effect is likely to boost enrollment in these programs, where neither students nor instructors need ever engage in face-to-face discussion. It is also likely to siphon funds from on-campus universities, with their advantages of exposure to diverse peers and mentors, community-building, and organizational leadership and experience that build the skills of citizenship as well as professional and scientific excellence.

These uses of our vast riches overflow with consequences for other peoples and our shared environment. We as Quakers and all who share our values must remind the press, public, and policymakers of our common responsibility to be good stewards of our abundant wealth and power. The task also gives us an opening for a new collaborative link with evangelicals who recently accepted a report on the environment, civil rights, and resource-sharing, “For the Health of the Nation: An Evangelical Call to Civic Responsibility.” □

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# Guantanamo Witness Relief

by the Humboldt Meeting  
Guantanamo Group

Few people were talking about Guantanamo when a group of Humboldt (Calif.) Meeting members began laboring over a response to the illegal detentions and reports of abuse and torture there. Despite the fact that hundreds of men (estimates range from 600 upward), primarily from Afghanistan, were transported there and held without charge, without trial, and most without legal representation, there was no outrage expressed by the American people. Yet our group felt called to serve and provide relief to both sides: the detainees and the U.S. military.

Now the Guantanamo story is better covered by the media. We know that most of these men, once labeled "the worst of the worst" by the U.S. government, were conscripted low-ranking foot soldiers, low-level functionaries, or completely innocent bystanders. We know that four years after first being detained, the vast majority of these men have still not been charged with any crime. Despite vigorous denial from the government, widespread abuse at Guantanamo is reported by former detainees, lawyers of current detainees, and even U.S. military who served there. Yet there is no expression of public outrage as the Humboldt Guantanamo Group struggles to follow our leading to witness at Guantanamo.

It's a formidable task. The government has refused to allow even well-known watchdog groups like Amnesty International and the United Nations Witness Against Torture to talk to detainees at Guantanamo. Reporters, doctors, members of Congress, and others are allowed to visit the facilities but not to see or talk to the prisoners. Our group would not be satisfied with just visiting; we want to listen and offer what comfort we can to detainees and military personnel.

The six-member core Humboldt Guantanamo Group (we have been graciously served by advice and support from a number of visiting members) has chosen to at least begin its work with the "inside" road to the detention center. We began by meeting with

*Fred Adler, Andrea Armin-Hoiland, Carol Cruickshank, Margaret Thomas Kelso, Richard Recklefs, and Karin Salzmann are the members of the Humboldt (Calif.) Meeting Guantanamo Group.*

our Congressional Representative, Mike Thompson, who wrote on our behalf to Secretary of Defense Donald Rumsfeld. We sent our own letters to them as well as to General Jay Hood of the Joint Task Force Guantanamo. We received a letter denying our request from then Deputy Assistant Secretary of Defense for Detainee Affairs Matthew Waxman. Our current strategy is to launch a petition campaign to support our mission so that we can directly approach members of Congress and members of the administration who might be in a position to aid our cause.

Beyond the denial of legal counsel and due process, detainees routinely suffer many privations, including sleep deprivation, isolation, exposure to extreme tropical heat, lack of exercise, and restriction of communication from families. Moreover, detainees are subject to notorious Extreme Reaction Force (ERF) for usually minor infractions of the rules, like translating what the guards are saying in English for Arabic speakers. Reports indicate these events are brutal; in one case, a guard reportedly jumped on a detainee's head with his full body weight. Later the detainee suffered a stroke and paralysis of one side of his face. On another occasion, guards pushed a detainee's face into the toilet, then repeatedly flushed until he nearly suffocated. This was followed by holding him down and pushing a garden hose into his mouth, and opening the spigot full force to the point that he could not breathe. The viciousness of the ERF responses has been corroborated by Army Specialist Sean Baker, who suffered from seizures and traumatic brain injuries sustained when he posed as a detainee during an ERF training exercise.

Lately, the media have reported hunger strikes by detainees who find their unlimited detention even more unbearable than the harsh treatment. Consistent with the practice of U.S. prisons but contrary to the ethical stand by the World Medical Association, U.S. military medical personnel have responded to the hunger strikes with forced feedings. These feedings necessitate the use of restraints and are accompanied by a high risk of pain and even injury.

Guantanamo is one egregious example of the government's alarming incarceration program for suspects in the war against terror. Even if Guantanamo is eventually closed,



detainees would be transferred, joining approximately 70,000 illegal and "disappeared" detainees (as estimated by Amnesty International), in mostly secret camps scattered throughout Asia. Their treatment most likely would be worse than what they have experienced at Guantanamo.

Humboldt Meeting holds that Guantanamo Bay and other illegal detention camps are in violation of the U.S. Constitution, the Geneva Treaty, and the United Nations Convention against Torture. Most importantly, the treatment at these camps violates the values we share as Quakers.

Perhaps the case against the policies at Guantanamo can best be made by the story of Tarek Dergoul, as reported by David Rose in his book *Guantanamo: The War on Human Rights*. Raised in East London by Moroccan immigrant parents, Tarek Dergoul was neither political nor religious. After dropping out of school at 15, he tried his hand at a series of low-paying, unskilled jobs and managed to scrape together £5,000 in savings. After the U.S. invasion of Afghanistan, he and some friends planned a real estate venture to buy up property in Afghanistan and resell it after the war for a profit.

Unfortunately, Tarek's friends were killed and he was injured by a stray explosion before their purchase of property outside of Jalalabad in 2002. Tarek was picked up by the Northern Alliance, sold to the U.S. military for a \$500 bounty, and shipped to a U.S. detention camp in Bagram, near Kabul. There he endured the now familiar abuses of being transported with a bag over his head, stripped naked, photographed, and receiving full body cavity searches. For some reason, he was spared the "beat downs" of his fellow detainees, but observed guards forcing them to squat for hours, and when they fell over, beating them unconscious. After guards threatened to strip his family in England of all their assets, Tarek "confessed" to being at Tora Bora despite the fact that he had been in Great Britain at that time.

Tarek was never told where he was going when he was shipped to Guantanamo. He was placed in the typical 56-square-foot metal box cell in the punishing heat. In addition to the routine privations of Guantanamo, Tarek was subject to four or five ERFs. Rose quotes Tarek's account of one incident: "They tied

me up like a beast and then they were kneeling on me, kicking and punching." Tarek also spent over a year in isolation for hunger strikes and non-cooperation drives. Through all of this, he was never charged or tried for anything. Through the intervention of the British government, Tarek was finally released and determined not to be a threat. He was discharged into the hands of the British government, which released him within hours, declaring he was completely innocent. After suffering nightmares, flashbacks, migraines, depression, and memory loss, Tarek received treatment from the Medical Foundation for the Care of Victims of Torture in England.

Sources estimate that from half to nearly all of the detainees at Guantanamo are as innocent as Tarek, while even those who may have participated in armed combat were low-ranking foot soldiers who have little or no useful information.

We repeat our intention: to minister to both sides of the war on terror—the U.S. soldiers as well as the detainees. We do not deny that the threat of terrorism is serious. We do believe our government should employ legal, humane, and ethical means to provide defense. Anyone wishing to join our mission can sign our petition at <quakersguantanamo@gmail.com>. Signatures can also be mailed to Carol Cruickshank and Fred Adler, P.O. Box 4359, Arcata, CA 95518.

(On June 28, 2006, the United States Supreme Court struck down the military commissions established by President Bush to try suspected al-Qaida members. This decision could allow new legal claims by detainees held at Guantanamo Bay, but it does not address the treatment of detainees currently held there.) □

#### Solution to Word Scrambles in the August issue:

- (1) grace, faith, meeting, worshipfully:  
*Margaret Fell*
- (2) meetinghouse, calling, centered:  
*Mind the Light*
- (3) George Fox, leading, thy, writing:  
*Weighty Friend*
- (4) mindful, Friend, thee:  
*Inner "Lite"*



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# Quaker Initiative to End Torture

The Conference of the Quaker Initiative to End Torture (QUIT), held at Guilford College from June 2 to 4, was attended by 126 persons, 118 of these representing 18 yearly meetings in the United States and several yearly meetings from outside (England, Canada, and Rwanda). Leaders included several torture survivors from Latin America and representatives from organizations now devoted to bringing U.S. torture practices to public attention. These included American Friends Service Committee, Friends Committee on National Legislation, Advocates for Survivors of Torture and Trauma, School of the Americas Watch, International Federation of Action by Christians for the Abolition of Torture, the Theater of the Oppressed Applied Theater in Los Angeles, and the Catholic Worker movement. The principal organizer of the conference was John Calvi, Quaker healer, who has worked with torture survivors since 1983. It is his hope that

Georgia, has taught thousands of Latin American soldiers the torture methods first developed by U.S. generals in Vietnam. She told of how this training was used to develop the "death squads" of U.S. client governments in Latin America.

Carlos Mauricio spoke as representative of the Stop Impunity Project, which is associated with School of the Americas Watch. In 1983, as a professor at the University of El Salvador, he was kidnapped from his classroom and taken to National Police Headquarters, where he was tortured continuously for three weeks. "A torture victim never heals," he said, noting that it took him 15 years to be willing even to start to repeat what had happened to him. He said, "What you really need as a torture victim is justice." Thus he came to testify, successfully, against three Salvadoran ministers of Defense who were convicted for their roles in authorizing what had been done to him and many others. He was very specific in describing how the kinds of torture used on him were those that had been used by the U.S. in Vietnam 15 years before—"the same," he said, "exactly the same." He was optimistic about the results of his personal interviews with the presidents of Venezuela, Uruguay, and Argentina, all of whom agreed that no more soldiers from their countries would be sent to the School of the Americas for training in so-called interrogation methods.

Hector Aristizabal, a certified marriage therapist with a master's degree in Psychology from the University of Medellin in Colombia, now works in Los Angeles as Clinical Director of an art therapy program of the Theatre of the Oppressed. He spoke forcefully in answering questions put to him by conferees. Why has this happened in Colombia? Why all of those massacres of civilians? Why do Colombians torture and kill Colombians? Answer: the president of Colombia himself was trained at the School of the Americas. The reason Colombians do these things to other Colombians is economic: people need the jobs, and so they enlist in the military and do what is taught them by a repressive anti-democracy regime. After acting his autobiographical one-person play about what happened when he was arrested and tortured, he used psychodrama techniques to involve all of the conference participants who witnessed his performance. As compelling a director as he is a writer

and actor, he told us that he was available to come anywhere to perform his drama and do the full group work that follows.

Especially difficult for conferees were the questions: Why and how does torture work? Why do people accept it and even believe in it—especially when it has been shown again and again that torture does not produce valid information? All too often, it produces false information of the kind that has proved to be especially dangerous when used to justify government actions. Karen Hanscom, representing Advocates for Survivors of Torture and Trauma, an organization associated with American Friends Service Committee, answered: Torture works because people in fear stay quiet. When a government uses fear in its politics of leadership, this keeps people suppressed. The result of fear, she noted, whether here or among people being suppressed under client governments—and most notably now in Iraq—is that fear becomes anger; and without other outlets anger becomes the desire for revenge. People should urge the United States to sign on to the International Criminal Court, thus recognizing international standards of conduct and agreeing to the accountability of war criminals who employ torture.

Ruth Flower of Friends Committee on National Legislation addressed what seems to be the hardest question of all: How can we get those most responsible for torture to change? How do we get the many people who live in denial of the realities of torture to change from hard-fixed positions? For Friends, she said, the answer is rooted in our belief that there is that of God in every person. You persist in your belief and in going before each person, saying, "You are not the kind of person who tortures. We the people of the United States are not the kind of people who torture."

The conference ended with conferees agreeing to seek support for QUIT from monthly, quarterly, and yearly meetings to launch a widespread Friends effort to educate people about the realities of ongoing torture policies. The planning team was asked to bring in more members, and to plan a second conference at Guilford College, scheduled for June 1–3, 2007.

—Allan Brick

*Allan Brick is a member of Kendall Meeting in Kennett Square, Pa.*



Friends, spurred into action by the conference, will now turn QUIT into an ongoing movement of a scope and determination similar to Friends movements to end slavery, to bring humane treatment to mental patients, and to reform prisons. Chuck Fager, director of Quaker House in Fayetteville-Fort Bragg, N.C., worked to coordinate the QUIT Conference. Joining them as Planning Committee were Joe Franko, Pacific Yearly Meeting; Liz Keeney, Lake Erie Yearly Meeting; John Meyer, Baltimore Yearly Meeting; and Scilla Wahrhaftig, Lake Erie Yearly Meeting.

Jennifer Harbury gave the conference keynote. For more than a decade she has labored as a lawyer, writer, and frequent visitor to Congress to expose the United States government's role in the imprisonment, torture, and—in 1995—the eventual murder of her husband, a Guatemalan revolutionary leader. She told of her efforts to expose how the U.S. military at the School of the Americas (now Western Hemisphere Institute for Security Cooperation) at Fort Benning,



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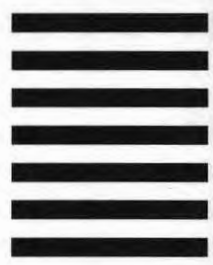


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# Guidelines on Giving and Receiving

This document was approved at the recent Quaker Peace Network-East Africa consultation in Tororo, Uganda. In the past there have been many problems handling money exchanges between Quakers in wealthy nations and Africa, until most U.S. Quakers stopped giving funds amid concerns of mismanagement and fraud. The problems originated both in the United States and in Africa. Friends in the United States are now reengaging with Friends in Africa, and this statement is an attempt to put this relationship on a firm, sound basis for the benefit of everyone.

—David Zarembka, coordinator of African Great Lakes Initiative/Friends Peace Teams


*I know that I am corrupt, but who is corrupting me?*  
—Sese Seko Mobutu,  
former President of Zaire  
(Democratic Republic of the Congo)

The issue of wealthier Quakers from the northern countries giving funds to Quakers in Kenya, Uganda, Tanzania, Rwanda, Burundi, and the Democratic Republic of the Congo (DRC) is fraught with difficulties. Too often these funds have been unaccounted for, misused, and/or stolen. Traditionally the blame has been put on the African implementers, but the northern donors who have so quickly written off these losses as "that's the way Africa is" are also part of the problem. There are more than enough Quaker organizations led by honest African Quakers that receive, spend, and account for their funds with scrupulous honesty, that there is no need to "excuse" those who are unaccountable and dishonest. Each time funds are misused in Africa, it is the honest Quaker implementers who are hurt the most since the errors of the few tarnish the image of all. Money can lead to conflict so the proper use and accountability of funds is a peacemaking activity.

There are various levels of corruption:

- Outright theft of funds for personal use.
- Waste of funds without using them as prudently as possible because they are given by wealthy people from overseas.
- Lack of accountability for funds received, which is usually used to hide one of the above misuses.

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Funds are given only to recognized organizations with a valid bank account. Funds are never sent to an individual's bank account or given to implementers to carry back from overseas because this forecloses transparency. Even in the case of a scholarship, funds should be sent directly to the institution or routed through a dependable organization.

In order to qualify for funding, the donor must receive a proposal from a recognized organization that has passed the proposal at a Board meeting of the responsible people. This proposal should include a detailed budget. Donors should have a clear format for the proposal. A neutral person, knowledgeable about the country and type of proposal, should review it with an on-site visit. Over-budgeting, currency transactions, over-pricing, hiking of salary beyond those normally accepted, and vague or unclear line items should be thoroughly questioned. The proposal including purpose, timeline, budget, and delivery of funds is public information.

After funds are sent, monthly or quarterly program and financial reports should be regularly received. In these days this can easily be done by e-mail anywhere in the region. No further funding should be sent until such reports have been received and accepted as proper.

At the end of the proposal period, a final report and financial accounting must be submitted. There should then be another on-site visit by a neutral observer who should verify the accounting by looking at the bookkeeping and receipts to back it up. This protects not only the donor but also the implementer from any charges of mismanagement of the funds.

This implies that small donations are difficult to monitor and verify. Consequently it is advisable that those who are unable to make the appropriate site visits by neutral observers channel their funds through organizations that have this capability, allocating a proper amount for this administrative task.

When theft, misuse, wastage, or unacceptable accounting is encountered, the donor must pursue these problems with the same diligence they would use for a similar case in their home country. Corruption cannot be excused under any rationale. If a donor is not willing and prepared to follow up such misconduct, it should not accept proposals and disperse funds.

When theft, misuse, wastage, or unacceptable accounting is uncovered, the donor organization will discreetly tell the other donor organizations of such problems so that implementing organizations are not able to move from one donor to another with impunity.



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### For implementers:

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The proposal will be transparent and shown to all who are concerned with it for their input and approval. No paid professional fundraisers should be used.

Those who are dispensing the funds must be as careful with these funds as they would be with their own. They must receive receipts for all transactions (and have their own signed receipts when this is not possible) and keep an accurate accounting of all these funds.

If it is necessary to substantially change the budget of a proposal (by more than 5 percent or as specified in the proposal), prior approval of any such changes must be received from the donating organization.

Written reports and financial reports will be sent on a regular basis as indicated in the proposal.

The implementers of these funds will be welcoming and open for all on-site visits by anyone sent by the donating organization. All written and financial accounting will be open for inspection.

If anyone in the implementing organization is financially irresponsible, the implementing organization will notify the donor and take whatever appropriate action is necessary with the offending individual.

If these guidelines of responsibility for both donors and implementers are faithfully adhered to, many of the problems that have been encountered in the past will be rectified. In the long term, this will build a much healthier relationship between donors in the North and implementers in Africa. The result should be not only a much more prudent use of the funds available, but a larger flow of funding.

—Approved by Quaker Peace  
Network—East Africa on March 19, 2006,  
in Tororo, Uganda

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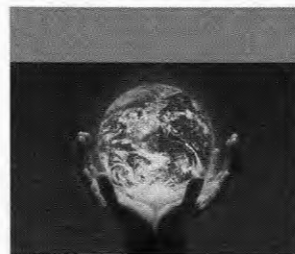
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## Darfur: A Short History of a Long War

By Julie Flint and Alex de Waal. Zed Books, in association with International African Institute, 2005. 151 pages. \$20/softcover.

## Darfur: The Ambiguous Genocide

By Gérard Prunier. Cornell University Press, 2005. 212 pages. \$15.60/hardcover.

The horror continues to unfold in Darfur, in western Sudan, while the world stands idly by. Attacks on innocent civilians continue, despite repeated promises by Sudan's central government in Khartoum to disarm the Arab militias known as Janjaweed, which it has armed and trained even after signing a peace treaty last May. Most of Darfur's black African farming villages have been destroyed, the men killed, the women raped, cattle and household goods stolen, wells poisoned, and the survivors driven from their land.

The survivors, mostly women and children who have taken refuge in desolate camps, live on the razor's edge of survival. They depend wholly on outside humanitarian aid. Supply caravans are attacked by Janjaweed, rebels, and bandits, causing humanitarian aid groups to withdraw workers. Rations have been cut to 1,000 calories per day—about half the minimum required for survival—because nations are renegeing on promises of aid.

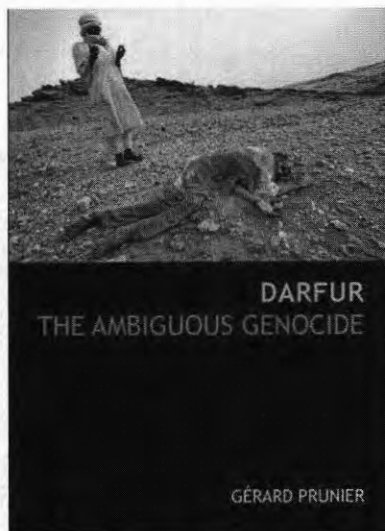
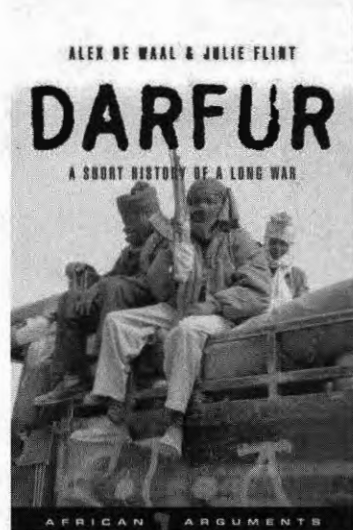
What are the seeds of this violence?

What can we do to end it?

What can we learn from Darfur?

Two books have appeared recently that focus mainly on the first of these questions. They seek to unravel the complex history of the violence, while implicitly entertaining the other two questions.

*Darfur: A Short History of a Long War* is as compact as the title suggests, but rich with detail. Authors Alex de Waal and Julie Flint write from a wealth of personal experience. Julie Flint is a journalist who chronicled earlier genocidal attacks by the Sudan government during the North-South civil war—on the Nuba people of central Sudan, and on tribal Africans living in the upper Nile region, where villages were burned to make way for oil exploration. Alex de Waal is an activist writer who has been at the forefront of mobilizing



African and international efforts to address famine, war, and the scourge of HIV/AIDS. Together and separately over a period of years, these authors have interviewed Janjaweed, rebels, aid workers, officials of the Khartoum government, and chiefs of various tribes.

De Waal and Flint take us as close as we are likely to get to an insider view of Darfur. Many of the chapters have appeared previously as essays in *The London Review of Books* and elsewhere, and occasional minor redundancies betray their earlier origins. In any case, the book is highly readable, given the complexity of the situation. As a result, *Darfur: A Short History of a Long War* has the tightly framed coherence of a scene viewed through a key-hole.

Gérard Prunier's *Darfur: The Ambiguous Genocide* is a longer and more academic book, based on extensive scholarly research. Whereas characters and images loom fairly large in the Flint/de Waal book, Prunier takes a wider, more distanced approach—not so much a keyhole as an aerial view. He cites statistics to show how Darfur was marginalized from the early 20th century on—first under the Ottoman Empire, then under the joint Egyptian and English colonial administration, and finally, after Sudan gained its independence from Britain in 1956, under the central government in Khartoum.

Khartoum, in the north of Sudan, is dominated by its Arab elite and, for more than two decades, by the Islamic fundamentalist movement that grew out of the Muslim Brotherhood. Its president, Omar Al Bashir, was installed in a bloodless coup in 1985. Sudan is the largest country in Africa in land area. It is less a coherent nation than a sprawling ethnic watershed, divided from its neighbors by boundaries drawn at the convenience of the colonial powers—Egypt, Britain, and France. Khartoum, in the north of Sudan, functions

less as the capital of a modern state than as a city-state exploiting its surrounding territories.

Prunier points out that of 23 intermediate schools operating in the Sudan in 1952, only one was in Darfur. He estimates that as little as 5–6 percent of investment reached Darfur, which had a third of the population.

What Flint and de Waal show by anecdote and interviews, Prunier shows by statistics and citations. To depict the encroachment of the Sahara south into former grazing lands, for instance, Prunier uses a table showing average precipitation; Flint and de Waal

accomplish the same thing dramatically through an interview:

Even in his 80s, bedridden and almost blind, Sheikh Hilal Abdalla was a commanding figure. As the visitors entered his tent, he swung his tall frame upright and ordered his retainer to slaughter a sheep for dinner. He was courteous and imperious in equal measure. "Who are you?" he demanded. "You can't be British. All the British speak Quranic Arabic!"

The sheikh turns out to be the father of Musa Hilal, chief commander of the Janjaweed, who was recruited by the Khartoum government and rested under its protection despite regional efforts to stop his predations. From the old sheikh we gather that the old ways—notably the cooperation between nomads and farmers—are disappearing.

Different as these two books are in their approach, the authors agree on most of the fundamentals. Each points out the extreme difficulty of categorizing "Arab" and black "African" ethnicities in a region where intermarriage has been common and where skin color in itself is not a reliable index. To say that Arabs are oppressing black Africans is to oversimplify a complex layered history. And yet none of the authors disputes the role of racism in Khartoum's historic exploitation of its hinterlands, in the 22-year-long North-South civil war that ended last year, and in the murderous rampage now taking place in Darfur.

An extended drought led to a famine in 1984 that Khartoum did its best to ignore. The drought disrupted the traditionally tolerant relationship between semi-nomadic herders, who were mostly Baggara Arabs, and the sedentary farmers, who belonged to the black tribes—predominantly the Fur, Dinka,



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and Zaghawa. "Darfur was an ethnic mosaic," writes Prunier, "not a land divided along binary lines of fracture."

What turned this mosaic into a killing machine? In Darfur, the initial struggle arose from desertification, and Khartoum's inability or unwillingness to mediate the conflicts—to supply aid to the drought-stricken regions, to broker land-sharing arrangements for farmers, and to keep open designated paths of migration for herders. Additionally, political ambitions further destabilized the situation. Libya's Omar Kadafi sought during the late 1980s and early '90s to create an "Arab belt" across northern Africa. Hoping to use Darfur to destabilize the government of Chad, Kadafi armed Chadian rebels based in Darfur and fanned "Arab" animosities against "black" tribes. In all these struggles—involving Libya, Chad, and Khartoum—Darfurians were caught in the middle.

In the North-South conflict that racked Sudan for nearly two decades prior to the outbreak of genocide in Darfur, the mosaic was more binary. The struggle was polarized in terms of religion, ethnicity, and distance from the seat of power. Arab Muslims in the North were fighting blacks in the marginalized South who followed Christian or indigenous beliefs. The struggle was less over water than oil. When oil was discovered in the South by Chevron in 1978, Khartoum redrew the internal district boundaries farther south to capture the oil revenues. This triggered the civil war, which took a genocidal turn as Khartoum waged wholesale war against civilians, using proxy militias and weapons purchased from oil proceeds. The rebels split along tribal lines and began attacking civilians as well. We are seeing a reprise of this today in Darfur, which was left out of the North-South peace agreement.

Yet there is nothing simple about Darfur, from its standing as a separate Sultanate until 1916 to Khartoum's use of Darfurian troops during the civil war. The complexity can be overwhelming. Gérard Prunier occasionally overwhelms with his blind erudition, tossing in a phrase that sends the reader scrambling for the glossary of Arabic terms at the front of the book. Julie Flint and Alex de Waal are more readable.

If I had to choose between the two books, I would recommend *Darfur: A Short History of a Long War* to the casual reader, because it humanizes its subjects. It is strongest in depicting the origins of the Janjaweed, and in distinguishing between the two main rebel groups, the justice and equality movement and the Sudan Liberation Army. It also offers a prescient look at the fault lines within the SLA, based on personalities and tribal divisions, which helps the reader understand the

disunity among the rebels that came to light so painfully at last May's treaty signing. The book contains a thumbnail tribal map of Darfur and a chronology, both of which are useful, but I hope the index will be improved in future editions.

Gérard Prunier is most helpful for his marshaling of facts—the widely varying estimates of the number of dead, for instance—which he puts at between 280,000 and 310,000 at the beginning of 2005. (That number has climbed since, by perhaps 100,000 new deaths.) Scholars will appreciate Prunier's full notes, good bibliography, and somewhat better index. Equally useful, in his last two chapters Prunier addresses some profound questions—what constitutes a genocide, the impact of the word itself, and the disparity between the "raw African reality and the international community dreamworld."

In short, these books complement one another. Both went to press in mid-2005, shortly before the death of John Garang, leader of the Sudan People's Liberation Army, in a helicopter crash, but they build a strong foundation for understanding a complex and troubling arena of conflict. For Friends who wish to be better informed, I recommend them both.

—David Morse

*David Morse is a member of Storrs (Conn.) Meeting. He interviewed Sudanese refugees in South Sudan and Kenya last December.*

## Fire of the Heart: Norman Morrison's Legacy in Vietnam and at Home

*By Anne Morrison Welsh. Pendle Hill Pamphlet #381. 2005. 40 pages. \$4/softcover.*

Nearly 41 years have passed since that chilly autumn day in 1965 when Quaker Norman Morrison, with his infant daughter in his arms, climbed up on a low stone wall in front of Secretary of Defense Robert McNamara's office, poured kerosene over his clothes, and lit a match.

The shock, grief, and questions ignited by Norman Morrison's protest against U.S. involvement in Vietnam still remain, and this painfully honest retelling of the story by his widow, Anne Morrison Welsh, can do little to change that fact.

In a straightforward voice, sometimes tender as she tells of her loving reception by the people of Vietnam 34 years after Norman's death, sometimes flat as she skims past the death of her son from cancer or relates the events following Norman's death, Anne Morrison Welsh continues to offer herself as a lightening rod for the storms of emotion

unleashed by Norman's very public suicide.

It is an act as sacrificial as that of her husband, and, as this pamphlet makes clear, the cost has been high. It thrust her into a public role within the peace movement she had not chosen for herself; it frequently took her away from the small children who desperately needed her presence; it has made her the receptacle for stories from hundreds of people who simply must tell her where they were and what they were doing when her husband killed himself; and it forced her to postpone at least some of her healing for more than 30 years.

In fact, it wasn't until her trip to Vietnam 34 years after Norman Morrison's death that Anne Welsh seems finally able to find peace. As she chronicles her story:

Alone in my large high-ceilinged room in the old La Thanh Hotel, I began to cry, even to wail and keen over Norman's death. I raged and yelled at him and at the injustice of life. I let it all out, despite my fears that someone down the hall might hear me. I felt completely alone. Finally, I was able to pray: "Lord, help me. I cannot carry this load any more. I cannot carry this little family by myself." It was all I could do. After praying, I fell asleep. The next day I woke up refreshed and with a new sense of peace.

But Anne was not the only one to pay the price of Norman's action; their children did as well. Emily, the infant Norman held as he set himself on fire, the child he put aside to be held by strangers as he burned, alluded to that price in a poem she wrote that included these lines:

In America I was a strange child  
With an odd past,  
Someone who did not like to tell the  
Long story of her childhood  
Or her father's death.

Her poem was actually a gift to the Vietnamese poet To Huu, who had written his own poem, *Emily, My Child*, in the days after Norman's death. *Emily*, composed as though Norman were explaining his death to his daughter, was recited from one end of Vietnam to the other during the war years. Part of it reads:

Here I stand,  
And together with me  
The great heart of America,  
A light to the horizon  
A beacon  
Of justice...  
I burn my body  
So the flames may blaze

September 2006 FRIENDS JOURNAL

The Truth.

When Emily was 15, a friend sent her the poem. Her reaction as she read it reveals both the price she paid for her father's actions and the gift she received from To Huu's poetry:

As I read the words  
I cried.

To someone and  
Some country  
I was not strange or odd.  
I was a daughter  
Left and loved,  
Honored and  
Understood.

Thank you for giving me a moment  
A feather  
Under a tree  
That helped me  
Carry the weight of my past  
More lightly and  
Wholly.

Thank you for writing a poem  
Wherein  
The love my father felt  
For a far-off land  
Traveled back  
And rested in my  
Heart.

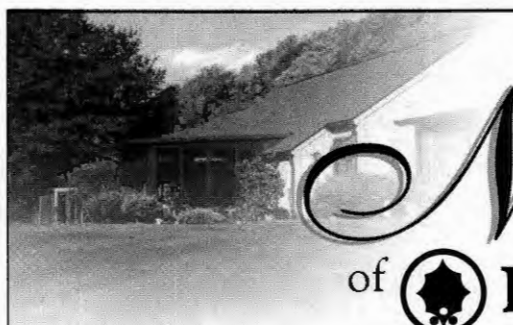
These lines are forever carved in my heart, to be taken out and held tenderly whenever I work with a Friend who feels led to travel in the cause of a just and peaceful world.


But what was the result of Norman's action—the "legacy" to which Anne refers in her essay's title?

Since Norman's suicide clearly did not bring the war to a close, for many years some thought his action horrifically pointless. But as Anne gently recounts, the feelings expressed to her by one Vietnamese after another as she traveled throughout the lush countryside of a contemporary Vietnam, Norman's sacrifice had great meaning to a people daily visited by our gunships. As a professor of Linguistics at Hanoi University told her, "I guess you would have called me a Viet Cong. Heading south along the Ho Chi Minh trail, I was in my bunker that night when the news of Morrison's death came over Liberation Radio. I just sat there and cried . . . that someone in America cared enough about us that he would give up his life."

Those words are also carved in my heart.

In the end, Anne Morrison Welsh offers us Norman Morrison's legacy without anger or approbation. She shows us that he was neither saint nor martyr—as some Quaker circles






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have a troubling tendency to label him—but a deeply committed and deeply frustrated Christian who could not stand the violence unleashed by the United States on Vietnam's children. She shows us a man who felt led to his action, but also a man who, ultimately, did not test the validity of that leading with his faith community.

In the end, Anne lets us see that Norman's legacy to his family was one of pain and sacrifice; his legacy to Vietnam was one of love and atonement.

As for the rest of us, our legacy is one of troubling questions.

Why would a Quaker like Norman Morrison turn away from the Peace Testimony and commit a deeply violent act? Do our meetings not adequately prepare us to stand for Truth over the long term?

Are our acts of protest that are experienced by others as a kind of internalized violence ever justified? Norman Morrison's family was not consulted before he took his life; yet, as this pamphlet makes clear, they have spent their entire lives dealing with the aftereffects.

Norman Morrison was a Friend for only two years before he established and led a meeting. Should an unseasoned, newly convinced Friend be encouraged to take such a role?

Rather than waiting for an individual to request a clearness committee, should a clearness committee be offered by a meeting to help a member discern the truth of a leading?

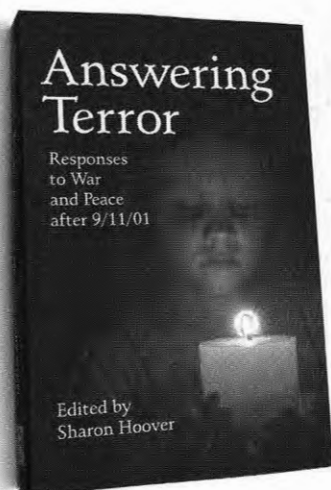
What is the role of a meeting in supporting its activists? Is it just to cheer them on and offer up the meeting photocopy machine? Or should meetings quietly monitor our activists, holding them in the Light, and being open to the understanding that a more active interaction may be necessary?

Unfortunately, none of these troubling questions are explored or even raised in this pamphlet, which is in itself troubling. In a day when an arrogant government once again remains impervious to faxes, vigils, marches, letters, and the clearly expressed wishes of its citizenry, nurturing our activists may well mean asking these questions and struggling with the answers.

—Ellen Michaud

*Ellen Michaud spent a decade working with political activists before she became an author and editor. Her latest book, Master Class, will be released next year. She is a member of South Starksboro (Vt.) Meeting and is the JOURNAL's book review editor.*





## Answering Terror: Responses to War and Peace after 9/11/01

*Edited by Sharon Hoover. Friends Publishing Corporation, 2006. 223 pages. \$24.95/softcover.*

*Answering Terror* is not an easy read. It stirs memories both external (the collapse of the towers) and internal (the sense of horror, shock, and powerlessness that followed). Re-reading the words of Friends, organizational and individual, in the days, weeks, and months that followed is a heart-opener. Clearly we were not as silenced as I remember, nor were we as immobilized as I feared. We did enter, however haltingly, into an "engaged conversation" that, let's face it, was much energized by the public profession of post-pacifism by Scott Simon, anchor of National Public Radio's *Weekend Edition—Saturday*, in the weeks following 9/11. The argument that "this time it's different" has been a predictable occurrence among Friends in every major conflict since the Religious Society was founded. The visible presence today of the Free Friends Meetinghouse on Independence Square in Philadelphia is an architectural reminder of that.

It would be enough for Friends meetings to ponder the experiences of Scott Simon on the one hand and those of George Rubin on the other. Ironically, Simon cites his wish to have been among those Friends who joined up in WWII, while George Rubin describes how his pacifism arose after fighting as a bomber gunner and POW shot down over Germany. Both were, to use Simon's words, "knocked about by real life." This book has the potential to "knock" readers about as well, and so is welcome for that reason alone.

*Answering Terror* revisits Simon's challenge

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and the many and varied responses Friends offered through the pages of FRIENDS JOURNAL in the aftermath. Simon offered a compelling, if familiar, argument for the need, even responsibility, to embrace the use of military might to save lives when other measures have failed. The diversity of responses and other writing in *Answering Terror* demonstrate both the lack of unity among Friends in this country regarding the "threshold" beyond which they are prepared to support aggressive, even violent, action out of humanitarian and security concerns, as well as the beauty and clarity of thinking going on among Friends regarding the serious dilemmas we face in the world that come crashing into our all-too-comfortable spiritual, emotional, and political towers. These writers confirm that we are finding our voices.

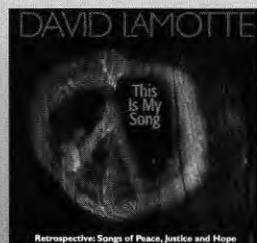
What do Friends do when the bombs begin to fall or machetes begin to hack away at unguarded flesh? Frankly, the easy answers seem to elude both pacifists and proponents of military intervention with the real-life consequences of either falling far short of its pretensions. *Answering Terror* implies something terribly important is happening among Friends as we seek to discern a way forward that is both Spirit-led and serious. By serious, I mean much more than standing in place and hand-wringing with deep frowns on our brows. *Answering Terror* invites readers to join an ongoing "engaged conversation" that goes beyond marinating in each other's juices to, once again, face the hard issues that these writers have demonstrated can be addressed with intelligence, wit, and passion. And to do so with honesty, courage, and respect for the diversity that simply does exist among Friends. This book, even if you think you read all of the submissions when they came out in FRIENDS JOURNAL, has the potential to shake you up pretty righteously, so be prepared—but don't shirk the journey.

The format of alternating statements, articles, poems, and queries seems to invite readers to engage in their own inner dialogue as they go along. I found myself formulating my own thinking: drawing on Scott Simon's challenge to stir me up, Steve Cary's reflection for the politics of a possible response, John Paul Lederach's process required in realizing alternatives, Mary Lord's spiritual grounding, and the stories and anecdotes that genuinely spoke to my condition. The story of the Hawk and the Dove restored my fragile hope that our efforts are not in vain and that, in the end, the "thick night of darkness" may be pierced, even shattered, by, well, such as us.

—Jack Patterson

Jack Patterson served as Quaker Representative to the United Nations from 1998 until 2005.

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In 2006, FCNL brought together Native and non-Native American leaders to discuss strategies for monitoring and influencing the media. This collaboration involved 23 Native organizations, faith community groups, and other allies of Native Americans. Given that the media plays a pivotal role in educating the public and the Congress, FCNL believes that what is needed is to develop a communications strategy to influence political power, requiring sophisticated framing, focused persistence, the cultivation of allies, and the pooling of resources. Communication no longer means just print journalism but new technologies that play an ever-increasing role in shaping public opinion and encouraging political change. The media strategy is not simply about influencing power but also achieving power. Joe Garcia, president of the National Congress of American Indians, said, "There should be a requirement that they offer courses on Indian 101 in Congress. Legislators ought to pass a test that includes knowledge about treaties. If you don't pass the test, they send you back home." For more information and suggestions about what can be done, visit [www.fcnl.org](http://www.fcnl.org) or call (800) 630-1330. —FCNL Indian Report

Quaker organizations like FCNL and AFSC have been forced to make decisions along with other nonprofits that seek government or foundation funds about a controversial directive from the Treasury Department. First issued in 2002, the Anti-Terrorist Financing Guidelines for charities are now undergoing a third revision, having met fierce objection—but mostly adherence—by many nonprofits. Its aim is to prevent the diversion of funds to terrorist organizations. Some groups tried to resist the Guidelines, which require screening every client organization against a government list of potential terrorists before granting funds. Such checks involve increased financial costs and staff time, and are beyond the realm of nonprofits' expertise, while effectively making charities an arm of government security policy—and fearful of criminal prosecution if errors occur. The revision is expected to clarify the Guidelines' "voluntary" nature, and states that noncompliance will not be a legal violation, nor will charities be considered an arm of the government. Quaker groups objected to these Guidelines for reasons beyond the issues raised by other nonprofits. After a period of discernment, FCNL made a principled statement refusing to sign any such oath given Quaker history of truth-telling, thereby making oaths unnecessary, and noting how the government's anti-terrorism policies impede civil liberties. Accordingly, whenever the need arises, FCNL will respond to potential funders with a clear position: "We have

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received your request to make certifications as to anti-terrorism provisions. We believe that the requirement offends the most basic principles of a free society. The process of certification has a chilling effect on dissent, and the right of vigorous dissent is essential to a free democracy. For reasons of conscience and religious practice, we cannot sign such a certification. We have determined that signing would violate our testimony not to swear oaths. We neither willfully engage in violence nor support pursuit of objectives by violent means. Friends Committee on National Legislation is affiliated with and governed by representatives of the Religious Society of Friends (Quakers), which has a 350-year testimony against war and violence." The underlying purpose of this statement is "to open a dialogue in the hope of changing foundation views of the meaning of this antiterrorism requirement. . . . We'll ask for the opportunity to labor with our partners at foundations, but if we don't succeed, then we'll forego the grant when necessary." FCNL will necessarily accept the added burden of having to find other private funds for specific projects. — *Roundtable on Religion and Social Welfare Policy, White House Office of Management and Budget (OMB) Watch, and FCNL*

At the June World Conference on Disarmament in Geneva, the George W. Bush administration asserted a right to develop space weapons to protect its military and commercial satellites, claiming the threat of attacks from other countries. Only the United States and Britain refused to negotiate among 65 participating nations. Both have signed a 1967 UN treaty that bans weapons of mass destruction in space. During the 2007 Congressional budget sessions, the Air Force sought increased weapons research funds for laser beam satellite attack strikes. But there is bipartisan opposition in the House and Senate, with amendments urged by Friends Committee on National Legislation to cut such funds, fearing a space arms race. — *Reuters and the New York Times*

Foreign Policy in Focus and the Center for Defense Information have released their third annual Unified Security Budget for the United States, which seeks to strengthen security through international cooperation. This detailed document divides total funding for Defense, Homeland Security, and the State Department into Offensive, Defensive, and Preventive spending. It shows how, in 2007, the federal budget could double spending for nonmilitary foreign aid, like countering terrorism by reducing poverty in Afghanistan, and also build State Department capacity for conflict prevention, like adding

and training personnel with language skills and area expertise to reduce the offensive, unilateral, preemptive resources of the military. The Unified Security Budget also suggests reasonable reductions in expensive weapons systems, both conventional and nuclear, while making large increases in the Threat Reduction Program for destruction of weapons of mass destruction. — *Foreign Policy in Focus*

The U.S. Agency for International Development is undergoing reorganization as the agency's head, former drug company CEO Randall Tobias, additionally becomes head of a new State Department office of foreign aid, which will oversee three quarters of all foreign aid funds. About \$6 billion of foreign aid comes in the form of military support, mainly for Israel, Egypt, Pakistan, and Colombia. Revised foreign aid objectives now address democracy building and free market development. The new structure will facilitate work between USAID and other government departments, including State, Agriculture, and Defense, the second largest foreign aid funder. Nongovernmental organizations are wary that previous aims of poverty reduction and long-term economic development will be minimized. USAID reports that U.S. Overseas Development Assistance (ODA) has tripled since 2000. While the dollar value continues to be largest, often in the form of U.S. farm surplus, the United States continues to be virtually the smallest donor of ODA among the rich countries, offering 0.1 percent of GDP compared with 0.7 percent or more of GDP by several European countries. Randall Tobias oversaw the President's Emergency Plan for AIDS Relief (PEPFAR), a bilateral effort to help about 15 countries with HIV/AIDS control and prevention. The U.S. opted not to have major involvement in the already developed multinational Global Fund for AIDS. PEPFAR has been limited, according to outside evaluations, by its practice of using costly U.S. brand drugs, lack of support for building health infrastructure for ongoing healthcare and practitioner training in poor countries, and its emphasis on funding faith-based NGOs that teach abstinence and fail to promote condoms. The United States adhered to these positions at the UN's June summit on HIV/AIDS, resisting, with Syria, the Vatican, and Saudi Arabia, language in the final Declaration related to condoms, clean needle exchange, and working with prostitutes, drug addicts, or gays. — *The Kaiser Family Foundation, USAID, the New York Times, Council on Foreign Relations, Catholic Relief Services*

# Five years after 9/11/01— Where do we Quakers go from here?

## Answering Terror

Responses  
to War  
and Peace  
after 9/11/01

Edited by  
Sharon Hoover

*Answering Terror* is not an easy read. It stirs memories both external (the collapse of the towers) and internal (the sense of horror, shock, and powerlessness that followed). Rereading the words of Friends in the time that has followed is a heart-opener. *Answering Terror* implies something terribly important is happening as we discern a way forward that is Spirit-led. It invites readers to join an ongoing conversation to face hard issues with intelligence, wit, and passion—and to do so with honesty, courage, and respect for diversity. This book has the potential to shake you up pretty righteously—so be prepared, but don't shirk the journey.

—Jack Patterson (former Quaker Representative  
to the United Nations)

On the surface there is a debate on nonviolence pro and con. But under the surface, **every doubt, vacillation, conviction, and act of courage that Quakers have ever entertained rises to the surface.** We have massive corroboration that nonviolence has worked in cases of national liberation. The world has been lurching toward democracy of late, and democracy is the institutionalization of nonviolence. For those with eyes to see, the proliferation of nonviolence can be regarded as the work of the Holy Spirit in history.

—Walter Wink (Professor Emeritus of Biblical  
Interpretation, Auburn Theological Seminary)

Edited by Sharon Hoover of New York Yearly Meeting, *Answering Terror* chronicles the Quaker response to the 2001 terrorist attacks as it poured into the pages of FRIENDS JOURNAL.

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This collection of responses to the September 11 onslaught of violence gives us a special opportunity to rethink our lives and our testimonies. The diversity of responses lets us know that the Friends Testimonies are still in process of development, and offers a multiplicity of ways to witness to those testimonies. **What a wonderful and inspiring read this book will be for the Quaker community!**

—Elise Boulding (Professor Emerita  
of Sociology, Dartmouth College)

### Contributors include:

Scott Simon	Marcelle Martin
John Paul Lederach	Pamela Haines
George Lakey	Mary Lord
Steve Cary	Edmund Snyder

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## Upcoming Events

•October 12–15—German Yearly Meeting

•October 13–15— Northeast Regional Gathering of Friends World Committee for Consultation, Section of the Americas, *Being a Friend in Today's World*, at Purchase Meeting in Westchester County, New York. Daniel A. Seeger, former director of Pendle Hill and former executive secretary of the AFSC Regional Offices in Northern California and the New York Metropolitan area, is the principal speaker; discussion leaders are Laura Rediehs, chair of the Philosophy Department at St. Lawrence University and assistant clerk of Friends Association for Higher Education, and Newton Garver, emeritus professor of Philosophy at State University of New York at Buffalo, author of numerous articles and books, and founder of the Bolivian Quaker Education Fund. The cost is \$70 per adult, with overnight hospitality in the homes of Friends, and \$40 per child under 12 (childcare provided). For more information contact Judith Inskip at <[rjinskeep@earthlink.net](mailto:rjinskeep@earthlink.net)>, (914) 949-6094, or 50 DeKalb Ave., S-10, White Plains, NY 10605.

## Opportunities

•In 2007, Beacon Hill Friends House (Mass.) will celebrate its 50th anniversary as an intentional residential community of about 20 people guided by Friends principles, providing a place for worship, study, and action. To kick off its anniversary year, winter/spring 2007, Beacon Hill will offer a New Voices lecture series themed "Call to Ministry: an opportunity for today's young adult Friends (18–35) to share where they are being called," an opportunity for young adult Friends to speak about their experience. Beacon Hill seeks speakers and listeners. For more information contact Holly and Katherine at (617) 227-9118, e-mail <[directors@bhfh.org](mailto:directors@bhfh.org)>, or visit <[www.bhfh.org](http://www.bhfh.org)>. Potential speakers ought to contact Beacon Hill by early September.

•Mattapoisett (Mass.) Meeting's Quaker Missions Stamp Project hit \$50,000 in donations distributed to "good works" in late June, with the sale of used postage stamps donated primarily by Quakers worldwide since the project began ten years ago. Mattapoisett Friends are now ready to turn the project over to another Quaker organization or individual. It would be helpful for any successor to have a stamp collecting background. Meanwhile, continue to send stamps to Mattapoisett Monthly Meeting, P.O. Box 795, Mattapoisett, MA 02739. For more information, contact Brad Hathaway, project manager, at (508) 758-3579, or write to the above address.

## Resources

•A national Declaration of Peace working group began meeting in April to urge local and regional peace groups to sign and promote the Declaration of Peace Pledge. The campaign calls for establishing a comprehensive plan to end the U.S. war in Iraq by September 21, 2006, just before Congress adjourns. If the deadline is not met, Declaration signers will engage in nonviolent action from September 21 to 28 in Washington, D.C., as well as Congressional offices and other sites throughout the nation. Numerous antiwar groups, including United for Peace and Justice, Catholics for Peace and Justice, Center for Global Nonviolence, Episcopal Peace Fellowship, and Grandmothers Against the War, have endorsed the Peace Pledge. For the full text and more information about the origins of the pledge, visit <[www.declarationofpeace.org](http://www.declarationofpeace.org)>; write 2501 Harrison St., Oakland, CA 94612; call (773) 777-7858; or e-mail <[info@declarationofpeace.org](mailto:info@declarationofpeace.org)>.

•The African Great Lakes Initiative (AGLI), a Friends Peace Teams program, published an evaluation of its 2005 post-crisis Healing and Rebuilding Our Community (HROC) workshop series in Burundi. Accompanied by personal stories, the pre-post study, *After the Guns Have Stopped: Searching for Reconciliation in Burundi*, found that most of the participating 80 men and women, ranging from teens to age 40, showed a drop in posttraumatic stress stemming from the 1993 Tutsi-Hutu massacres, and improvement in feelings for reconciliation and community trust. Each member of the six groups had experienced, on average, ten kinds of trauma, including family members killed, being in a combat situation, and suffering lack of shelter, food, and medical care. FPT and the AGLI have recently moved to a new office in the St. Louis (Mo.) Meetinghouse. The new FPT Coordinator, Anna Sandidge, who has done reconciliation work in Rwanda and Burundi, will help expand its work in Africa and in Colombia. For more information visit <[www.aglionline.org](http://www.aglionline.org)> or call (314) 645-0336.

## Request for newsletters

FRIENDS JOURNAL welcomes receiving monthly, quarterly, and yearly meeting newsletters. See page 2 for contact information. Newsletters are perused regularly by our monthly meeting news editor, Robert Marks, for news and bulletin items.



incessant spraying of pesticides, and the whine of mowers. I keep wondering what's under all those lawns. Has the real Florida gone underground? If lightning fires swept across the area, as they did long ago, would ancient ecosystems emerge from the ashes as they do in state parks after a prescribed burn? Park biologists discovered that an area can rejuvenate itself from long-dormant roots and seeds after being "released" by fire. Would saw palmettos and tiny, scrubby oaks spring to life in my back yard? Would a gopher tortoise (endemic to Florida and a threatened species) stop by and decide to take up residence?

My education has been a kind of pilgrimage. In *A Sand County Almanac*, Aldo Leopold observes, "Our ability to perceive quality in nature begins, as in art, with the pretty. It expands through successive states of the beautiful to values as yet uncaptured by language." Seeing patterns, naming plants and other living things, and looking under the ground and back in time have helped bring the world around me into focus. Now a vacant lot is transformed from a tangle of greenery into a complex but understandable mini-

ecosystem. Walking near the beach one day, an environmentalist friend pointed out the old dune systems reflected in the curvature of the land, something I never noticed before. As I walked through my community this morning, I stopped to photograph a great egret. These beautiful birds were hunted almost to extinction at the turn of the last century to satisfy the huge demand for feathers for ladies' hats. Alligators have rebounded after the fashion craze for hags and shoes threatened to wipe them out, too.

In the opening lines of *The Dream of the Earth*, the ecotheologian Thomas Berry writes, "We are returning to our native place after a long absence, meeting once again with our kin in the Earth community. For too long we have been away somewhere, entranced with our industrial world of wires and wheels, concrete and steel, and our unending highways, where we race back and forth in continual frenzy."

Celebrating what is here has integrated me back into the natural world. I am learning to love weeds, shun contrivance, and grab hold of what is real and hang on for dear life. □

## RHODODENDRON, OQUOSSOC, BY THE CABIN

After two leggeds had planted  
me by the walk, spider-woman  
stopped and told me how every

design is a path leading to  
simplicity, pattern a template  
for the circle all lines end

in, symmetry a vibration of  
dew in morning sunlight co-  
incident with the rustle of

leaves. She said she is part  
of a family, that her younger  
brother burrows under ground,

an older catches a trout with  
his talons, another walks high  
trails and butts his horns

to call the air to worship,  
that, of her many sisters,  
one makes a den in a culvert,

another sleeps winter in  
a cave, another spends summer  
eating swamp-grass in the bog,

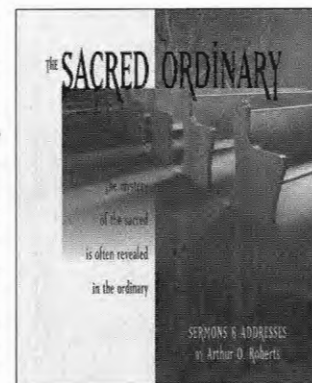
that the web she weaves be-  
tween my evergreen leaves  
and branches is the same web

that holds stars in their  
galaxies, binds electrons  
and atoms into the universe.

—Hugh Ogden

*Hugh Ogden is a member of Hartford  
(Conn.) Meeting.*

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- ❖ maximum 2,500 words; electronic submissions are encouraged
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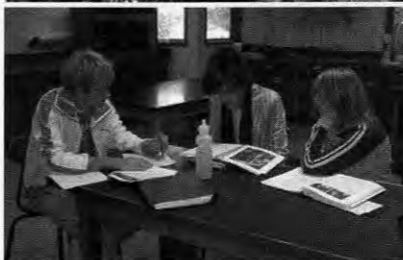
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**Cooper**—*Emily Haines Cooper*, 81, on August 21, 2005, in Richmond, Ind. Emily was born on November 1, 1923, to Homer and Lois Terrell Haines. Emily spent her childhood on a farm near Wilmington, Ohio, and received a bachelor's degree from Earlham College in 1945. In 1946 she married Wilmer Cooper, who later became founder and dean of Earlham School of Religion. Prior to settling in Washington, D.C., and later Richmond, Ind., Emily and her growing family lived in Haverford, Pa.; New Haven, Conn.; and Nashville, Tenn. In 1978 Emily received a master's degree in Nutrition from Ball State University, and the following year she was instrumental in establishing a WIC Program in Wayne County. WIC is a federally funded program of nutrition supplements and nutrition education for low-income families with infants and children, and for low-income pregnant or breastfeeding women. For Emily, her WIC experience was her faith at work, and led her to further serve those in need. When she retired, the WIC program in three counties served 2,200 women, infants, and children. After retirement, Emily helped to initiate a Mentor Mother program serving first-time young mothers. An active member of West Richmond Meeting and Friends World Committee for Consultation, she supported various community organizations and charities, and found time to excel in the homemaking arts. A wonderful cook and avid gardener and quilter, she sewed a very special quilt for Earlham School of Religion, "The Lion and the Lamb Shall Dwell Together in Peace." Emily is survived by her husband of 58 years, Wilmer Cooper; three daughters, Suzanne Cooper, Catherine Papazian, and Barbara Bard; her son, Scott Cooper; and seven grandchildren.

**Melchior**—*Mary Louise Melchior*, 79, on July 6, 2005, at Crosslands Retirement Community in Kennett Square, Pa. She was born in Philadelphia, Pa., the daughter of Preston Thomas and Annie Harvey Roberts. She was a lifelong member of Moorestown (N.J.) Meeting, and later of Atlantic City Area (N.J.) Meeting. She was the wife of Charles Melchior, with whom she shared 52 years of marriage. She attended Moorestown Friends School and George School. She later earned her bachelor's degree from Earlham College and a master's degree in Occupational Therapy from University of Pennsylvania. She was a homemaker as well as an occupational therapist by career. She is survived by her husband, Charles Melchior; daughters, Emma L. Simpson, and Jeanne H. and Mary M. Melchior; a son, Oliver M. Melchior; her brother, Howard M. Roberts; and six grandchildren.

**Phillips**—*Esther L. Phillips*, 81, on July 2, 2005, at her home in Greensboro, N.C. Esther was born in 1924 in Randolph County, N.C. She was a graduate of Guilford College and a retired public school teacher, serving the children of Ramseur and Coleridge Schools for many years. She also served as a preschool educator and Sunday school teacher at First Assembly of Asheboro. She was an avid fundraiser for World Vision. She was also a member of Holly Spring (N.C.) Meeting. Esther is survived by her husband, Samuel Phillips; daughters, Elizabeth Massey and Anne Smoot; and grandchildren, Ellen and Brian Massey and Sarah Smoot.

accomplished almost by themselves. Unfortunately, these assertions were not supported by citations to enable the reader to learn something about the many unnamed Friends (as distinct from the Friends he named: John Bellers, David Ricardo, Seebohm Rowntree, Kenneth Boulding, and Jack Powelson) and their accomplishments.

While doubtless many of us look forward to the publication of the book Davison is writing on the economic history of Friends, is it possible the author could provide a simple listing of the individuals he had in mind so that, until then, interested readers could follow up on their own?

John Vincent  
East Windsor, N.J.

*Steven Dale Davison is making additional information available in the course of his ongoing research. If you would like to be put in touch with him send an e-mail to <senioreditor@friendsjournal.org>. —Eds.*

## U.S. colonial Friends had economic impact

Congratulations on your special issue "Friends and Money" (FJ July). I appreciated your efforts to be inclusive of many subjects and points of view related to money and religion, but I noted that not a word was said about the largest Quaker involvement in money of all time—the founding, populating, business and agricultural activities, and governing of Pennsylvania from 1682 to 1756 by Friends. While there was mention of the responsibility of English Friends for inventing large-scale industry and finance, no mention was made of the fact that under Friends in the United States, Pennsylvania became the most prosperous of all the colonies, and Philadelphia the largest city.

I do not know of an economic history of Pennsylvania from its founding to the late 18th century, but historians have noted the great influence that Pennsylvania had on the overall development of the United States. While there is much that would find the approval of Friends today, other aspects of the development of Pennsylvania might not find such favor. William Penn has been called the world's first great real estate speculator, and his inclusiveness of settlers from all countries was designed to increase his market for land sales. One noted historian, David Hackett Fischer, says, "The idea of minimal government was carried further in Pennsylvania than in any other colony."

A special issue on how the legacy of

colonial Pennsylvania endures today, for better or worse, would be of great interest.

William G. Rhoads  
Arlington, Va.

## More knowledge needed

Regarding your special issue on "Friends and Money" (FJ July), Teddy Milne, who wrote "Friends and the Stock Market," should buy a simple introductory book on the market and find out what it's all about. Quakers in general should take Economics 101. Perhaps, then, they could discuss capitalism with some knowledge behind their views.

Patricia A. Williams  
Covesville, Va.

## Gifts can be harmful

In regard to Anna Redsand's article, "Living with Beggars" (FJ July), having had to refuse to give my addicted husband money and shelter, reading this article was painful.

The addict's loved ones would not thank you for your gift.

Do no harm.

Anonymous

## Quakerism is mental

My response to Harriet J. Schley's letter "The importance of the physical body in worship" (FJ July, Forum) is that, for me, Quakerism is 100-percent mental. The physical is like frosting on the cake.

Nelson Babb  
Summerfield, N.C.

## Correction

You probably already know this, but the correct spelling of the author of *Lest Innocent Blood Be Shed*, mentioned in Ron McDonald's article, "Fighting over Money" (FJ July), is Phillip Hallie (not Haley). He was a much-loved professor at Wesleyan University when I was there in the early '70s.

Thanks for all your great work on this wonderful publication.

David Morse  
Pasadena, Calif.

## Our faith and politics

Some time back, there was discussion in FRIENDS JOURNAL about whether Quaker culture might be becoming intolerant of Republicans. It is certainly salutary to



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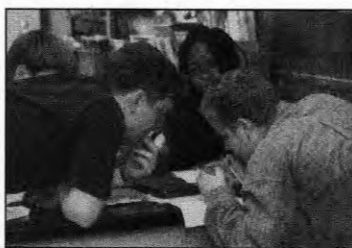
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remind liberal Friends not to let their frustration with the condition and direction of our country lead them to suppose that the fault lies exclusively with one political party. And it is always useful to remember that some of the people worshipping with us may not see the world quite as we do. Still, there is more to the Truth than this.

Tolerance of unpopular opinions and associations is one thing; tolerance of immoral behavior is another.

The leadership of the Republican Party has consistently used war, racism, sexism, xenophobia, homophobia, religious bigotry, fear, greed, lies, half-truths, and platitudes to distract the U.S. populace to maintain its own power, benefiting the rich to the detriment of the planet and the vast majority of its people. Its demagoguery on immigration "reform" and the "marriage protection" amendment are only recent cases in point.

This pattern of behavior is abhorrent to the values that unprogrammed Friends share (much more widely and far more profoundly than they will ever share any purported collection of "core beliefs"). Friends dare not be hesitant about saying so.

There are many legitimate reasons—from family ties, to personal political effectiveness, to honest disagreements with the other major party about specific issues (abortion comes to mind)—that a Friend might choose to identify as a Republican. However, it is often easier to blame the messenger than to heed the message. If Republican Friends find it uncomfortable coming to meeting, they should try to discern whether the source of their unease lies with the political sentiments of their coreligionists or with the promptings of Truth in their own hearts.

*Bowen Alpern  
Peekskill, N.Y.*

**An open letter to Scott  
Simon**

In listening to Scott Simon on a Saturday morning in June, I wondered how he views our actions in response to the destruction of the World Trade Center so many years ago? Does he have some insight he could share about the war on terrorism? Has he changed his view of the correctness of going to war over the destruction of the World Trade Center? I value his views, as they have helped me to more clearly define my own position and beliefs around violence.

Some observations and questions for Scott Simon from the vantage point of the

present, a few years after the destruction of the World Trade Center on 9/11/01:

We change. At one point, I was a career military officer and had three tours in the Vietnam theater. In the beginning I believed we were doing the right thing. Towards the end I wasn't so sure. Now I am convinced that the use of violence never brings us towards peace, that we harm ourselves by participating in the violence.

There is a malaise throughout our nation; we are unhappy with our leaders and losing a sense of purpose. Several thousand of our own citizens have died in battle, many more are physically wounded, and untold thousands will bear the trauma of the violence. We have become a nation that condones torture.

Our leaders smirk and rejoice at the death of an enemy the same way people danced in the streets after the attack on the World Trade Center. We have killed anywhere from 40,000 to over 100,000 innocent civilians, and refer to them as "collateral damage," as if their lives had no meaning. We are losing our position of leadership throughout the world. There is no less terrorism than when we began; in fact, our actions seem to be fueling terrorism.

Iraq is filled with more violence than when Saddam Hussein was the leader there. The war is estimated to have cost us \$291 billion, money that could have provided universal health care, better schooling, and many other things. Iraq seems in no better shape than before and is an armed camp with a U.S. fortress protecting the inner city, where the new government tries to operate.

Couldn't we have done more with compassion and love than with bombs? Maybe, like doctors, we should try to do no harm instead of trying to do good? Do you feel we should stay the course and keep on keeping on? Are terrorists so evil that we have to kill them in order to be safe? Where is that of God in each of them? Where is that of God in us?

It is my opinion that we must end the violence we are participating in now, get out of Iraq, let it go. They could do no worse to themselves than what we are doing to them. They are not a threat to us.

*Nils Pearson  
Ogema, Wis.*

**Giving Caesar his due?**

Recently I had occasion to give serious thought to the biblical passage that describes Jesus' response to the question put to him by a Pharisee who was hoping to trip him up by asking, "Is it lawful to give tribute unto

*September 2006 FRIENDS JOURNAL*

## OPEN HOUSE

*Monday, October 9th, 9:00 a.m.*

*Saturday, November 11th, 10:00 a.m.*

---

*integrity.*

*equality.*

*simplicity.*

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## CLASSIFIED

Caesar or not?"

The occasion for this reflection grew out of an experience in which I was given the opportunity to meet with Iraqi trade union leaders. They had been brought to the United States to meet with U.S. labor leaders by an organization called U.S. LAW (U.S. Labor Against the War). I spent the afternoon in conversation with one of them who held a position of leadership within his union which represented oil workers. We sat together with the interpreter at an outdoor café where the street was choked with many automobiles, and in that environment I was led to a recognition of our own arrogance in that we seem to feel entitled to gasoline to fuel our cars. I said, "We Americans wonder how it can be that our oil got under your sand." That remark resonated with my two Arabic companions and I came to a renewed awareness of the basic immoralities inherent in being an occupying power.

In that context I was rereading the passage that describes the Pharisee's questioning of Jesus. Some theologians interpret the passage as a message on how to reconcile the sphere of government with spiritual requirements. The argument goes that since God is supreme and rules over all including the powers of government, we therefore must respect Caesar's power as well as the power of God (*A Public Faith* by Charles Drew). But if we read the story by placing Jesus in the context of his time, the story is transformed. Jesus lived in a society occupied by a foreign power, one that had no respect for the religious heritage of the Jews. Moreover, the Pharisee who put the question to him was a Herodian, one who collaborated with the Roman power in order to protect his own wealth and position, in other words a quisling—one who serves the invaders of his country by working in a puppet government. Jesus asked to see the money that was to be paid in tribute. The coin was a Roman denarius, not a Jewish shekel. Jesus said, "Whose face is this on the coin you carry?" "Caesar's," was the reply. "Then render unto Caesar the things that are Caesar's and unto God the things that are God's." One can almost imagine Jesus flipping the coin back to the interrogator with disdain. (Matt. 22: 15-22) I feel confident that Jesus would not feel that a Christian owed anything like equal allegiance to Caesar and to God, nor likely approve of the occupation we are currently inflicting upon Iraq.

Alice M. Hoffman  
Haverford, Pa.

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Send letter of interest plus résumé, including salary requirements, to Willa Streater at e-mail: <WStreater@afsc.org> or to AFSC-HR, 1501 Cherry Street, Philadelphia, PA 19102-1479. Fax: (215) 241-7248.

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

**Beautiful Pleasant Hill, Tenn.** Affordable and diverse activist community. Full-range, independent homes to nursing care. Local Quaker Meeting. (931) 277-3518 for brochure or visit <www.uplandretirementvillage.com>.



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

## Schools



## EARLHAM SCHOOL of RELIGION

**Peace with Justice**—This graduate emphasis is a focus in both the MA Religion and the M Div/M Min programs. The M Div emphasis calls for five courses with a Peace and Justice focus, integrated within the larger curriculum. The MA in Religion is for those interested in research, continuation toward a PhD, or another form of educational ministry. For further information contact <axtelsu@earlham.edu> or (800) 432-1377.

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

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

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

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

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

## Services Offered

### Ahimsa Graphics

Wedding Certificates, Celebrations of Commitment calligraphy, illustration, custom design  
Contact: Penny Jackin: <ahimsa@earthlink.net>  
(401) 783-1972

Samples: <www.pennyjackin.calligraphicarts.org>

**HANDYMAN/LIGHT REMODELING.** Serving hour radius around Pendle Hill. Over 25 years experience. Insured, with references. Former PH contractor and maintenance worker. Free estimates. Doug Durren (610) 909-0687.

**Calligrapher (NEYM)** creates individually designed marriage certificates, birth/naming documents for newborn or adopted children, and other one-of-a-kind documents.

See samples of my work at <wynnellwellyn.com>. Contact me to discuss your needs at (413) 634-5576, <wynne@wynnellwellyn.com>.

## H.FREEMAN

2204 Salisbury Road South  
Richmond, IN 47374  
610-909-8385  
HFreeAssoc@aol.com

### ASSOCIATES, LLC

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

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

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

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

### All Things Calligraphic

**Carol Gray, Calligrapher** (Quaker). Specializing in wedding certificates. Reasonable rates, timely turnarounds. <www.carolgraycalligraphy.com>.

## Summer Camps

**CAMP CELO:** A small farm home camp in the North Carolina mountains. Under Quaker leadership for over 50 years. Boys and girls ages 7-12. 3:1 camper/staff ratio. <www.campcelo.com>, (828) 675-4323.

### Journey's End Farm Camp

offers sessions of two or three weeks for 32 boys and girls, ages 7-12. One-week Family Camp in August. Farm animals, gardening, nature, ceramics, shop.

Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. Welcome all races. Apply early. Kristin Curtis, 364 Sterling Road, Newfoundland, PA 18445.

Telephone: (570) 689-3911. Financial aid available.

## Summer Rentals

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

# FRIENDS FIDUCIARY CORPORATION



## *Responsible Investing, Planned Giving*

Friends Fiduciary Corporation (FFC) is an independent Quaker nonprofit.

Our sole mission is to assist Friends meetings and organizations  
in the stewardship of their financial resources.



### PROVIDING FINANCIAL SERVICES

#### GUIDED BY FRIENDS TESTIMONIES AND CONCERNS

*The Consolidated Fund*, a socially responsible investment fund  
for Friends Meetings and nonprofit organizations

*Planned Giving Services*, providing Charitable Gift Annuities and other planned giving  
services to support the development efforts of Friends tax-exempt organizations

*For information, please contact:* Constance Brookes, Executive Director at 215-241-7272,  
email: [cabfidcorp@aol.com](mailto:cabfidcorp@aol.com) or visit our website at [www.friendsfiduciary.org](http://www.friendsfiduciary.org)



# Programs for You at Pendle Hill



October 13-15  
**Alternatives to Violence Project (AVP):  
Advanced Workshop**  
*with Val Liveoak & Katie Murphy*

October 23-27

**Soul at Work: Spiritual Leadership  
in Organizations**  
*with Margaret Benefiel*



October 27-29  
**Class Matters—In  
Community and Coalition**  
*with George Lakey & Nancy Diaz*

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November 6-10  
**Yoga You Can  
Take Home With You**  
*with Bob Butera*

December 8-10

**Exploring Dreams**  
*with Jeremy Taylor*



## Nurture Your Quaker Spirit

November 3-5

**Inquirers' Weekend: Basic Quakerism**  
*with Jerry Leaphart & Maurine Pyle*



November 17-19  
**Clerking**  
*with Arthur Larrabee*

November 24-26

**Preparing for Emmanuel:  
A Semi-Silent Advent Retreat**  
*with Katharine & Ken Jacobsen*



December 1-3  
**The Light Within: Thomas Kelly  
and the Beloved Community**  
*with Deborah Shaw*

December 4-8

**The Light and My Voice in Community**  
*with Rubye Howard Braye*



## PENDLE HILL

A QUAKER CENTER FOR STUDY AND CONTEMPLATION  
338 Plush Mill Road · Wallingford, PA 19086  
[www.pendlehill.org](http://www.pendlehill.org)

Contact us to find out more

610.566.4507 ext. 3 or 800.742.3150 ext. 3  
[registrar@pendlehill.org](mailto:registrar@pendlehill.org)

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