Among Friends

Friends and War Taxes

Tax season is in full swing—and that brings up duties and anxieties for all of us. For Friends, it also generates some worry as we deal with our ambivalent relationship with our government. Friends historically have held reservations about what has been a growing part of the government’s budget: military expenditures.

In general, Friends support and acknowledge the role of government and that governments sometimes need to be coercive, which includes a policing function. Many Friends also support internationally authorized enforcement actions against criminal acts elsewhere in the world. On the other hand, many Friends are appalled by the extent to which states pursue selfish aims, weapons multiply, economies become military-dependent, and international institutions are left to languish while an ethos of fear and self-absorption that is labeled militarism (or empire) grows and perpetuates itself.

Historically, many Friends have refused to participate in armed forces, and occasionally Friends, in an organized way, have refused to pay taxes to finance military activity. But mostly, especially in recent years, only a few individuals, acting on the basis of individual conscience, have refused to pay taxes that are “mixed”—i.e., where one cannot determine which monies are funding which functions of government. These individual Friends have sometimes received endorsement from their meetings, and on occasion, meetings (including yearly meetings) have gone so far as to encourage individual Friends generally to think seriously about tax resistance.

In this issue of FRIENDS JOURNAL, we offer several articles that address this subject. At the center of them is a moral dilemma: how can those of us who are clear that our government is pursuing an immoral, militarist course live with our consciences in the government. Friends historically have held reservations about what has been a growing part of the government’s budget: military expenditures. These individual Friends have sometimes received endorsement from their meetings, and on occasion, meetings (including yearly meetings) have gone so far as to encourage individual Friends generally to think seriously about tax resistance.

For eight years—from tax year 1979 to 1986—my wife, Roma, and I refused to pay the military portion of our federal income tax, as calculated by Friends Committee on National Legislation. We donated the refused amounts to various causes that we felt were appropriate. During these years I was employed by Philadelphia Yearly Meeting. Eventually, the IRS came to my employer and sought to levy my wages for the owed amounts. Much searching resulted, and the yearly meeting, while declining to turn over the funds, placed them in a separate account and did not hide them. Eventually, they were attached. And in 1987, Roma and I prayerfully considered our course, sensed that we were no longer led to this resistance, and settled with the IRS, paying a substantial amount of interest and penalties. We followed a leading, and the leading changed for us. In the entire process, we were supported and nurtured by my monthly and yearly meeting (I am a Friend, Roma is not)—but it was our leading, supported by meetings, not the meetings’ leading.

And that is part of the question in these articles. It is not just about what individuals can do, and should do. It is also about what all Friends can and should do—together. How are Friends led today?
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Rhyming poetry a joy to read

Finally! I am getting around to lift my
feet from off the ground to meditate on
thoughts profound—i.e., the September
FRIENDS JOURNAL. You have published
rhymed, real poetry! Thank you!

The title on page 21 “A Glimpse of the
Bird of Paradise,” is as evocative as the poem,
stimulating search for relevance to the poem.
Hurray for your choice and for Becky
BanasiaK Code’s submission!

"Kiri" Glover
Waianae, Hawaii

Is homeschooling all there is?

As a child in Asia, my siblings and I
could communicate with our friends but
were not fluent enough in the local language
to attend school. Since we also needed to be
up to speed with our American peers, our
mother ordered Calvert School texts from an
exotic city called Baltimore. We often
imagined our invisible classmates on sick
beds or working a ranch in desolate
Wyoming. Only years later did I realize that
we had been homeschooled that year.

When our children were young, I was
glad that regular homeschooling hadn’t been
“invented.” While we parents tried to expose
our kids to the world, I had neither the
patience to be with them 24/7/365, nor
enough connections to the larger universe to
provide a stimulating education.

For all the difficulties inherent in a
metropolitan public school, I am grateful
that our young grandchildren count
among their classmates and friends boys and
girls whose first languages and cultures
represent South Korea, Guatemala, Japan,
and Uganda.

In the November issue of FRIENDS
JOURNAL, the lead features, and the only two
parenting articles, are by parents who have
chosen the difficult route of homeschooling
their children. Quakers of long standing
applaud choices that involve care and
economic sacrifices. They understand that
these four parents have worked diligently to
expose their children to people of various
cultures, religions, and economic groups.

Friends also understand that these two
articles represent individual viewpoints and
that there are other Quaker parents who
have, just as intentionally and lovingly, made
other choices for their family life.

While the motto of the JOURNAL is “An
independent magazine serving the Religious
Society of Friends,” like it or not, the
JOURNAL is a recruiting tool as well as a
forum for seasoned Friends to express their
own ideas. To an outsider, do these two
opinions equal Quaker policy on education?
If I had dropped out of school and could not
teach my kids, should I have even visited a
Friends meeting, much less applied for
membership? My own sister has raised a fine
son as a single mom who provided a good
education for her child by enrolling him as
one of the first white students in the magnet
schools of her city. Dare I suggest that she
visit the local Quakers? Is there a family in
our town, high school graduates who work
several jobs, care about their kids and the
local schools, and wish to enroll their
children in “First-day school”—whatever that is.

Will we Quakers have to give up either
our appearance of purity and withdrawing
from the world, or our whining rights that
“ordinary folks don’t want to join us”?

Beverly England Williams
Wilkes-Barre, Pa.

Not just equal shares

I commend Diane Pasta for writing such
a moving, contemplative article
(“Sustainability for the Rest of Us,” FJ Dec.
2007). Like her, I need more than my equal
share of renewable resources because of a
disability. I had been ignoring the problems
with the sustainability movement that she so
elocutiously details. Now that I’m aware of
them, I hope this will inform how I
approach the sustainability movement.

Thank you for publishing an article that
reminds all of us that we don’t all share the
same needs.

Tatiana Harrison
Grasonville, Md.

Gathering us all together

In the December 2007 issue, in “Friends
Testimonies and Ecological Understanding,”
Keith Helmuth applies Friends testimonies
to ecological well-being, while Diane Pasta,
in “Sustainability for the Rest of Us,” asks
how those who are not able-bodied are to
be included in the sustainability effort. Editor
Susan Corson-Finnerty comments that the
“social, ecological, economic, and cultural
implications of depleting resources needed to
maintain industrialized cultures are
enormous.” She presents the image of the
birth of Jesus to point out our true needs,
and our current distance from meeting these.
Immediately after reading these, I also read
an article in Sentient Times (June/July 2007)
about complementary currency: an interview
with Bernard Lietaer, author of Access to
Human Wealth: Money beyond Greed and
Scarcity. I was struck by the way these pieces
of the ecological sustainability puzzle came
together for me: I felt I’d attended a
gathered meeting!

Like many today, my partner Daniel
Richards and I are passionately concerned
about the health and spiritual well-being of
our planet and all beings. Diane’s article well
describes our quandary: how are we to
participate in efforts to shift this? How can
sustainability proposals, and suggestions for
personal participation and personal limits,
include those of us with weaknesses and
disabilities? Dan and I have both been
poisoned and otherwise injured by our
modern culture. In addition to other effects,
we experience MCS (Multiple Chemical
Sensitivity). This makes it impossible for us
to meet, physically, with others or to follow
the advice given to “lessen our ecological
footprint.” How can we be included in the
solutions? Any community that we could be
part of would have to meet our requirements
for environmental safety.

Keith’s applications of Friends testimonies
open our eyes to the profound contribution
we, as Friends, can make to the needed shift:
the spiritual base we need to come into
community and right relationship. Or, in
other terms, how can we, also, build
communities and foster relationships that
utilize the depleting resources of our
individual contributions to Life?

These are the keys I see emerging from these
gathered articles: community and
relationship. Diane’s question is essential,
and can be broadened: how can those of us
who have no currency of relationship, whose
efforts to be part of vital communities have
been thwarted, be included in the plan for a
sustainable and spiritually vital future? This
needs to be expanded beyond the human to
those living beings who share our planet,
whose voices, vitality, and vital presence are
being rapidly depleted.

I’d like to see a forum focused on the
issues and perceptions from these authors,
and from those who are actively involved in
plans and actions to involve all of us in the
birthing of a new future.

Alicia Adams
Mimbres, N.Mex.

A place for plastics

I was saddened to read Diane Pasta’s fear,
in “Sustainability for the Rest of Us” (FJ
Dec. 2007) that those with physical
disabilities might be thought of as “part
of the problem” by environmentalists.

March 2008 FRIENDS JOURNAL
Whittier is still relevant

Having lived for seven years in the California city named after John Greenleaf Whittier, I came to value greatly the life and work of this underappreciated U.S. poet. I was therefore pleased to read Thomas Becknell's excellent article honoring Whittier during the bicentennial of his birth ("John Greenleaf Whittier: A Bicentennial Reflection," FJ Dec. 2007). Readers may be interested to learn that in recent years Quakers published two volumes of Whittier's poetry: the Tract Association published a fine, low-cost distillation of Whittier's best religious poetry; and William Joliff of George Fox University edited a broader selection of Whittier's poetry for Barclay Press. Divided thematically into sections ("Prophet to the Republic," "Warming Haze of Yesterday," "Tokens of the Inward Journey," etc.), this latter volume, a handsome paperback, includes "Snow-Bound" as well as the best of Whittier's religious and political works. Joliff's introduction and commentary are also excellent.

As Becknell notes, Whittier was a political activist as well as a poet. It is also worth noting that Whittier was a universalist Christian who would have felt very much at home in today's interfaith peace movement. Whittier's appreciation for those of other faiths is revealed in a homely incident that occurred when Whittier was quite elderly. Noticing a young man leaning at the gate of his front yard, reading a book, Whittier became curious. He spoke to the young man and learned that he was an Arab from the circus. The book that he was reading was the Qur'an. Since Whittier had read most of the world's sacred scriptures, he knew the Qur'an well. He was able to show respect for this young man's religion and made him feel welcome in a strange land.

Whittier could also be scathing towards religious hypocrisy, especially on the part of those professing to be Christians. One of Whittier's most bitter satires is called "The Christian Slave." In his preface to this poem, Whittier notes that in a slave auction in New Orleans, the auctioneer tried to sell a woman at a higher price because she was a "Good Christian," and therefore would make a more docile and obedient slave. Whittier wrote with outrage:

A Christian! Going, gone!
Who bids for God's own image? For his grace,
Which that poor victim of the marketplace
Hath in her suffering won?

Whittier contrasts this despicable Christian slave auction with the Muslim practice of releasing slaves when they make the pilgrimage to Mecca:

Oh shame! [says Whittier to us Christians.] The Moslem thrall [that is, slave]
Who, with his master, to the Prophet kneels,
While turning to the sacred Kebla [or Kaha] feels
His fetters break and fall.

Cheers for the turbanned Bey [or leader]
Of robber-peopled Tunis! He hath torn
The dark slave-dungeons open, and hath borne
Their inmates into day;

But our poor slave in vain
Turns to the Christian shrine his aching eyes;
Its rites will only swell his market price,
And rivet on his chain.

Whittier applauds Muslims who are freeing their slaves in the name of religion while Christians are using religion to boost the price of their human commodities. As you can imagine, such well-aimed attacks on religious hypocrisy made many Christians not only uncomfortable, but quite angry with Whittier.

Those who take the time to peruse the work of Whittier will, I think, be surprised by the relevance of what he has to say to us today.

Anthony Manousos
Torrance, Calif.

Violence is not biological, but hierarchy is

No, violence, as such, is not biologically compelled (Rich Van Dellen, "Is violence biological?" Forum, FJ Dec. 2007). But we probably do have innate reasons for hierarchical social relationships. The relationship of hierarchy with warfare (not violence in general) is well known. An egalitarian society under constant military pressure from invaders will eventually adopt more and more hierarchical structure for the sake of effective defense (Christopher Boehm). Conversely, any hierarchical society contains big doses of structural violence—oppressors and oppressed. When George Fox said, "Wear thy sword as long as thou canst," he was probably more conscious of the aristocratic custom of wearing a sword than of its use in combat. Had he not intended to challenge hierarchy he would have used "thy" and "you" instead of "thou" and "thou.

In spite of all the language of masters and slaves in the New Testament, the Golden Rule doesn't make much sense except between equals. It takes us our impulse to dominate or submit to others as the core characteristic of the "natural" person who apostle Paul tried to replace with more enlightened behavior. It seems to me that the core insight of Revelation is that hierarchy in human society is self-destructive, the source of all evil. All the benefits of the "New Jerusalem" arise from the victory over hierarchy of learning to give equal respect to all.

Dale L. Berry
Grants, N.Mex.

How far to take "Thou shalt not kill?"

My wife and I have the good fortune of living in a Quaker-sponsored continuing care retirement community, Staplely in Germantown, in that historic part of Philadelphia. One of our best friends here shares her FRIENDS JOURNAL with us. In the December 2007 issue, on page 41, there is a full page ad by "Consistent Life," which describes itself as "an international network for peace, justice, and life."

Intellectual consistency has been characterized variously, but my favorite is: "Consistency is the hobgoblin of small minds." Consistency is also considered desirable in most situations dealing with general rules of argument and debate.
Down in my heart, down in my heart, down in my heart. I've got that joy, joy, joy, joy, down in my heart, down in my heart to stay.

Recently I found this old Vacation Bible School song from my childhood flowing tunefully through my head, and as I hummed along I began to wonder about that joy I used to sing about. Somewhat to my surprise, I realized I wasn't at all sure what it is. What makes joy unique, different than happiness or delight, and do I know the first thing about its importance in my life?

In spite of the lovely words of the song, we don’t often use the word joy or joyful to describe a positive state of being in our own lives. Try saying to yourself, “I was joyful.” We might possibly say, “It was a joyful occasion”; or, of someone else, “She’s a real joy to have around.” But we usually don’t name and claim a true, full-of-joy state for ourselves. We’re more likely to say we were happy or glad or delighted.

What are we reserving joyfulness for? Is it in our lives at all—what does it look like, feel like; what’s its taste? What’s keeping us from naming the name, from saying, “I am joyful”?

Perhaps we’ve put joy in a drawer labeled Religious Happiness. We pull the word out for religious use: for special worship experiences, or to sing about at Christmas time. Joy does have spiritual connotations, and I think that is its unique gift: joy-filled experience rises from deep within us, from the very center of our being, from the place where the Spirit makes its home. It is a gift from God.

Of course there are many times in our lives, long periods of time when it seems impossible to experience joy. Being alive includes grief and hardship and long, dragging days and months. Spiritual growth comes through those times, through the dark winters of our lives. We need to live these times, but we also need to acknowledge and name our times of joy. Perhaps we have overlooked the spiritual growth that comes through experiences of joy.

So what do I know about joy?

Matthew Fox has written a beautiful children’s book titled In the Beginning There Was Joy. I love the wisdom of that title. When we rejoice we are reclaiming something that was in the beginning; we are finding something we have mislaid or forgotten. We re-joyce—we “joy” once again. It’s one way that we return to the state of wholeness in which God created us. In the same way that re-membering is putting our parts or members back together into wholeness, re-joycing is bringing alive within us the joy that was in the beginning. We are claiming something that truly belongs “deep in our hearts to stay.”

Thus the first thing I know about joy is that it was from the beginning, and is for us to reclaim today.

I also know that joy is a genuinely physical state, that our bodies participate

by Nancy Bieber

March 2008 FRIENDS JOURNAL
in our joy. Can you imagine feeling really joyful without having it touch your face? We laugh with joy and our faces light up. We are likely to throw our arms wide, give voice to our feelings; we're inclined to start dancing or singing. Joy is physical, and some of our most joy-filled moments rise from our experience of the physical world. From Judaism comes the tradition that, on the day of Judgment, God will only ask one question: Did you enjoy my world? How would we answer God's question? Did we enjoy God's world?

In the book Animal Dreams, Barbara Kingsolver writes in the voice of her protagonist Codi, "It seemed extraordinary and accidental that I was alive. I felt crowded with all the sensory messages that make up life, as opposed to survival, and I recognized this as something close to joy." This opening to life, enjoying the tones are rich with and accidental that I was alive. I felt on the day of Judgment, God will only ask one question: Did you enjoy my world? How would we answer God's question? Did we enjoy God's world?

God's world for the first time, becomes the turning point of Codi's life.

The Barnes Foundation in Philadelphia has a painting by Henri Matisse called Joy of Life. It's a full, lush, sensual painting with figures dancing joyfully in a circle, playing musical instruments, gathering flowers. The tones are rich with vibrantly colored trees seeming to sway fluidly, joyfully with the music. This is true joy, truly being alive in the world.

Claiming our joy is claiming our embodied, sensory selves, and the sensory world we are in. It invites us to a kind of playfulness that we often don't allow ourselves. Joy takes us off the leash of our seriousness and says, "Come laugh, come play, come rejoice!" "Can we?" we respond: "Dare we?"

A year ago I received a kite as a gift—not a kite on a string, but one on a 20-foot-long telescoping pole, complete with beautiful dove and a long ribbon tail. In order to use my gift, I had to wave my arms around, swooping the kite over my head, or run across the lawn so it would fly high after me. Although I started out quite seriously intent on learning how to master this unusual gift, I ended up laughing with the pleasure of playfulness as the dove dipped and soared at the tip of its pole with its ribbon trailing and dancing around it. Joy rose within me and took me by surprise.

Joyful experiences sneak up on us unexpectedly, ambush us like an unexpected wave from the ocean, and we stagger a bit for balance while we laugh. Joy varies in intensity. At other times we may sway lightly with quieter ripples of joy. However, it is never anything we can plan on experiencing. In truth, we are claimed by joy; we don't do the claiming.

Years ago, I was at Kirkridge Retreat Center in the Pocono Mountains when a winter snowstorm descended. By evening the sky had cleared, and three of us decided to venture out into the knee-deep snow. The powdery surface sparkled and glittered like diamonds in the moonlight. Unexpected joy flooded us. Without speaking, we began to dance around a stone pillar. Laden by heavy coats and high boots, we eventually fell backwards into the drifts and stretched snow angels out into the snow. Still without a word being spoken, we rose and returned to our dry warm beds. We never did speak of the experience. There had been a spiritual depth to the joy that claimed us that night that took us far beyond the place of words.

Anne Lamott's book Plan B: Further Thoughts on Faith recounts an experience of being surprised by joy. She and a friend were in San Quentin prison for the first time, doing a presentation for some prisoners on how to write. Anne's talk gave advice but her friend simply enthralled them by starting to tell stories. They begged to know how to tell their stories. As Anne tells it, "We had evoked the lis-

The one who ties himself a joy doth the winged life destroy; but the one who kisses the joy as it flies, lives in eternity's sunrise.

Eternity's sunrise! We live in joy by letting go of the experience and savoring the ripples that flow through our days.

I acknowledged earlier that our lives intertwine hardship and blessing. Sorrow and joy are both inherent in being fully human. Perhaps our joy would not be such a gift without our sorrow. Perhaps our sorrow and pain would lose their power for transformation without experiences of joy. As Kahlil Gibran writes in The Prophet:

When you are joyous, look deep into your heart and you shall find it is only that which has given you sorrow that is giving you joy. When you are sorrowful look again in your heart, and you shall see that in truth you are weeping for that which has been delight.

William Taber, a wise Quaker elder, talked about something that he called the cross of joy. Though I heard him speak, and read what he wrote about this paradox, I didn't get it. He was acknowledging how, by accepting and living the painfulness, the cross of our lives, it may take on joy—while still being intensely painful. I think I get it now. My mother is 89 and, due to a stroke, she's in a wheelchair with one functioning arm and leg. She has mid-stage Alzheimer's disease. For the last four years I have spent part of each day with her. It has been incredibly painful to accompany her in her diminishment, but
My three-year-old granddaughter Tessa wakes up every morning by hopping out of bed, going to her still sleeping mother and exclaiming with delight, “I’m awake! Mamma! I’m awake! Are you awake, Mamma? I’m awake!” At that moment she is joyfully alive, living in the Eternal Now. Do we savor the present moment? Can we say “I’m awake, God! I’m really awake! Right this moment I’m awake, God!”? What does it mean to be “really awake, God?”

In January last year, the Washington Post asked the world-renowned violinist Joshua Bell to sit in a subway station one afternoon and play his best, most beautiful pieces. He dressed appropriately for the job: jeans, jacket, baseball cap. During the hour and a half he played, over 1,000 people passed and $32 in coins were tossed into his open violin case; but, the paper reported, he was “all but ignored.” Well, you might say, that was a busy commuter crowd, but only seven people stopped to listen and the longest anyone listened was three minutes. Sometimes it isn’t the joy that is flying but we who are flying too quickly to notice it.

This practice of being awake to the present moment leads us often into gratitude, which I think of as Joy’s first cousin. How often do you take time for a gratitude break? It’s like a coffee break, only more nutritious—and you can’t drink too much of it! What if we had a cup of coffee that was just as nutritious as a regular cup but didn’t make useso jittery? Well, there’s a name for that—green tea. 

I know the joy within the cross on the recent day when she lay in bed with her eyes closed and didn’t sing, but I sang. And every time I asked her if she wanted another hymn, she gave an almost imperceptible nod. Joy and pain weave together in our lives, and God is in the weaving.

Although I said we are actually claimed by joy rather than doing the claiming ourselves, it’s not as simple as that. We can be open to the possibilities for joyfulness. There are ways we can put ourselves in joy’s path so that we are ready “to kiss the joy as it flies.” Joy is gift, just as any experience of the Spirit is gift, but sometimes we are more receptive to the gift than other times.

Yes, I can now say, Yes, I am! I am crying as a witness to the goodness of God, my eyes swelling at this tender gesture, or that gift, at one kind person being present to another.

It pulls at my heartstrings, the tears slowly welling or simply gushing forth in remembrance or promise, in forgiveness or hope

Look! My tears are a dance of joy, affirmation that what I long to know is true

love finds its way we witness it everywhere springing forth from the great well of goodness that is in us: that is God, that is me, that is you.

—Michael S. Glaser

Michael S. Glaser lives in St. Mary’s City, Md.
Quakers are fond of the phrase “the still small voice” to describe revelatory experiences. William Penn wrote, “Remember, it is a still voice that speaks to us in this day, and that is not to be heard in the noises and hurries of the mind.” Electronic devices put us immediately in touch with one another, but we often still do not deeply communicate. Likewise, commercial media in a time of war engage in polarizing contention, often simply for entertainment. As a result, many of us sense the tug of a deeper conversation. Some of us want to shrink from the world into inner chapels of calm.

We all need to remember that the “still small voice” is no invitation to Quietism, that isolated and isolating doctrine that spiritualizes everything so that the only issue that matters is the individual soul’s progress. As Quakers, we are engaged in group mysticism, to use Howard Brinton’s term; together we listen and together we test what we hear. Brinton puts it plainly: “Our endeavor should be to merge my will with the Divine Will, as far as I am able to comprehend it, and by obedience to become an instrument through which God’s power works in the world.” In this way, Quakers bear witness to what the “still small voice” reveals. The phrase implies a dynamic process in the same way that the word nonviolence does. Often confused with a kind of pacifism that avoids conflict, the term “nonviolence” actually embodies a lifestyle that advocates for peace and justice—but instead of using the force of outward weapons, it uses the power of love, the strength of truth.

The source of the phrase “still small voice” is the story of the prophet Elijah from 1 Kings 19, and it may be instructive for us now because Quakers are prophets. That means we are instruments, just as Brinton said, through which the Spirit makes real the equality and harmony of radical love. And so, as prophets, we can share in Elijah’s experience.

It is some comfort that most biblical prophets were reluctant. Moses said he didn’t even know how to speak to Pharaoh. Isaiah’s first words are “Woe is me! I am lost, for I am a man of unclean lips living among a people of unclean lips.” And Jonah took the first ship he could in the opposite direction. But despite the fear and doubt that accompany a sensing of the Spirit’s demand to witness to the world about the war (for example), all that is required of us, as of these prophets, is willingness and faithfulness. Are we willing to take the next step without necessarily knowing what action we should take after that? And are we dedicated to staying with that witness until it is clear to let go?

In a sense, faithfulness helps to alleviate anxiety over “results” or “making a difference.”

Another instructive aspect of the prophet’s story is that he could distinguish the Spirit’s presence from the drama of the world. On Mount Horeb Elijah witnesses a wind “so strong it was splitting the mountains and breaking rock in pieces before the Lord,” then an earthquake, and finally a fire; but “the Lord was not in” any of these. The King James Version offers the words “after the fire a still small voice” while the New Revised Standard Version puts it this way: “after the fire a sound of sheer silence.” Elijah immediately covers his face, for to look upon the Lord would mean death, and goes and stands at the entrance of a cave. He recognized and responded to the presence of God.

We might take away a sense of confi-
Ahab and Jezebel's priests of Baal and then wandered for his life. He'd shown up at a different wilderness in which the people of Israel wandered for 40 years after being set free from Egyptian bondage; he sought his roots, the sources of his tradition. He fell down under a broom tree and prayed to be killed then and there. Giving up, he fell asleep, but was awakened by an angel with a cake and a jug of water. Again, he slept and was disturbed by a ministering angel who said, "Get up and eat, or else the journey will be too much for you."

In the story, Elijah had fled into the same wilderness in which the people of Israel wandered for 40 years after being set free from Egyptian bondage; he sought his roots, the sources of his tradition. He fell down under a broom tree and prayed to be killed then and there. Giving up, he fell asleep, but was awakened by an angel with a cake and a jug of water. Again, he slept and was disturbed by a ministering angel who said, "Get up and eat, or else the journey will be too much for you."

Who are your angels? Our community, our small tribe of fellow travelers, is a necessary part of our journey. Who looks out for your vision, reminding you of it while still bringing you nourishment? This means we must try to articulate our prophetic mission, our vision of the beloved community to each other, and we must also assist one another to stay faithful.

To speak our vision, we must experience it. For that to happen, each of us needs patches of solitude. While this was forced on Elijah, we may have to work at it—find days of reflection at nearby retreat houses, or seek out hiking paths suitable for a solitary stroll in receptive silence. Some get up early to have quiet before the household rouses, while others put the others to bed then light a candle and open their journal. We must claim this time for ourselves, and we must encourage each other to take it as well. Each one of us must go into the wilderness of our own souls and be nourished by the cakes "baked on hot stones," as the Scriptures say was the case for Elijah. Making a habit of this solitude will help us distinguish the storms and earthquakes from the still small voice.

What drove Elijah into the wilderness was deadly conflict over worldviews, as so much in our current era is. But it's a timeless struggle. It doesn't matter if it's the War on Terror or the Civil War. It doesn't matter if the one in power is George Bush, George Washington, or King George. There is no war between Christianity and Islam, between civilization and the force of chaos. We must look through those outward forms and recognize our brothers and sisters. William Penn says, "The humble, meek, merciful, just, pious, and devout souls are everywhere of one religion," and Jesus said that all who visit those in prison or feed the hungry are extending that kindness to him. And so, the struggle—the war, if you want the dramatic language of the world—is always the same: To live a life of love.
Power that takes away the occasion for all war. We strive to make real the unity the Spirit instructs us in, the one we recognize as the fundamental truth of the Genesis story of creation. We are all one family. I don’t need to go in search of conflict or to drum up a culture war because these values put me at odds with that part of myself that wants my own comfort and safety even at the misery of others, my own freedom at the torture of others. Friends’ historical testimonies and the testimony of any who live out this “pure principle”—no matter what nation or religion—show us that these values confront human selfishness in order to declare another way, a different lifestyle, a new society.

Between here and there, though, between now and then, we live in a world of war and commerce, of waste and excess. The prophet Elijah—who fled into the desert and was ministered to by an angel, who returned to the source by climbing Mount Horeb and experienced the Eternal Presence in the “still small voice”—has a final lesson for us. Elijah was given another task: “Go, return on your way to the wilderness of Damascus.” He was assigned to anoint new kings and a new prophet to replace him.

Though not everyone is called to declare a hunger strike or civil disobedience, once we have been called we must take action. We must listen to the promptings of love and truth in our hearts, just as George Fox advised. Or, as Douglas Steere wrote, “Only in vital action, symbolic or direct, does thought ripen into truth, and the modern mind would do well not to confuse religion with a state of consciousness. ... We become what we do.” When we are faithful to our callings, it doesn’t matter if we organize a protest or cook the soup for the potluck afterward. It doesn’t matter if we are performing civil disobedience or praying for those jailed. What matters is that we take the step to which we are led because, as Goethe says, “Action has magic, grace, and power in it.” Our time in the wilderness can prepare us so that, refreshed and humbled, energized and renewed, we, too, will descend the mountain or emerge from our worship and community to continue the work of the Spirit, to trample despair, and to build a culture of peace.

—Allan Brick

Let’s Talk

What can we do? she said.
What can I do? she said,
To help you in your despair:
My despair, I said, wondering.
Yes, she said, what you said—
All that you have been saying.
I said, Well, yes, it is personal,
But ... She looked hard
Into my eyes: I know, she said,
But, I said, it is for everyone. It is
History, it is where we are.

We were speaking of Love, she said,
Love. And we were in a sacred
Place—here Love is the subject.
It’s not like songs, I said, not just Songs. The songs need their full
Resonance, in this time, and, yes,
Especially here in this place.

She was so full of sympathy: You think
We need our feet on the ground.
Yes, I said, It’s the world—we
Don’t get to leave the world.

That’s what Meeting is for, she said:
To leave the world outside.
You go back to it outside.
In here, in this place, we need Love.

We need, I said, to face
Where we are. We can’t escape.

She said, You have such despair.

We have to see and hear them, all of them,
And then ourselves, I tried to say.
That’s where the hope is
I was trying so hard to say.

—Allan Brick

Muse of Fire

Heaven’s hive of counting keeps
Mandarin kings and counters all.
One one hundred, two one hundred,
Ready or not: We watched them burn.
We watched them fall.

A world’s end born anew,
Empire unto empire,
Dust unto dust,
Band unto band,
Brother unto brother,
Happy few
unto happy few.

Counting keeps the counter’s lust,
Checking if the men on our money
Ever look at us.
One, one hundred, two,
One hundred, yes or no?
Ready or not:
We hold these truths.
We let those go.

And who owns the word republic anyhow?
Empire unto empire,
Dust unto dust,
Heaven’s hive is very busy now.

—Mitch Beaver

Mitch Beaver lives in Westtown, Pa.
Yielding to Our Faith

A Message From a Harmless Quaker

by Nadine Hoover

Early in the morning of February 22, 2007, nearly three dozen Quakers and other supporters from New York, Massachusetts, and Great Britain gathered in the cafeteria of the Federal Courthouse on Pearl Street in downtown Manhattan for a special meeting for worship. It was held in preparation for the argument of an appeal by Daniel Jenkins in his case of conscience against the U.S. Commissioner of the Internal Revenue Service, petitioning for recognition and accommodation of his belief that he should not be forced to support war in violation of his conscience. Following a leading and supported by a clearness committee, Dan had redirected his income tax payment to an escrow account held in trust for the federal government until his right to the fundamental freedom of religious conscience was recognized and the funds guaranteed to be used for nonviolent means of peace and security.

The tax court ordered that Dan is compelled to pay the tax, along with accrued administrative penalties and interest. The judge also imposed an additional $5,000 "frivolous" fine for daring to claim a Constitutional right of conscience and religious freedom.

Individuals who stand up for their beliefs and let their voices be heard have formed much of our history. Today Daniel Jenkins is such a person.

Fred Dettmer, clerk of the Witness Coordinating Committee of New York Yearly Meeting and Dan's attorney, argued the appeal before a panel of three federal judges. Fred pointed out to the court that the government has demonstrated its ability to accommodate Dan's conscience by the same check boxes currently used at the top of the tax forms, and he argued that under the Religious Freedom Restoration Act the government must provide accommodation so Dan can meet his obligation to the state, as he wishes to do, without violating the dictates of his conscience. New York Yearly Meeting also submitted an amicus brief, which may be seen at <www.cpi.ws/court_docs/usaljenkins/in.html>; I recommend it as well worth reading.

The three-judge panel permitted an unusual time extension both in argument and in rebuttal. The two key parts of the argument are:

1. Under the Religious Freedom Restoration Act, the government must prove a compelling reason for a law that imposes a burden on sincere religious beliefs.

2. The Ninth Amendment of the U.S. Constitution reads: "The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people," which means that the right to conscientious objection to military taxation was in the New York State Constitution was retained at that time, and it has since been exercised by persons with religious "scruples of conscience" who refused to supply armament or personal service to military activi-

Dan felt that he was well represented and that the legal argument was heard. Although the case was published with a respectable seven-page opinion, the judges denied his appeal and upheld the $5,000 fine.

As Fred Dettmer argued, upholding this fine can only be interpreted as U.S. courts intentionally seeking to obstruct citizens' pursuit of their Constitutional rights. To have a system for airing grievances that is at least physically nonviolent is commendable, but when that system refuses to acknowledge clear and compelling arguments, the people are set with a disturbing challenge.

The Jenkins case was then appealed to the U.S. Supreme Court. An amicus brief submitted by New York Yearly Meeting on July 5, 2007, in support of this petition includes an extensive review of historical information and Quaker prac-
FRIENDS JOURNAL

justice become imperative —our only standing of the world. War has always been of life.

Among us.

A young adult Friend, who stated in the Declaration of Sentiments that initiated the women's rights movement in this country:

We hold these truths to be self-evident; that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted,

deriving their just powers from the consent of the governed [italics added]. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they were accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand

How much do Friends want peace?

Why have we neglected our rights under any number of state constitutions?

Shirley Way, a member of New York Yearly Meeting, crossed the line on Fort Benning, Georgia, to call for the closure of the School of the Americas because of its involvement in oppressive U.S. foreign policy in Latin America and the Caribbean (see <www.soaw.org>). One strength of the School of the Americas Watch witness is that every year person after person takes the stand in court and speaks his or her truth about the atrocities of war. It is astonishingly powerful.

Are there other Friends who will stand before the courts and proclaim our faith? Are there other Friends who feel compelled to write their statements of conscience and share them with others? Are there still other Friends who will make the commitment to represent and/or support any Friend who is called to this witness? If this speaks to you, please contact New York Yearly Meeting's Committee on Conscientious Objection to Paying for

Growing up in the Religious Society of Friends the conversation of right and wrong, of conscience, of war was a part of my understanding of the world. War has always been real to me. I have traveled back and forth to Indonesia my entire life, and bombs and internal conflicts exist there. Every day we drove on one road and then one day we took another road. It turned out that the day before there had been a bomb destroying one point on the road. One time we could not go to a movie because of riots downtown; later we learned the rioters had burned many of the buildings in the downtown area. Another reality of war for me was that my grandfather was in the Indonesian military during World War II,

Voluntary Peacemaker

Friends' witness is letting our lives speak—not that we will be protected but that we are willing to make ourselves vulnerable—knowing our faith will sustain us, set us free, and give us joy. I have experienced this joy when I live in accord with my conscience and faith, regardless of the apparent, temporal consequences.

Former U.S. President Dwight Eisenhower said, “I think that people want peace so much that one of these days government had better get out of their way and let them have it.” How much do Friends want peace? Why have we Friends neglected our rights under any number of state constitutions? Why haven’t we all exercised our rights so strongly as to make them shine brilliantly?

We who are alive today are dealing with immense changes, which have been hard to grasp. My generation was born into a looming threat of nuclear winter in which human beings could wipe out all life as we know it. My children have been born into a threat of environmental disaster and global warming. We have an inescapable public awareness that human destructiveness is greater than the power of life.

In the face of this, Friends today are reclaiming—or yielding into (however you see it)—our faith in the Power of the Living Spirit to give life, joy, peace, and prosperity through love, integrity, and compassionate justice among people. Living in this faith, I discover the Power that takes away the need for war, wherein love, friendship, diplomacy, integrity, openness, equality, liberty, and compassionate justice become imperative—our only path to a sense of safety and security among us.

This is not a naïve faith. This is a faith encountered by people with much experience in the world. A young adult Friend, Sarah Mandolang, has written:

the web at <http://www.cpti.wiscourt_docs/usajenkins/in.htm>; it is very readable, and I recommend it highly.

Former U.S. President Dwight Eisenhower said, “I think that people want peace so much that one of these days government had better get out of their way and let them have it.” How much do Friends want peace? Why have we Friends neglected our rights under any number of state constitutions? Why haven’t we all exercised our rights so strongly as to make them shine brilliantly?

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I hold this truth to be self-evident: that fighting with outward weapons is inconsistent with my faith in the Power of the Living Spirit that guides and sustains us. Fighting with outward weapons will never bear the fruits of peace, which is the inalienable right of a faithful humanity.

Our federal courts have failed to recognize our rights to liberty of conscience. International human rights covenants have reaffirmed this fundamental freedom. It is time for us to stand firm in our faith and have the abuses and usurpations be theirs, not ours—until we rise to our civic duty to throw off such government and seek our own guides for our future security. This may bring upon us worldly sufferings with a glad heart and an eased conscience. In my experience, I testify that these sufferings are light compared to the great sufferings of heart and soul when I resist my faith and succumb to the pressures of a government gone astray.

People of faith have resisted payment of military taxes for centuries, just as we have objected to conscription for military service. Some groups immigrated to the Americas from Europe in order to establish and secure these religious freedoms.

Objection to paying for war has a history that puts it in a class of its own. No other issue has the historic precedence enumerated here. The Religious Freedom Peace Tax Fund would not provide a “special interest” tax exemption, of which there are already far too many. Rather, it simply acknowledges, respects, and accommodates the sincere religious conscience of many people in the United States. There is no question that Quaker opposition to war taxes is a sincere matter of conscience.

Quakers, Mennonites, Shakers, and others have maintained this testimony throughout U.S. history. Still many people today, of a wide variety of faiths, do not pay taxes for military purposes because this action violates their essential religious beliefs and moral convictions of conscience. Passage of this bill by Congress would facilitate the payment of all taxes owed by these principled people.

This continuous but little-known story of “religious conscience in action” has become especially timely. Militarism and the manufacture and export of weapons, often to people our government later names as enemies, have become a predominating U.S. cultural and economic theme.

The Living Spirit works in the world to give life, joy, peace and prosperity through love, integrity and compassionate justice among people. We are united in this Power. We acknowledge that paying for war violates our religious conviction. We will seek ways to witness to this religious conviction in each of our communities. —NYYM, Fourth Month 2006

Ways to grow into and rediscover a witness to our religious faith and convictions include:

- Encourage your Friends meeting or church or other faith community to write a statement of conscientious objection to paying for war and deliver that message to your local communities and representatives.
- Write a statement of religious faith and conscience with the support of your faith community, include it with your tax return, and copy it to your local newspaper(s). Congressional representative, senators, faith community, faith publications, local review (draft) board, secretary of the treasury, taxpayer advocacy service, and/or the National Cam-

I am deeply indebted and grateful to the Living Spirit that illuminates me every day, and to all the members of New York Yearly Meeting’s Committee on Conscientious Objection to Paying for War, who inspire and challenge me and offer companionship on this spiritual journey.  

March 2008 FRIENDS JOURNAL
A Movement of Conscience in New York Yearly Meeting

edited by Karen A. Reixach

Conscience is an inward knowledge of right and wrong, along with a compulsion to do what is right. It requires judgment and action. Sometimes conscience appears in an instant of clarity, but often it grows as we pay attention to it and develop it. It is a gift of the Spirit. A movement of conscience arises when the dictates of conscience are violated by the laws of governments. People who have tested their consciences and recognize their freedom gather to express this gift together. Philosopher and activist Jim Corbett, in his book *Goatwalking*, describes this movement as "civil initiative":

Nonviolent civil initiative by covenant communities is... the way human beings preserve and develop society based on consent, in which the rule of law, as distinguished from the rule of commanders, is necessarily grounded... Civil initiative must be societal rather

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Karen A. Reixach, a member of Rochester (N.Y.) Meeting, is co-clerk of New York Yearly Meeting’s Committee on Conscientious Objection to War. She edited this article, which was compiled by the committee.

Friends Journal March 2008

One of the fruits of worship and action has been deepened attention to conscientious objection to paying for war, and to ways of “taking away the occasion for war:”

than organizational, nonviolent rather than injurious, truthful rather than deceitful, catholic rather than sectarian, dialogical rather than dogmatic, substantive rather than symbolic, volunteer-based rather than professionalized, and based on community powers rather than government powers.

A first step is to recognize and articulate the truth that is working within us by writing a statement of conscience. Further prompting of conscience has led a growing number of people to join the movement of conscience, asking for support in discerning how that truth is working within and the implications of that truth as we accompany one another on this path. The third step is to identify the ways that we can act on our collective beliefs of conscience as communities of faith.

Thus, conscience arises in the individual and becomes a movement when it is nurtured and expressed in community. This is an account of how faithfulness to promptings of conscience has been moving within New York Yearly Meeting. What began as individual responses to troubled consciences, often accompanied by many doubts and hesitations, is now becoming a movement. A movement, though, is not just action. For those in the New York Yearly Meeting involved in this work it has meant clarity and a deepening understanding of conscience, a working knowledge of details about currently known alternatives available for action, and an understanding of the freedom imparted by personal responsibility and of being called as a participant in a covenant faith community.

Perhaps it would be well to start with the response of New York Yearly Meeting to the events of September 11, 2001. In addition to attending to the immediate needs of its neighbors in lower Manhattan, the yearly meeting went into an extended period of prayer and reflection, the fruits of which were epistles from the Worship and Action Group (available on-line at <www.nyym.org/qr/nyyma/wau/>).

In July 2004 this Group reported to the body of Friends:

Out of faithfulness rises the call to live in peace.

In these times, we hear God calling us to live peaceably, ourselves, in all our relationships.

We hear the challenge to pay attention, inwardly, in our households and families, at work, in our meetings and communities, and in the wider world. We are awakening to the challenges of mediated relationships, relationships we do not experience directly, with people who are most affected by our politics and government actions—close to home or across oceans—those who make clothing we wear, who harvest food we eat.

We see responses to this call in actions grounded in worship. Gathered in session as a yearly meeting, we are settled. Our reports are becoming messages. We are learning to let go in faithfulness, to pay attention in trust. We see responses in our lives and work at home. We believe that we can learn and live our unity, upholding one another in love and truth, with a tender hand, waiting and acting in faithfulness. —NYYM Worship and Action for Peace, July 30, 2004

One of the fruits of worship and action has been deepened attention to conscientious objection to paying for war, and to ways of “taking away the occasion for war.” In our Spring Sessions of April 2006, the yearly meeting approved two minutes that arose not from our commit-
Friends share a concern about meeting the minimum needs of all people, which we define to be: providing adequate drinking water, nutrition, clothing, housing, primary health care and five years of primary education, to be achieved by the year 2030. Friends are advised to raise the issue on all occasions where it is possible to influence individuals, groups, and organizations. We charge our clerk and general secretary to make a special effort to speak about this issue with regional, national, and international groups. We encourage Radh Achuthan to continue his ministry on this issue under his existing travel minute. (Minute 2006-04-20)

During these same sessions, the yearly meeting approved the preparation of an amicus brief in the case of Jenkins v Commissioner of the Internal Revenue Service (Minute 2006-04-10). Daniel Jenkins redirected his federal income taxes to place them in escrow pending government recognition of his right of conscience to be free from any coerced participation in military activity. The decision of the federal tax court (dismissing his petition without a hearing, imposing a $5,000 “frivolous” fine, and requiring him to pay the income taxes) was appealed to the federal Second Circuit Court. The Second Circuit also dismissed the case and upheld the fine. Dan then appealed to the U.S. Supreme Court, and in April 2007 the yearly meeting approved the preparation of an amicus brief in support. The briefs written by Dan’s attorney and by the yearly meeting are available on the website of Conscience and Peace Tax International, <wwwcpti.ws>; these documents contain a wealth of historical information that may be of broad interest to Friends.

In 2007 the yearly meeting’s Committee on Conscientious Objection to Paying for War sponsored a series of conferences in support of this growing movement of conscience. The first conference was held at Purchase Meeting the weekend following the oral argument of Jenkins in the Second Circuit in February 2007. The court hearing and the conference were attended by about 35 Friends and others from the metropolitan area and the northeast region. Out of that conference arose two strands of action: exploring the possibility of a group legal action, and expanding the movement of conscience.

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**Peace Tax Fund: Legislative Efforts in the U.S. Congress**

by David R. Basset and Karen Reixach

The right of conscientious objection to military service is now recognized by many nations. However, nations still force their citizens to finance militarism and war-making in violation of individual rights of conscience. A worldwide movement is gathering momentum to affirm this right of conscientious objection to military taxation. These worldwide efforts are described in the website for Conscience and Peace Tax International, <www.cpti.ws>.

The first Peace Tax Fund Bill introduced in the U.S. Congress was developed by Quakers and others in Ann Arbor, Mich., and was introduced in Congress in April 1972 as the World Peace Tax Fund Bill. A Peace Tax Fund Bill has been introduced in each Congress since then. In 1997, the bill was modified and named the Religious Freedom Peace Tax Act, to emphasize the fact that its prime focus is to protect the religious freedom right of conscientious objection to military taxation. It was most recently introduced by Representative John Lewis of Georgia in the 110th Congress on April 18, 2007, as HR 1921. The text of this bill is at <http://thomas.loc.gov>.

The purposes of the Religious Freedom Peace Tax Fund Bill are:

- to affirm the religious freedom of taxpayers who are conscientiously opposed to participation in war;
- to provide that the income, estate, or gift tax payments of such taxpayers be used for non-military purposes;
- to create the Religious Freedom Peace Tax Fund to receive such tax payments, to improve revenue collection, and for other purposes.

The lobbying and educational efforts to pass this bill are coordinated by the National Campaign for a Peace Tax Fund (NCPTF), and the Peace Tax Foundation. The National Campaign is currently working actively to encourage Senate sponsorship of a companion bill to HR 1921. For current history and a description of resource materials, see the National Campaign for a Peace Tax Fund website <www.peacetaxfund.org>. Here you can find responses to frequent challenges offered to this bill, such as:

**Shouldn’t all taxpayers have a responsibility to take part in the collective defense of the country?** The Peace Tax Fund Bill would allow conscientious objectors to strengthen and defend the country in ways other than by military force. Those eligible to participate in the Peace Tax Fund would pay 100 percent of their federal taxes. The money, however, would not pay for weapons and military might; it would go instead to solve the problems that lead to the conflicts that result in military intervention.

**Would the Religious Freedom Peace Tax Fund Bill open the door to a flood of special exemptions?** In examining the bill, the Congressional Research Service wrote, “Recognition of the special moral dilemma faced by those who must pay taxes in support of military activities to which they are opposed will not open a Pandora’s box to claims by other persons.”

To find out who represents you in Congress and how to contact them, use FCNL’s grassroots toolkit (<http://capwiz.com/fcnnl/directory/congdir.t>). (N.B.: Use fcnl not fcnl)

David R. Basset and Karen Reixach are members of Rochester (N.Y.) Meeting’s Peace Tax Fund Working Group.
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My Second Job: Recognition of the Human Right Not to Pay for War

by John Little Randall

Even before my retirement I had a second job, and it is not always part-time: working for recognition of conscientious objection to military taxation (COMT).

My job began, formerly as clerk and currently as treasurer, with the Purchase Quarter Peace Tax Escrow Account. It is to support the witness of those who in good conscience cannot pay for war. Their tax money is placed in escrow until such time as our government addresses their quandary.

The Religious Freedom Peace Tax Fund Act would provide that tax payments “be used for nonmilitary purposes.” I am an elected member of the Board of the National Campaign for a Peace Tax Fund, which lobbies for the passing of this act, having previously served as New York Yearly Meeting’s representative. I enjoy working with the members from a variety of religions. The semianual meetings always remind me how much people grounded in faith have in common.

My work educating people about COMT with the Peace Tax Foundation introduced me to Conscience and Peace Tax International (CPTI).

I maintain the website for CPTI, a resource widely and frequently used around the world. For example, the 135-page report by Derek Brett on Military Recruitment and Conscientious Objection has been downloaded 8,000 times since its publication last year. Keeping the site current is my service to those who stumble upon it and to the hundreds of people who visit several times a month. I am proud the website is written in up-to-date, valid code and designed to be accessible to people with visual challenges. This labor of love is an important part of my personal witness.

I represent CPTI at the United Nations in New York. I still feel good and full of awe as I walk the UN corridors. There is a better way, and many people from around the world are working for it. The common response to my advocacy of COMT can be summarized as, “Why, of course!”

I am grateful to Rosa Packard, a longtime war tax resister in New York Yearly Meeting, as she opened the way for this work.

Continued on page 38
Are you frustrated that the war goes on and on? Has your conscience brought up with you the subject of not paying for war? Be careful; your conscience can make you do things (albeit for a good cause) that can turn your life upside down!

You don't really want to think of refusing to pay part of your taxes to the government, do you? For starters, no matter how you calculate the percentage to refuse, there will always be some frustrating other formula that makes just as much sense. You can use the FCNL percentage of the budget going towards war, but the War Resisters League has another calculation and number. You can refuse to pay a token amount, or you can simply not pay the estimated 50 percent or so of the tax burden that goes to war-making, past war debts, the Department of Energy's nuclear weapons work, and all that spying we do.

How to decide?

And then, to top it off, you have to figure what to do with the money not going to the government! Give it to charity? Put it in an escrow account? Use it for peaceful and life-affirming purposes at home or overseas? Of course this problem can be avoided by living under the taxable-income level—if you don’t mind life without all the great stuff we have nowadays.

After you make these decisions of how to go about not paying for war, have fun telling your employer that you don't want any funds withheld from your paycheck and not to send any money directly to the government for you!

If you get really serious, you can take the government to court, try to change the laws, or try to change the lawmakers. So many options!

Jens and Spee Braun are members of Old Chatham (NY) Meeting and live in the Quaker intentional community nearby. Jens is co-clerk of New York Yearly Meeting's Committee on Conscientious Objection to Paying for War.
tional parks, and pays politicians' salaries. We just don't like that uncomfortable part that goes to war. In the house-in-order analogy we want to share our cake, but not have part of it be eaten by our neighbor the landmine manufacturer.

You might think about something as useful and simple as your credit cards. Who really wants to question those little pieces of plastic that make renting cars or buying great books over the Internet so easy? Even (especially) if you pay off your bill in full every month, there can't be anything wrong, you think, in using a system that would collapse if everyone were responsible, saved their money before making purchases, paid off debts promptly, and weren't willing to pay usurious interest charges. In particular, don't think about how, if you do pay off your bill each month, the credit company tolerates your borrowing money free of charge only because others don't pay up and you might not in the future. See? If you get started, who knows what trouble you will make for yourself. Now you have to think about going inside to pay cash and talking to the gas station attendant rather than swiping the plastic card out at the pump!

Can we retain integrity in our relationship to money? Forget it! You know very well that money is not important enough to spend precious time keeping track of, even if some folks call it a representation of our life force. Better to spend time on that street corner protesting the lousy war. And heaven forbid the government would audit our finances, since we have been occupied with the real spiritual tasks of speaking truth to power in public places. They say money talks, but not like we can!

We've been told that early Friends opened their financial books to their meeting communities. We can't do that anymore—it's hard enough to talk about sex, but to talk about our money? Who can trust others that far—well, except if the others are insurance companies, brokerage firms, or retirement planners? We sure can't trust our spiritual community to have the power and scale of resources to support us in need or relieve the fears of what would happen to us without money!

Yes, money is scary, so don't bother pondering the irony of why fear of getting out from under its control ends up being even scarier than being part of a war-based society where you can believe whatever you want, as long as you pay up. It's not worth it—and besides, a messy house is so much more comfortable!

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Wrestling with the Wizard of Aaahhhs

So you had a fling with the infinite, a nanosecond's naked bliss, a glimpse of the ghost behind the curtain, and your grounding irreversibly shifts.

For you've gone a round with timelessness, been KO'd into inner space, sent screaming from the ring of self into some vast unnamable place.

Now it's toe-to-toe with uncertainty that knocks knowing off its feet into some long-forgotten mystery of body and spirit complete.

It's a rope-a-dope with groundlessness—no standing eight-count while in this corner, the heavy-weight favorite: the safe, the familiar, the secure.

Yes, the safe sings seductive like Sirens on the rocks and it's hard to tear yourself away from your heavy-lidded flocks.

One tentative foot on the ferry while the other's stuck on shore of a dream that looks like, feels like home but, awake, is Kansas no more.

Click your heels and try to go back but the sure shrieks of shallow (and such unanticipated grief in that!) the familiar lying fallow.

Resistance is the rope we cling to, so determined to run in place while disbelieving the pervading presence of a yellow-brick river of grace that wounds us with the revelation of the sacred's simple pace and the surprising sound of our own laughter in the agony of its embrace.

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Becky Banasiak Code attends Athens (Ohio) Meeting.
The Prince of Peace preoccupies some of our attention in December, when we celebrate his birth and life—a divine savior for some of us and a radical leader for others.

A month later, year after year, we find ourselves torn between his teachings and the demands of our government. January comes and it is tax season again. Once again, many of us are in that double bind that finds us praying for peace and paying for war.

Swords into Plowshares

Among Friends, there is not much debate about whether war taxes are problematic. Depending upon the federal budget for the year and how you count the line items, about half of our income tax dollars will be used for the outrageous costs of war. Thousands of our personally earned dollars will be used to enrich the military-industrial complex, to make killers of young men and women, and to cause death and destruction in the world.

Letting our own money be used this way is not consistent with good stewardship, with right sharing, with Quaker testimonies, or with Christian teachings.

The question of whether and how we can resist is much more complex. Standing up to Goliath is possible only for the most confident David.

Elizabeth Boardman is a member of San Francisco (Calif.) Meeting.

Our Anxieties

People in the United States tend to be a bit nervous about math, money, IRS auditors, and breaking the law. Only a few of us are rebels by nature. The rest of us have to deal with a variety of anxieties, some of them subconscious, before we can become tax resisters.

We have been taught to fear an IRS audit. We believe (perhaps wrongly) that any letter we might send with our IRS 1040, explaining our conscientious objection to war will surely trigger an audit. For me, the very thought sets off memories of Miss Towne in third grade, giving me a D on my arithmetic paper. What if the IRS finds out that I made mistakes in addition and subtraction?

The possibility of getting that audit triggers guilt about the minor ways in which I may have been careless with tax returns in the past. Even though “everybody does it” or my tax accountant may have advised it, as a Quaker, I am supposed to adhere to a single standard of truth. What if the IRS looks into my prior returns and finds discrepancies? It may not be likely, but still, before I can become a tax resister, I have to overcome these fears.

Speaking of my tax accountant, she’s been doing my taxes for years. But I bet she is a political conservative. When she finds out that I am going to hold back 41 percent of what I owe the IRS, will she refuse to work with me anymore? How will I ever find a new person? Before I can become a tax resister, I have to deal with this worry.

I am proud of the fact that I manage money well, find bargains, research big purchases, and never throw away my money. I pay off my credit card bill promptly and avoid paying interest as much as possible. But if I hold back half of my IRS bill, eventually I will have to pay interest and penalties as well. The government will get even more of my money to use on its wars. Will this be a waste of my money? Or will it just be the cost of engaging in this kind of protest? I have to decide.

It takes time, too, to engage in war tax resistance. I will have to research the various options for resistance, discuss it with my spouse, explain it to other people, write letters. I am so stretched already—how can I find the time? But how can I not? Serious evil and damage are being done in my name and with my money. What are my priorities and values here?

And then what about breaking the law? I am a law-abiding citizen. Of course, that increases my credibility when I commit civil disobedience. But I have my reputation to consider. What if my boss or my mother-in-law finds out about this?
Will people understand that as a Quaker I must follow a higher law? That my religious mandate, according to our Quaker Faith and Practice, is to help “remove the causes of war and destruction of the planet, and bring about lasting peace”?

Start Small, Start Now

These hurdles are too high for some of us when we first start along the war tax resistance path, and it is fine to start small. We can engage in phone tax resistance (ask your phone company not to include the federal excise tax on your long distance bill), symbolic protest (when you file your IRS 1040, hold back $10.40, or a multiple thereof), or become advocates for the Peace Tax Fund (see <www.peacetaxfund.org>).

Many of us don’t have the option of holding back money from the IRS because taxes are already withheld from our paychecks every two weeks. At the end of the year, the IRS owes us money. There is no “balance due” for us to keep back. But by a rough estimate, some 20 percent of Quakers are self-employed, retired, living on welfare benefits, or otherwise not involved with paychecks and IRS withholding. These people are often in a good position to take the lead in war tax resistance. For detailed information, contact the War Resisters League at <www.warresisters.org>.

Going public

An additional challenge is being open about our refusal to pay for war. If we live “below the line” in order not to pay taxes, but our colleagues and our government representatives do not know that we are taking this political stand, then we accomplish nothing but a sense of personal righteousness. Sample letters are readily available and make it easy to tell our government representatives that we oppose tax funding for war. Even when we do pay our taxes, we can make it clear that we are paying under protest.

It is harder to make such statements forcefully to our colleagues at work, our extended families, a newspaper editor, or a TV camera. But this is a part of the challenge before us. It is easier when we do it together, supporting one another as war tax resisters in our monthly and regional meetings. The time is ripe. Many of us are ready. Let’s follow the Prince of Peace along this path.

Excerpt from The Journal of John Woolman

A few years past, money being made current in our province for carrying on wars... my mind was often affected with the thoughts of paying such taxes, and I believe it right for me to preserve a memorandum concerning it.

I was told that Friends in England frequently paid taxes when the money was applied to such purposes. I had conversation with several noted Friends on the subject, who all favored the payment of such taxes. Some of them I preferred before myself, and this made me easier for a time.

Yet there was in the depth of my mind a scruple which I never could get over, and at certain times I was greatly distressed on that account. I believed that there were some upright-hearted men who paid such taxes, yet I could not see that their example was a sufficient reason for me to do so while I believed that the spirit of truth required of me... to suffer patiently the distress of goods rather than pay actively.

To refuse the active payment of a tax which our Society generally paid was exceedingly disagreeable. But to do a thing contrary to my conscience appeared yet more dreadful. When this exercise came upon me, I knew of none under the like difficulty. In my distress I besought the Lord to enable me to suffer in gs in London, and another... to correspond with the meeting for the cause of truth was concerned.

They accordingly had a weighty conference in the fear of the Lord, at which I perceived there were many Friends under a scruple like that before mentioned.

Excerpt from a letter, Philadelphia, Twelfth Month 16, 1755

We salute you in a fresh and renewed sense of our Heavenly Father’s love, which hath graciously overshadowed us in several weighty and solid conferences we have had together with many other Friends upon the present situation of the affairs of the society in this province.

Being painfully apprehensive that the large sum granted by the late Act of Assembly for the king’s use is principally intended for purposes inconsistent with our peaceable testimony, we therefore think that as we cannot be concerned with wars and fightings, so neither ought we to contribute by paying the tax directed by said Act, though suffering be the consequence of our refusal, which we hope to be enabled to bear with patience.

[Signed by 21 Friends, including John Woolman]
Friends challenge their governments and take personal risks in the cause of peace. We urge one another to refuse to participate in war as soldiers, or as arms manufacturers. We seek ways to support those who refrain from paying taxes that support war. We work to end violence within our own borders, our homes, our streets, and our communities. We support international order, justice, and understanding.


An internal conflict has been seething within me for years. I prayed repeatedly that it would just go away. As a citizen of this country and of the world, I tried to do everything possible to promote peace. I prayed, wrote letters, organized, marched, committed civil disobedience, and more. Every year, as winter turned to spring and April 15 approached, I felt dread grip me. How could I not only pray and work for peace and justice, but also take a public stand and stop paying for war?

These are the painful and complicated dilemmas that challenge Quaker believers in peace and justice who love life and care for our natural world. There are many opportunities for us as well. I have symbolically refused to pay the federal tax on my phone bill since the 1970s. In the mid 1980s I refused to pay my federal withholding taxes, and then painfully watched as my wages, and those of a few other war tax resisters, were garnished—along with penalties and interest. It felt painful and disempowering. I crumbled. Social conditioning, fear of the Internal Revenue Service, taboos about challenging the government, concerns about economic security, and the lack of a collective war tax resistance strategy in my community led me back to paying my taxes in the late 1980s. I felt there was no other choice. After all, I could be a peace and justice activist and still pay for war. Keeping under the radar on the tax front and giving back as much as I could to my community (the world) became my mantra.

Fifteen years later, through renewed spiritual commitment and membership in a Friends meeting, I was led to take action with other Quakers on war tax resistance. It began among a few of us, and that's all it takes.

Early in 2006, my meeting began co-hosting war tax resistance gatherings with Northern California War Tax Resistance. We urged Friends in our meeting to engage in symbolic war tax resistance—refusing federal phone taxes, paying under protest, withholding symbolic amounts, or living below the tax line—and letting our legislators know about it. We found that a number of households in the meeting partook in some form of war tax resistance, symbolic or otherwise.

The wars in Iraq, Afghanistan, and proxy conflicts elsewhere raged on, funded by my tax dollars, and ever more resources paid for death and destruction while growing needs went unfunded here at home. I felt a heightened sense of urgency to resolve the issues that kept me from being a public war tax resister. Philosophically, it's a slam dunk. No more war. Not with my dollars.

Logistically, though, it's easy to become fixated on the mechanics and legal aspects of war tax resistance. There's a lot to learn and consider. My journey, through discernment, prayer, and the support of others, led me to focus on complex social and financial issues. Mostly, I have been confronting my fear of the IRS and the insecurity of not knowing where this will lead.

In my formative years I was emphatically taught to vote when of age, pay my taxes, and speak up when I disagreed. These values are inculcated in many of us, in our families, throughout the educational system, and socially and institutionally as we move into adulthood. Paying our taxes is seen as a civic duty. It's also an individual and private process between an individual (or...
coupel) and a large, bureaucratic entity, the Internal Revenue Service. It makes most taxpayers feel quite powerless. For millions of us, handing over our hard-earned dollars for the good and the not-so-good—for needed social programs, the operation of government bureaucracies, and the fueling of the war machine—is simply a fact of life. The phrase Thomas Jefferson coined, “There are two certainties in life, death and taxes,” is a stark and true reality.

Fear of losing what financial security I have, worry about how my family and friends will react, and anxiety about what the IRS would do adds confusion and doubt. Will I have to reduce my quality of life to be a tax resister? What are my responsibilities as a family wage earner? What will extended family members think? What about my larger community of friends when my resistance becomes public?

I am fortunate in this regard to be single and a renter with some savings and retirement benefits. Still, I have needed to face family and friends—some supportive, some not, some withholding judgment through silence or making jokes. I would like their understanding and support, but I have little control over the reactions of others.

My choice to be a war tax resister means that I will continue to grapple with these issues. There are no easy answers. I often reflect about those living on the streets in the neighborhood of our meetinghouse, in Iraq and Afghanistan, and in so many other places. There is no easy way to do this. But I am glad to grapple with all the turmoil, joy, and self-discovery this decision brings forward.

It is the fear factor that has caused the most difficulty in my decision to be a public war tax resister, and not knowing how the government will respond. If 9/11 has taught me anything about our country, it is how many of us were manipulated by that tragic event into becoming terrified of Islam, of al-Qaeda, of Iraqi weapons of mass destruction. Fear is real and it can paralyze and poison. When I sit in silent worship, I am aware of how true this is for me, too. I pray that I can, through action, transform my fear into hope.

In fact, these fears pale when I reflect upon what is being done with my tax dollars, 41 percent of which, according to Friends Committee on National Legislation, go for military preparations and war. My doubts slide away when I think about the effects our government policies have on people here at home and around the globe, about my privilege living as a middle-class U.S. citizen, and about my responsibility as a member of the global family of God’s creatures.

For the 2006 tax year I have held back $1,040 from the IRS (symbolic of the IRS 1040 form). Living with multiple feelings—fear, joy, and liberation—makes life whole. My faith as a Quaker, striving to be nonviolent and to oppose all wars, has led me down this path. I am sustained by the knowledge that many Quakers throughout history have resisted paying taxes for war. When I think that we as a faith community need to do more, I know that we starts with me.

Yes, the IRS will get what I owe in taxes, plus more in penalties and late fees. I can afford it. The privilege I enjoy, compared to over half of the world’s population who live in dire want, makes me realize that whatever hardship I face is small in comparison. I can truly say I am overjoyed to not pay for war voluntarily.

When April 15 rolls around this year, I expect my experience will lead me to step up again, not only to pray and work for peace, but also to refuse to pay for war voluntarily.

I am finding hope, though not always easily, in the process of being a war tax resister—in learning more about myself, my intention, my F/friends, and my community. This is action that will be consistent with my faith and belief in a just, peaceful, and humane future.
Pastoral Letter from Friends Church, Kenya
January 8, 2008

Righteousness exalt a Nation, but Sin is a disgrace to any People. (Proverbs 14:34)

To The Leaders Of This Nation
His Excellency the President,
Hon. Mwai Kibaki
Hon. Raila Amolo Odinga

Receive Greetings in the Name of Christ Jesus.

At this time, of pain, horror, sorrow, suffering, insecurity in our beloved country, we as Friends Church in Kenya, being a peace church, are deeply concerned for the safety of all Kenyans and friends visiting Kenya during this time of political and social instability. May we start by referring to our Quaker values which have guided us over the past four centuries.

Quaker Peace Testimony

We actively oppose all that leads to violence among people and nations... Refusal to fight with weapons is not surrender. We are not passive when threatened by the greedy, the cruel, the tyrant, and the unjust. We will struggle to remove the causes of impasse and confrontation by every means of nonviolent resistance available. We must start with our own hearts and minds.

Together, let us reject the clamor of fear and listen to the whisperings of hope.

Our Principle is, and our practices have always been: to follow after righteousness and the knowledge of God, seeking the good and welfare of humanity and doing that which tends to the peace of all.

As Friends Church, our goal is to have a peaceful society anchored in and as a consequence of the process of Truth, Righteousness, and Justice (Ps. 89:14).

Our basic principles and values that undergird our concerns compel us to make this call to you, our political leaders.

These include:

Truth:
• Truth is critical to the establishment of legitimacy for the political class, that is, presidency and the opposition, if they are to enjoy the loyalty and respect of all Kenyans. This can only be achieved if the objective truth is that election results were fair, free, and transparent. For us, “the Spirit of Christ, which leads us into all Truth, will never move us to Fight and War against any person with outward weapons, neither for the Kingdom of Christ nor for the kingdoms of this world.” (Luke 22:49-51; 2 Corinthians 10:4)

Peace and Justice:
• Kenyans are sad, angry, and disillusioned today. We call on all parties to look back to 30th December 2002, when all Kenyans collectively celebrated the hope of a united democratic and prosperous society.
• We call on all people to object to everything which leads in the direction of war, preparation for it or supporting it. Our faith challenges us as to whether we are now ourselves to become a divided people, swept along by the streams of mistrust and fear, arrogance, and hatred which produce tensions in the world; or whether by our own decision, confidence, and courage, we can become a bridge linking those elements which promote truth, justice, and peace.
• This battle is not about ethnicity per se, rather it is about economic injustice, and the youth across the board bear the brunt of it. There is an icy gap between them and the older age. There was hope and expectation that this nation would be steered towards a more democratic, united, just, and prosperous society, where development would be experienced by all hardworking Kenyans.

A Comment from Friends United Meeting

“What a humbling experience to sit amidst the moving of the Spirit and see how it has inspired our Friends in Kenya and beyond! We are on the verge of something powerful and profound!” These are feelings I expressed with the office staff at Friends United Meeting as we continue to gather and share information about the violence in Kenya and see how Friends are responding.

We first received a text message by phone from Eden Grace on December 29 saying that things were getting tense during and right after the election. As she is a master at text messaging, we heard from her many times in a day as the tension grew. Her family had decided not to return to Kisumu (they were in Kaimosi where things seemed calm) as the violence broke out. Then she asked that we send her news, for the Kenyan radio and television coverage was censored by the government in efforts to hold the violence in check. Our U.S. media didn’t pay attention for several days, however, and we didn’t get much news here either. We also made phone calls to John Mihanji who was remaining vigilant while safe in his village and as he was organizing activities to keep the young men otherwise occupied and not tempted to enter the conflicts.

Five days after the election, we began to hear of deaths from a church in Eldoret where people had taken refuge that had been torched, of businesses that were being destroyed, and people hunted and killed if they belonged to certain tribes. The conflict started between the supporters of the incumbent president, Mwai Kibaki, who is Kikuyu, and the supporters of other candidate, Raila Odinga, who is Luo. (Most Kenyan Quakers are of the Luhy a, these being the three largest of about 42 ethnic groups.) There were accusations of a rigged election from those who had hoped for a new president and a new promise for economic reform in a country where the unemployment rates are as high as 65 percent in many areas. Then violence spread to other groups and emerged from other sources and motivations. As of this writing (January 16), the death toll is reported to be over 600.

Kenyan Quakers have issued a profound response to the violence. This includes plans for a peace conference in late January to address ways they can work to rebuild homes, communities and relationships that have been broken. We rejoice as we witness the caring response from Quakers of all persuasions who continue to share concern and financial support to assist the Kenyan Friends. It is the moving of God’s Loving Spirit through many people that will soothe the hurt, heal the wounds, and rebuild peace in Kenya. On behalf of Friends United Meeting, thank you!

Sylvia Graves, General Secretary
Friends United Meeting

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That hope was rekindled, with their participation in the just ended elections and the youth in particular saw the possibility of moving forward for the betterment of their lives. They feel cheated. They are expressing anger that the rich are getting richer, while the majority are living on less than one dollar a day. “A hungry person is an angry person.” Justice is what they long for.

Simplicity:
• Quakers believe in modesty, serving humanity in love and harmony. In Kenya, there are gross inequalities in terms of sharing the scarce opportunities and resources. The rich are very rich, while the poor are very poor, and the gap is widening. From the looting that has been witnessed across the board, it’s clear that the present uprising is not per se ethnic, but rather, to a greater extent, a class struggle. “Money bags” richness. “Quick money-making, e.g. pyramid schemes, have been glorified. The affluent conspicuous consumption and obnoxious display of wealth of the upper class, in a sea of poverty, have not helped.
• The hopes and opportunities for the poor (have-nots) for upward mobility have been frustrated by continuing joblessness and false promises by politicians. The underlying perceived injustices of our economic disparities must be urgently addressed. A genuine, honest, and sustainable commitment to redressing the imbalances should be made. Otherwise we warn that the class battles will continue in one form or other. The youth are desperate, angry, and impatient. The ordinary Kenyan does not feel or see the effect of the purported 6.5 percent annual growth of the economy or the benefits of the foreign investors.
• The unsatisfactory manner in which corruption cases (Anglo-leasing/Goldenberg scandals) have been handled are seen as unjust and discriminatory against the poor who get heavy sentences for petty theft, yet the greedy rich go scot-free. This impunity, lack of accountability, and arrogance of the corrupt rich has fostered a deep-rooted anger that has exploded and must be addressed meaningfully, openly, and fairly.

Life is Sacred; Stop the Bloodshed
• As Quakers we value every person. We believe that “there is that of God in every person.” “Our central faith requires that we should proclaim, in deed as well as in word, that war... is contrary to the Spirit of God, friendsjournal.org
whose name is Love. The same spirit must animate our business and social relations and make us eager to remove oppression and injustice in every form."

- As such, we renounce these senseless killings and urge the government to take responsibility and restrain the security forces from using violent means of handling the "demonstrators." We urge all parties to give a listening ear to the people. Through their violence they are communicating a serious message. Please listen respectfully.

- Politicians should avoid using youths in their schemes to create mayhem in society.

- Supporters should stop being misused and abused by politicians.

- Party leaders must restrain their supporters from engaging in unlawful acts but should engage in peace building.

- The older people should be encouraged to counsel and dissuade the youth from violence.

- Faith-based institutions should continue sending clear non-partisan, non-inflammatory messages that resonate the life affirming, faith-filled, truth and justice-guided, peace-building, comfort-giving, reconciliation-oriented, repentance-seeking, confession-based messages of their faith.

In view of the above, we make the following proposals:

1. An independent audit should be done.
   a. Tally results from the polling stations for each of the 210 constituencies should be obtained and at least one agent for each candidate from each polling station be brought to Nairobi to verify the count and entries on Form 16A.
   b. All Forms 16 should be verified with Forms 16A to establish accuracy of entries.
   c. An independent group, possibly made of church leaders, local observers, international observers, representatives of the two parties and international leaders should be charged to verify the tallying and report their findings to the chairman of the reconstituted ECK and to the Kenyan people.
   d. Whatever the outcome of the verification, the two parties should abide by the verdict under the guidance of the international arbitrators.

2. Re-run
   Following the gazettment of the MPs elect, parliament should convene and elect the Speaker so that business can be conducted to

### Background and Acronyms Used in the Pastoral Letter

On December 27, 2007, Kenya held its parliamentary and general elections. The economy, healthcare, and the constitution were important issues, as was the diffusion of power from the highly centralized government towards the region. Raila Odinga of the Orange Democratic Movement (ODM) and Luo ethnic group, called for the decentralization of the government, while the incumbent, Mwai Kibaki, a member of the Party of National Unity (PNU) and a Kikuyu, opposed it.

Kibaki was declared the winner, but immediately there were accusations that the election had been rigged by the Election Commission of Kenya (ECK). Because of the sheer amount of power given to the president, a party's majority in parliament could be meaningless if it does not also have the presidency; and many ethnic groups have long felt at odds with the centralization of the government. Kibaki's victory was followed by an eruption of violent civil unrest, leaving many without food, water, or shelter, and severely damaging the economy. Kenya has the largest number of Quakers in a single nation, approximately 133,000. The letter written by Friends Church in Kenya (FCK) calls for concrete actions such as the intervention of the International Court of Justice (ICJ), Law Society of Kenya (LSK), a review of the election data (Forms 16 and 16a, which are mentioned in the pastoral letter, are used to show who has won a constituency), and a reorganization of the ECK according to the ideals established by Kenyan Inter-Parities Parliamentary Group (IPPG).

Friends are invited to send donations to the African Great Lakes Initiative (AGLI) to aid relief work, and to read and share the reports of AGLI's coordinator, David Zarembla (http://quakerservice.blogspot.com), Human Rights Watch (www.hrw.org) is also a useful website for Kenya as well as elsewhere.

As one Kenyan friend, John Muhanji, wrote, "Friends, when you see yourselves enjoying the peace you have now, wherever you are, praise God for everything. Because that can be taken from you in the twinkling of an eye, as it happened here in Kenya."

—Eds.
facilitate a mechanism for the urgent re-run of the presidential elections.

3. Interim arrangements

- Hon. Mwai Kibaki should step down from the seat of the presidency to pave way for the interim arrangements suggested below.
- The ODM and the PNU affiliated parties must enter into meaningful dialogue for the sake of national interest.
- Establishment of an interim government comprising all the parties proportionate to their membership in parliament with the Speaker heading it for a period of three months.
- Electoral Commission: The interim government is advised to source expertise from recognized international institutions such as A.U., Commonwealth; European Union and others to assist in supervising the re-run. Due to the failure of ECK, the commissioners should immediately step aside to pave way for the re-constitution of the ECK, along the Principles of IPPG, to organize presidential re-run within the three months. Commissioners of credibility with integrity should be sourced from LSK, ICJ, eminent persons from professionals, civil society and religious groups.

4. Activities during interim period and thereafter

- Peaceful rallies must be allowed and organized to facilitate the healing process.
- Civil society and religious organizations should have forums to enhance reconciliation through dialogue, counseling and conflict resolution.
- Losers of Parliamentary elections on both sides and former ministers should desist from giving inflammatory statements motivated by their personal vested interests.
- All God-fearing people should acknowledge and repent their sins (such as bribery, false witness, murder, rape, pride, arrogance, dishonesty and others) of commission and omission. “If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from Heaven and will forgive their sins and heal their land.” (2 Chronicles 7:14)

5. New Constitution

All presidential candidates have affirmed the need for a new constitution. We Kenyans are in dire need of a new God-centred and people-based constitution. All constitutional institutions have failed us: the presidency, par-
Open Letter from the Kenyan National Quaker Peace Conference

January 27, 2008

To the Leaders and Citizens of Kenya:

The Quaker leadership of Kenya gathered together in Sheywe Guest House in Kakamanga between 24th and 27th January 2008. The Friends Church in Kenya and Friends around the world are concerned with what has befallen Kenya in the last one month. As a peace church, we are horrified by the continued wanton destruction of human life and property. Kenyans need to learn that any violent action they take against their neighbours is an act against God’s way. Our actions and thoughts therefore must be rooted in the Gospel of Jesus Christ. In our last communiqué to the leaders, we implored upon them to uphold the principles of truth, justice, peace, simplicity, and humility (Psalms 85:10) and to forgive each other.

We cannot be blind to what is happening to this country and its citizens. During the deliberations and reflections, representatives of the Friends Church realized that the underlying causes of the current conflict have been present since long before the general elections of December 2007. We note in particular: economic injustices, youth disempowerment and frustration, and cleavages of religion, ethnicity, class, gender, and age.

To our leaders:

We thank our leaders for starting a process of negotiation, and we believe and trust that they will follow up in earnest with a negotiated settlement. In this context therefore we say to our leaders:

- We do understand your anguish at this time, and we ask you to approach the situation prayerfully. We urge you to relax your “hard line” political demands and dialog more deeply for the benefit of the country, that no segment of Kenyan society emerges as “losers” but we all may “win” in a peaceful society.
- We urge you to reopen schools that have not opened, in order to allow students to continue with their education.
- We urge the leaders and elders of various communities not to incite or manipulate their youths to perpetuate terror among the citizenry, but to encourage and guide them to act responsibly.
- We denounce the instances of excessive force used by the police against the citizens.

To our fellow Kenyans:

We appreciate the courage and passion that you, our fellow Kenyans, have shown since the beginning of the post-election violence by contributing and supporting the victims of violence, and we urge you all to continue with the same spirit.

- We appeal to you engage in reconciliation among and rehabilitation of displaced people, integrating them back into the places from which they were displaced, not sending them to other parts of the country.

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NFS
Plymouth Meeting Friends School

Pre-K to Grade 8 OPEN HOUSE
April 6, 2008
2:00 to 4:00 p.m.

For further information, call 215-968-2225, or visit us at newtownfriends.org

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The Search for a Nonviolent Future: A Promise of Peace for Ourselves, Our Families, and Our World


What does it mean to be a conscientious objector? Above all things, it designates a person who has considered the nature of war, and rejected participation therein from a personal perspective.

For those concerned with conscientious objection, Michael Nagler's outstanding book, *The Search for a Nonviolent Future*, is an extremely useful guide to a deeper understanding of the necessity of using nonviolent means as the only option for obtaining peace. Nagler provides his readers with a multiplicity of ways to imagine and pursue a nonviolent future.

I immediately added this book to the required reading in my Alternatives to Violence class. Beyond that, I was sufficiently inspired to then offer a ten-week free class on the book at a nearby church.

Nagler explores hate as a cause of violence and lays out means for transforming it into acts other than violent ones. He looks at fear and moving beyond it in a search for underlying causes that may be appropriately diminished.

He also gives due attention to the vicious cycle created by the constant diet of media-fed violence and vulgarity. He sees the media treating violence as thrilling, rather than a horror to be overcome. He suggests a path to counter this travesty.

In his 294-page volume, there are 77 pages listed in the appendix that make reference to Gandhi. Dr. King is a frequent source of inspiration for Nagler, as well. Insights from many other lesser-known heroes of the nonviolent class. Beyond that, I was sufficiently impressed with Nagler's book, as well. Insights from many other lesser-known heroes of the nonviolent.

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Follow the Sun

Considering that a person could have circled the globe in ancient times, who would such a traveler be? What characteristics, skills, and talents would help them survive? When in the scheme of time might such a journey take place? The novel Follow the Sun answers these questions and many more.

Follow the Sun is the chosen name of an everyperson journey who travels west from North Africa beginning in 1273 BCE. He returns 35 years later with a Chinese wife (his emperor's daughter, no less) and two brilliant and curious children. What was the state of the world our traveler encountered? This is the fun.

R. Gordon and Janet Gastr have taken an astonishing depth of anthropological knowledge and let us see it through the eyes of a fictional traveler. At this time, some cultures have written language, and some don’t. Some have cities with great monuments, castles, irrigation systems, wheeled vehicles, and more. Some navigate the seas. Some have agriculture while others hunt and gather. All have art, language, religion, and politics. All engage in trade.

Follow the Sun picks up languages at an astonishing rate. He makes himself welcome everywhere by appreciating the varied gifts of each group he meets while not judging relative cultural progress. If there is any fault to the book, it is that Follow the Sun is too perfect a visitor. But this is indeed how cultural evolution took place as travelers spread ideas from tribe to tribe.

We did find it a bit disconcerting (though helpful at times) to have many place names be those we use today. It sounded odd to hear a traveler 12 centuries before the common era refer to “Mesoamerica.”

Still, the Gastrs make you believe that this man could have circled the globe and that his good luck holds true for this 35-year trek. He always happens to meet traders who know about the people in the next valley. He gets them to teach him the lingo, and he joins the next trading safari. In each new place he seeks out people in power to give them news and information. He connects with people who are as perceptive and curious as he is. Only once does he come across a group gearing up for war and uninterested in what a world traveler could share with them. He leaves that place quickly.

The Gastrs are members of San Diego (Calif) Meeting, and their fictional traveler might be described as a pre-Christian Quaker. His story is a bit idealized—epic scale without epic conflict, some of his observations seem a bit contrived or modern. There’s no battle to save the world from an evil empire. There’s a touch of arctic survival, but few chase scenes. The love interest is a low-conflict marriage of intellectual equals—cross-cultural friendship, not Hollywood romance.

Still, the narrative is easy to read, stays with you, and makes you think. As speculative fiction, this book is suitable for teens as well as adults. Its extensive notes will appeal to history and anthropology buffs. In fact, Follow the Sun won the 2006 Historical Fiction Award from the San Diego Book Award Association.

—Sandy and Tom Farley

Sandy and Tom Farley are members of Palo Alto (Calif) Meeting and often do children’s book reviews for FRIENDS JOURNAL.

Spirit-Led Eldering: Integral to Our Faith and Practice

By Margery Mears Larrabee. Pendle Hill Pamphlet #392, 2007. 36 pages. $5/pamphlet

Margery Mears Larrabee describes Spirit-led eldering as a sacred point of view, a way of seeing that can penetrate any experience, any structure, any situation and, by the nature of its expression, help us to regain or maintain our capacity for being spiritually grounded and faithfully connected to the Spirit and each other. While she goes on to a more prosaic definition, it is this initial, ideal description that conveys the inspiration for this pamphlet, and the essence of Spirit-led eldering.

The emphasis here is on “Spirit-led.” Many examples of Friends’ eldering are included, so we are given the opportunity to distinguish between eldering that is Spirit-led and eldering that is “led, by some other need or impulse.” Larrabee demonstrates the importance of listening (both to the Spirit and to the other person) and exercising discernment that “allows for reflective space between the perception of the need for eldering and the actual carrying out of the eldering function.” She does not underestimate the challenges of such discernment, yet encourages us to make the effort. She reminds us of our accountability as Friends to offer the spiritual leadership of eldering to one another in the form of support, encouragement, questioning, and suggestions in structured contexts such as membership and nominating committees, and in
unstructured contexts such as spiritual friendships and ordinary community life.

We are called upon as Friends to elder one another, while bearing in mind that the ultimate authority for such eldering lies with the Inner Light, not with the ego's intention to protect itself and correct the behavior of others. This pamphlet, with its honest and respectful text, illustrative stories, and discerning queries, is an example of Spirit-led eldering in itself.

—Kirsten Backstrom

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

America and the Limits of the Politics of Selfishness


Sidney Waldman graduated a class or two before me from Oberlin College, and I chanced upon him over breakfast last spring at a cluster reunion. He mentioned this book, and I asked for a review copy. I figured that if someone who had spent four decades teaching politics at Haverford, a historically Quaker college, he might have something significant to say to Friends.

This book is about how the U.S. government, which was carefully designed by its founders to balance all the forces of individual selfishness ("self-love"), works to achieve the common good. Waldman dissects the functioning of representative democracy, and he examines how leadership emerges in Congress and in the Presidency. He focuses on cynicism and despair as pervasive and corrosive forces that undermine the ability of the system to function well. He observes that unexpectedly, at key points, politicians will often do the right thing even when the system and the electorate do not require or even expect them to do so.

In the end he finds that even though the U.S. Constitution established our political system to function totally apart from the realm of religion, it is "morality, compassion, and religion" that are the key ingredients of effective government.

This short book does not flow well and is unusually repetitive, making it a difficult read. But if you want an unvarnished yet hopeful view of the U.S. political system, need to counter your own cynicism or despair about it, or want to weigh the appropriate role of religion in our secular government, this may be a book for you.

—Robert Dockhorn

Robert Dockhorn, senior editor of FRIENDS JOURNAL, is a member of Green Street Meeting in Philadelphia, Pa.

FRIENDS JOURNAL March 2008
Friends Peace Teams announced the creation of an Indonesia Initiative to join with work that is currently being done in the African Great Lakes area and in Latin America. The Indonesian Initiative seeks to connect communities of conscience in the U.S. and Indonesia to provide opportunities for conscientious service. With partners in Aceh, North Sumatra, West Java, and Central Java, the program supports friendships, nonviolence, developmental play, compassionate justice, and livelihoods. See <www.consciencestudio.com/indonesia> and <www.friendspeaceteams.org>.

House supporters of the Religious Freedom Peace Tax Fund Bill, HR 1921, continue to increase, almost doubling from April 2007 (the time of its reintroduction) to the end of 2007. The new first-time supporters of this legislation are: Representatives Keith Ellison, Minnesota; Donna Christensen, Virgin Islands; Hank Johnson, Georgia; and Nydia Velázquez, New York. Rep. John Conyers of Michigan has supported the Peace Tax Fund in every Congress since it was originally introduced by Ron Dellums in 1972. Due to the rising response, lead sponsor John Lewis is working to secure a spring 2008 hearing with the House Ways and Means Committee. The most recent major hearing was granted in 1992 when 40 representatives and 3 senators supported the Peace Tax Fund proposal. Efforts are also being focused on encouraging key senators Brownback and Luget to lead the Senate proposal. —National Campaign for a Peace Tax Fund and the Peace Tax Foundation

Canadian Friends Service Committee expressed shock and disappointment that the Supreme Court of Canada has not given leave to appeal to Jeremy Hinzman and Brandon Hughey, two U.S. soldiers who came to Canada seeking refugee status on the basis of conscience and the illegality of the U.S. war on Iraq. Jeremy and his family attended Fayetteville (N.C.) Meeting for a year prior to their arrival in Canada on January 3, 2004. They have had the support of Canadian Friends since arrival, and the family attends the local Quaker meeting. CFSC arranged for Brandon to live with a Quaker family in St. Catharines, Ontario, upon his arrival in Canada on March 5, 2004. He lived with this family for a year before moving to Toronto. Brandon continues his relationship with these Friends but is not a Quaker. The Supreme Court of Canada has chosen to let stand as binding the decision of the Federal Court of Canada (Trial Division) in Hinzman and Hughey. This lower court certified a question concerning the proper interpretation of the United Nations High Commission for Refugees (UNHCR) Handbook—“Is the question whether a given conflict may be unlawful in international law relevant to the determination which must be made by the Refugee Division under s. 171 of the UNHCR Handbook?” specifically as it applies “in the context of a foot soldier.” The Federal Court of Appeal and now the Supreme Court of Canada have both decided to leave this certified question unanswered, leaving it open to standing interpretation that “the lawfulness of a conflict could well be relevant where a refugee claimant is a high-level policymaker or planner of the military conflict in issue” but may not be applicable in the case of “a mere foot soldier” such as Mr. Hinzman or Mr. Hughey. That is, rights (and responsibilities) of conscience are only applicable to those with sufficient rank as to be determining and executing orders that might violate international law. Those who are being asked to carry out such orders—mere foot soldiers—apparently have no rights of asylum should they exercise their rights of conscience (guaranteed under the International Covenant on Civil and Political Rights) in such an interpretation of the UNHCR Handbook. According to CFSC, this is a very troubling outcome for anyone concerned with rights of conscience that will haunt Canada in the years to come. Given this outcome, Friends are left to conclude that this is a decision that the court thinks is best left to government. As such, Friends are strongly encouraging Parliament to create a legal provision that would immediately provide refuge for all of the U.S. war resisters. —Canadian Friends Service Committee

In the presence of his 94-year-old widow, Franziska Jägerstatter, was beatified on November 1, 2007, in Linz, Austria. Franz Jägerstatter was called up to the German Wehrmacht (the unified armed forces of Germany from 1935 to 1945) when he was 36 years old but he refused to serve. He was executed in Berlin in 1943. The Catholic Church in 1940s Austria had condemned Franz Jägerstatter for his conscientious objection and rejected all support for his religiously motivated refusal to serve in the German Army. Pope Benedict XVI has now stressed that Franz Jägerstatter “gave his life for the values of the human being.” The European Bureau for Conscientious Objection (EBCO) brought the fate of conscientious objector victims of the Nazi terror to a wider public when it inaugurated a memorial stone at the concentration camp in Mauthausen, near Linz, five years ago and then a second in Buchenwald in 2004. —Around Europe, Quaker Council for European Affairs, November 2007
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Monthly meetings in the East, Midwest, and Southwest are among the latest groups of Friends expressing concerns about torture as a moral issue and opposing its use for any purpose. Morningside Meeting in New York, in its “Minute on Torture,” asserts, “We condemn the use of torture for any purpose, either to further the objectives of war or to prevent terrorism. War and terrorism inspire fear, but retaliation and torture do not prevent them. Torture by any means, whether direct or by proxy, is immoral. Torture destroys the humanity of the tortured, the torturer, and those who have knowledge of it. It fails to defend the sanctity of life.” Calling on the United States “to honor its treaty obligations to the 1949 Geneva Conventions, their 1977 Protocols, and the UN Convention against Torture,” the minute concludes, “We agree with William Penn, Quaker founder of Pennsylvania, who once said, ‘A good end cannot sanctify evil means; nor must we ever do evil that good may come of it.’ Let the United States abolish its use of torture now.” In Ohio, Akron Meeting declared in its Minute of Concern and Alarm its opposition “to any form of torture for any reason. Affirming our belief in that of God in every person, we remember the words of Jesus, ‘What you do unto the least of these, you do unto me.’ It hurts us individually and as a nation to turn our back while these atrocities are carried out under the guise of our protection or ‘safety’ from terrorists... We implore all of our representatives, elected officials, and personnel in the field, whether military or employed by the C.I.A., to take a clear stand against all forms of torture.”

Pima Meeting, in Tucson, Ariz., addressing “Those Who Represent our Nation and Friends Everywhere,” affirmed that it “utterly denounces all forms of torture and inhumane treatment for any purpose, at any time, and by any group of people. Torture is an instrument of human degradation and dehumanization of both the victim and the perpetrator, and our concern and love go out to both.” Declaring that “anyone who tortures others in the name of our country is essentially destroying our country, not protecting it,” Pima Meeting called on Congress “to prohibit the use of any funds for activities that fail to treat all persons with dignity and the protection of due process.”—Nancy Britton, clerk, Morningside Meeting; Adele Lomax, clerk, Akron Meeting; and Susan Burns, clerk of Peace & Social Concerns, Pima Meeting


March 2008 FRIENDS JOURNAL
the longest period of negotiation for any international agreement in the life of the United Nations—resulted in an historic victory. The vote was 143 in favor with only Australia, Canada, New Zealand, and the United States voting against it. The declaration reflects a growing international consensus concerning indigenous rights, and addresses both individual and collective human rights in such areas as self determination, spirituality, and rights to intellectual property. It creates a minimum international standard for the promotion of the rights of some 400,000,000 indigenous people worldwide. Current human rights law draws largely from European philosophical roots that emphasize the individual. Many governmental bodies still do not embrace the concept of community rights. Nevertheless, the UN declaration’s 46 articles recognize collective circumstances and affirm that ancestral territories constitute the basis of indigenous people’s existence, cultures and spiritualities.

—FCNL's Indian Report

Oklahoma/Arkansas Quarterly Meeting, concerned about environmental problems in a 40-square-mile area known as the Picher Mine Field in northeast Oklahoma, has petitioned government agencies to implement a “collaborative, comprehensive plan” to address the needs in what is now listed as the Tar Creek Superfund Site. “Such a plan is needed to restore the quality of life to the workers’ families, descendents, and friends living in the area,” Oklahoma/Arkansas Quarter states in its petition. For more than 70 years, mines in the Picher Field provided lead and zinc for the needs of the nation, especially during the two World Wars. Since the mines were closed, soon after the Second World War, there have been problems with lead dust, scattered piles of tailings from the mines, water contamination, and health issues among the population. The area was placed on the environmentally damaged list of the Environmental Protection Agency more than 20 years ago, and more than $100 million has been spent by the federal government attempting to clean up the damage. Affiliated with South Central Yearly Meeting, Oklahoma/Arkansas Quarter represents three monthly meetings in Oklahoma and three in Arkansas. “A member of Tulsa Meeting voiced concerns about the problem and the quarter decided to express its concerns to local, state, and federal authorities,” said Bruce Crauder, who lives in Stillwater and is clerk of the quarter. In its petition, the quarter notes some programs already underway toward a solution of the problems. Among these are a buyout plan by the State of Oklahoma to move families out of the area; ending a Head Start Program in Picher...
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because of the toxic environment; and no longer placing foster children under the age of six in the Picher area. Nevertheless, the quarter "petitions the appropriate officers and offices of local, state, federal, and Native American tribal governments to collaboratively move forward immediately to establish and implement a comprehensive, integrated, multifaceted plan to address and monitor the problems with the land, water, air, health, and quality of life of persons living in and adjacent to the Tar Creek Superfund Site." The response has been encouraging, Grauder said. "Some of the offices and agencies questioned why we sent the petition to them, but everyone expressed appreciation for our interest and suggestions." — Oklahoma/Arkansas Quarterly Meeting; telephone conversation with Bruce Grauder

Thomas Hamm was granted the first Quaker Heritage Award, established by the Quaker Heritage Center of Wilmington College in Ohio, and the Mary L. Cook Public Library of Waynesville, Ohio. The Center and Library have collaborated for three years on an annual Quaker History and Genealogy Conference. This conference highlights not only the intersection of historical and genealogical research, but also the connections between the local, national, and international historical narratives of the Religious Society of Friends. An outgrowth of the conference and the research brought to light each year, the Center and Library presented the first Quaker Heritage Award in April 2007. Thomas Hamm is professor of History as well as the archivist/curator of the Friends Collection of Lilly Library at Earlham College. Hamm's many published works shed light on the history of a variety of aspects of Quakerism. He has spoken at numerous historical conferences and religious gatherings. The Center and the Library will present the award each year to scholars who, through research, publication, and speaking, strive to share the story of Quakers and Quakerism with Friends and friends-of-Friends alike. — Quaker Heritage Center of Wilmington College

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March 2008 FRIENDS JOURNAL
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Upcoming Events

- April 3-6—Friends World Committee for Consultation, Section of the Americas, 2008 Annual Meeting, in Brown County, Ind. All Friends are welcome to business sessions, worship groups, regional meetings, and workshops. The keynote speaker is Rachel Stacey of Baltimore Yearly Meeting, who served on the 2005 World Gathering of Young Friends planning committee and was one of the editors of Whispers of Faith: Young Friends Share Their Experiences of Quakerism, published in 2005. Registration materials and information at <www.fwccarernicas.org> and (215) 241-7250.

- April 4-7—Young Adult Lobby Weekend, Friends Committee on National Legislation. For participants under 30 years old. For more information e-mail Heather Brutz at <heather@fcnl.org>.

- April 8-10—British Sociological Association’s annual conference on Youth, at Woodbrooke Quaker Study Center, UK. The aim is to bring together scholars interested in religion, spirituality, and young people, in order to open up a wide-ranging sociological debate on religion and youth. For further information and registration, see <www.socrel.org.uk> or contact Sylvie Collins-Mayo, Sociology, School of Social Sciences, Kingston University, Penrhyn Road, Kingston upon Thames, Surrey KT1 2EE, UK.

- April 16-18—Friends Environmental Educators Network Conference, “Teaching Sustainability,” at Carolina Friends School in Durham, N.C. For teachers at Friends schools and eighth grade students who want to share their experiences and to learn about sustainability and our planet. There will be workshops for both adults and students. See <http://www.cfsnc.org/FEEN/index.html> or call (919) 383-6602.

- June 22-July 26—Friends Peace Team/African Great Lakes Initiative workcamps in Burundi, Kenya, and Rwanda. Participants are expected to raise $3,800 to cover expenses. See <www.aglionline.org> or e-mail: <dawn@aglionline.org>.

- June 27-29—Quaker Historians and Archivist/Quaker Studies Research Association Conference, at Woodbrooke Quaker Study Center in Birmingham, England. For more information, contact Ben Pink Dandelion at +44(0)121-415-6782 or <benpd@compuserve.com>, or Louise Twigg at +44(0)121-415-6779 or <louise.twigg@woodbrooke.org.uk>.
A Movement of Conscience  
continued from page 17

Babylon. It is easy to hang up our harps on the willows. It is time. Let us take up our instruments, lay aside despair, and sing with the voices of wisdom.

The yearly meeting then agreed to issue a call (Minute 2007-07-50):

To Conscientious Objectors to Paying for War Everywhere,

New York Yearly Meeting of the Religious Society of Friends invites you to join us in acknowledging that paying for war violates our conviction in the Power of the Living Spirit to give life, joy, peace and prosperity through love, integrity and compassionate justice among people.

We call on all conscientious objectors to paying for war to state in writing 1) your belief against paying for war and the preparations for war, 2) major influences in forming your belief, 3) how it is demonstrated by the way you live, and 4) a request that our government recognize and accommodate our convictions.

We ask anyone who prepares such a statement to send it to NYYM Committee on Conscientious Objection to Paying for War, 15 Rutherford Place, New York, NY 10003; <office@nyym.org>. We ask Friends to send your statement to your monthly, quarterly and yearly meetings to record in the minutes having received your testimony.

Contact information:

New York Yearly Meeting, Conscientious Objection to Paying for War
15 Rutherford Place,
New York, NY 10003;
(212) 673-5750

National Campaign for a Peace Tax Fund
2121 Decatur Place NW,
Washington, DC 20008;
(202) 483-3751 or (888) PEACETAX

Listings of:
Local Meeting addresses:
<www.quakerfinder.org>

More information on writing a statement of conscience:

Following the steps of discernment in community you may find a liberty and peace that flows from living in accord with your inner conscience. When prepared in the Spirit, we have found that our nonviolent civil initiative becomes not a burden, but a yoke—a welcome service freely offered to the broader community of all peoples.
Birth

Hebner—Aratn Blake Hebner, on September 2, 2007, at home, to Sue and Benji Hebner of Friendship Meeting in Greensboro, N.C. Aratn is Gaelic for Little Bear. His grandparents are Julia and Ben Hebner of Richmond (Va.) Meeting and Sandy and Tom Farley of Palo Alto (Calif.) Meeting.

Deaths

Asenjo—Bethsheba Pastorius Nelles (Beppe) Asenjo, on February 23, 2007, in Pittsburgh, Pa. Beppe was born in New York City to Walter Nelles and Mary Damon Nelles, both Quakers. She descended on her mother's side from Francis Daniel Pastorius, who founded Germantown in Pennsylvania after the land was given to him in 1683 by William Penn; from Joseph Hewes, signer of the Declaration of Independence; and from a father who defended conscientious objectors during the First World War and was one of the founders of the American Civil Liberties Union. Beppe made contributions of her own, in the sciences. At the Aeromedical Research Unit in Yale's School of Medicine, one of her jobs was to take care of two baby gorillas. Later, in Washington, D.C., she worked briefly as Assistant Secretary to Justice William O. Douglas at the Supreme Court, and then for eight years at the American Association for the Advancement of Science, where she was editor of the "News and Notes" section of Science, a weekly journal of the Association. In 1960 she married Florencio Asenjo, a professor of mathematics. After leaving Washington, Beppe and Florencio moved with their son to Pittsburgh, Pa., which became their home base while they traveled abroad, mostly in Europe, in connection with Florencio's work, with which Beppe oftimes assisted. Her belief in peace and her rejection of war were strong and unflinching throughout her long life. At Pittsburgh Meeting, she was an active member of the Peace and Social Concerns Committee for many years. Ten years before her death, she was diagnosed with a cruel illness that gradually robbed her of her memory, her awareness, and ultimately her life. She was a loving, generous, intelligent, and exceptional person. Beppe is survived by her husband, Florencio Asenjo; her son, Julian Asenjo; and her grandson, Ian Asenjo.

Bagwell—William Francis Bagwell Jr., 83, peacefully, on September 21, 2006, at Self Regional Health Center in Greenwood, S.C. Born near Donalds, S.C., on January 19, 1923, he was the son of William F. and Eula Dodson Bagwell. Bill grew up as a Baptist. He found the religious teaching that God loves all people inconsistent with the racial intolerance he saw around him. Even when he moved north in search of a climate more inclusive of all people, the more subtle intolerance he found convinced him that racial intolerance was a national rather than a regional problem. Bill graduated with honors from Parker High School and Furman University in Greenville, S.C., and held graduate degrees from Columbia University and New York University. He also studied at Emory University, Carnegie Mellon University, St. Andrews University (Scotland), and Union Theological Seminary (New York City). In his long and varied career as a writer, educator, and human

Eva Koch Scholarship 2009

We are now taking applications for the Eva Koch Scholarship, offering full board and an honourarium of £500. It is tenable for 14 weeks and is to be taken in 2009. We are seeking proposals in any area of Quaker Studies. The majority of the research will take place at Woodbrooke (Birmingham, UK) where recipients will have access to our well-stocked library with its major Quaker collection. No postgraduate qualification is necessary. Closing date for applications: 17 September 2008.

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The Meetinghouse Mouse

by Benjamin, as told to Clifford Pfeil,
with illustrations by John D. Gummere

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Rights advocate, he was a public relations writer and editor of several newsletters and other publications for ten years. For three years in the mid-1960s, he served the Religious Society of Friends as a non-governmental representative at the United Nations in New York City. In the 1950s and '60s, he worked under the auspices of Quakers as a human rights advocate and mediator in many of the South's critical racial situations, such as an AFSC program to find schooling for black children in Prince Edward County, Va., during the years the county's public schools were closed in order to avoid desegregation. (An article describing this program appeared in FRIENDS JOURNAL, April, 2004).

He taught or served in administrative capacities at several colleges: Cheshney University of Pennsylvania, University of Maryland (European Division), University of North Carolina at Greensboro, Lander University, Furman University, and George Washington University. He was the author of several books and numerous articles dealing with Southern history, race relations, and human rights. His poems appeared in several publications, and he published one book of poems. In his later years he returned to his old family homestead near Donalds, S.C., where he and his first wife, Maude Magill Bagwell, restored the century-old farmhouse and put the farm back into production. He was active in several organizations, including United Nations Association, Southern Regional Council, American Civil Liberties Union, National Association of Human Rights Workers, Sigma Chi journalism fraternity, NAACP, Fellowship of Southern Churchmen, Adult Education Association, Caroliniana Society, and the Religious Society of Friends. He was one of the founders and first president of the Greenville County Human Relations Council in the 1950s. He was a former officer or board member of the South Carolina Human Relations Council, South Carolina Cerebral Palsy Association, Greenville Mental Health Association, Abbeville County Development Council, Upper Savannah Governmental Committee of Aging, and the Abbeville County Library Council. During World War II he served three years as a medical corpsman in the U.S. Army. Bill was predeceased by his first wife, Maude Magill Bagwell, in 1991. He is survived by his wife, Norma Karden Landon; his sister, Katherine (Mrs. M. Lewis Coleman); a stepdaughter, Karen Landon; and a host of friends and relatives. He and his first wife were also "parents" to at least a dozen homeless children over the years, some black, some white, some Native American, all of whom are now adults and living in various parts of the nation and abroad.

Bibler—Grace Louise Bibler, 94, on April 23, 2007, at the Montgomery Place Health Care Pavilion in Hyde Park, Chicago, Ill. One of five children, Grace was born on January 3, 1913, in Millbrook, N.Y., to Mabel Cary Coppock and Homer John Coppock, a professor and itinerant Quaker minister, so the family lived in various parts of the country. Grace earned her BA in Biology from Earlham College in 1935, and afterwards rejoined her family in Hyde Park. Grace's family were members of Chicago Meeting in the Hyde Park area, and it was there that Grace met and married Walter G. Bibler. After earning a Teaching Certificate at Illinois Normal College, Grace began her elementary teaching career of more than 30 years at Shoop School in
Sewing Circle, Church Women United, United Society of Friends Women, and Friends focused on helping others and welcoming new-comers and connecting them to others and residents and activities. She loved living near Lake Michigan. A quiet lady who spoke her mind, she will be remembered for her gentleness, her wit, and her interest in others. She was a person whose heart was first. Grace is survived by her sons, W. Glen Bibler and George C. Bibler; her daughter, Nancy B. Gold; her grandchildren, Jared Bibler, Lyle S. Bibler, Tandy Camilli, and Robin Parezi; and her great-granddaughter, Michela Parezi.

**Brinton—Kate Keith Brinton**, 89, on January 26, 2007, at Dartmouth-Hitchcock Medical Center in Lebanon, N.H., of congestive heart failure. Kate was born on December 11, 1917, in Lowell, Mass., to Mabel Keigh Durfee and Walter Durfee. She was educated in Geneva, N.Y., and graduated from Smith College in 1939 with a degree in Mathematics. Her first employment was as a mathematician at the Venerable School, a Quaker boarding school in Newtown, Pa., where she taught from 1939 to 1942. It was at George School that Kate met Arthur H. Brinton. They married in 1940, and bought an abandoned hillsided farm in Ludlow, Vt. Kate had a concern for others and the will and ability to act on their behalf. For Art's alternative service during World War II, Kate and Art managed a hostel in Cincinnati, Ohio, for Japanese American families who had been released from internment camps. One of Kate's jobs was to help them find housing. Some of the friendships formed in those years have lasted for more than 50 years. In 1961, once her children were in high school, Kate went to graduate school and earned an MA in Library Science from Rutgers University. She worked as a librarian in a public school near Trenton, N.J., for a number of years. Occasionally Kate worked as a substitute teacher at Newtown Friends School. After Art's retirement in 1971, they moved to Vermont, where Kate served as librarian at Bellows Falls Union High School until 1976, and was a founding member, in the late 1970s, of Wilderness Friends Meeting in Cuttingsville, Vt. For almost 50 years Kate participated as a recording clerk, historian, treasurer, and nurturer to all who attended the meeting with her selfless and abundant support, good conversation, grand memory, and delightful humor. She participated in many peace vigils, joining the Adoration of the Wilds Meeting beginning in November 1990 to protest the first Gulf War and continuing to participate in weekly vigils with the advent of the war in Iraq in 2003. She was a founding member of the Black River Co-op of Ludlow, Vt., and a member of the Reading Group. She was skilled in pyramiding, the thousand-year-old Ukrainian craft of Easter egg decorating. Kate hewed to the thoughts that most vital, such as making more than 40 pounds of peanut brittle by hand on a wood-burning kitchen stove every Christmas to give out as gifts, putting up her own beans until long kept them from gardening as much as she liked, making the family's bread in an old-fashioned bread bucket, and weaving her own cloth. She was also an old-fashioned correspondent. Kate had a strong love of the arts, people, and fun. Her home was rich in ideas and inquiry. She lived a life that was simultaneously rough-hewn and refined. Kate is survived by her husband, Arthur Brinton; her sons, Keith and Dan Brinton; her daughters, Anne and Erica Brinton; her foster daughter Clara Coan; her brother, Horton Durfee; and seven grandchildren.

**Dahlke—Adrienne Richard Dahlke**, 97, on October 19, 2006, at Friends Homes, Greensboro, N.C. Adrienne was born on May 31, 1909, in New York
Sometimes it feels as if we have our own life-time learning establishment."

-A Foxdale Resident

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Many campers from Germantown Friends, Moorcestown Friends, George School and Westtown School over the past 87 summers, City to Albert and Ethel Richards. She grew up in Palisades, N.J., and Onancock, Va. In 1928 Adrienne graduated from Washington College in Chesterstown, Md., and commenced her career in teaching. She moved to New York, where she was surrounded by others who shared her appreciation of cultural activities, and her lifelong interest in music and the arts began to blossom. Her first husband was composer and pianist Bela Wilda; they were divorced in 1940. After moving to Philadelphia in 1941, she was employed by AFSC, an experience that led her to become a convinced Friend. She transferred her membership as she moved in her career to Albuquerque, N.M., where she earned a master’s degree in English from University of New Mexico. Returning to Pennsylvania, she earned a master’s degree in Library Science from Drexel University and lived in Philadelphia, Yardley, and Newtown. In 1957 she married Howard Dahlke in Newtown Meeting. They moved to Foxdale Homes a year before his passing in 1985. Adrienne spent the last 25 years of her life in Greensboro, where her schedule revolved around the Eastern Music Festival, performances of the Greensboro Symphony, and frequent individual performances by students and professionals at Friends Homes. Awareness of events in the outside world was vital to her daily routine. She was "unavailable" every evening during the PBS News Hour, and wrote to political candidates and officeholders supporting their positive actions. As an active member in Friendship Meeting in Greensboro, N.C., Adrienne served the meeting in committees and individual roles, encouraging individuals to reflect and follow their leading. She took an active interest in others and remembered for years the names, backgrounds, and stories of people she met during her travels. Appreciative and appreciated, Adrienne was an individual whose mere presence touched many as she quietly went about living in full communication with the Spirit. She is survived by her son, Jon Wilda, and his wife Danielle; two grandchildren and four great-grandchildren.

Lester—Milford Dowd Lester, 77, on December 31, 2006, at home in Saratoga Springs, N.Y., of pulmonary fibrosis. Milford was born on February 19, 1929, in White Plains, N.Y., to James Dowd Lester and Sara Streeter Lester. He grew up with three sisters and a brother in Scarsdale, N.Y., where he became an Eagle Scout at age 14 and a lifelong supporter of scouting. Milford graduated from Williams College in 1951 and then served in the U.S. Navy aboard the destroyer Fred T. Berry. In 1954 he married Virginia Laudano and moved to Saratoga Springs to work at the Saratoga Vichy Spring Company, rising to president. After the sale of the company in 1979, Milford was a broker for Smith Barney in Glens Falls, N.Y., until his retirement. He was a member of the board of the Adirondack Trust Company from 1963 to 1982.

Milford graduated from Williams College in 1951 and then served in the U.S. Navy aboard the destroyer Fred T. Berry. In 1954 he married Virginia Laudano and moved to Saratoga Springs to work at the Saratoga Vichy Spring Company, rising to president. After the sale of the company in 1979, Milford was a broker for Smith Barney in Glens Falls, N.Y., until his retirement. He was a member of the board of the Adirondack Trust Company from 1963 to 1982. Milford married Nancy Weidenman in 1978. A dedicated and energetic member of Saratoga Meeting, he sustained the life of the meeting in many capacities as clerk, treasurer, trustee, member of the Ministry and Counseling Committee, as Representative to New York Yearly Meeting. Milford kept in touch with meeting members, frequently visiting the sick and shut-in. He would greet and reach out a welcom-
Walton—Jean B. Walton, 92, at her home in Mt. San Antonio Gardens retirement community in Claremont, Calif., on July 5, 2006. Jean was born on March 6, 1914, at George School, a Quaker school in Bucks County, Pa., the daughter of George A. and Emily Ingram Walton, and grew up on the campus of the school, where her father was headmaster. She received her bachelor of arts degree from Swarthmore College in 1935, graduating with highest honors and Phi Beta Kappa, and received her master’s degree from Brown University in 1940. After working as an instructor in Mathematics at Swarthmore College for five years, she earned her PhD in 1948, from University of Pennsylvania, where she also served as an instructor. Quaker values became important to the rest of her career. Coming to Pomona College in 1949, Jean

Friends Journal March 2008
Friends Academy

Every life is to be explored
Celebrated and enjoyed

Founded in 1876 by Gideon Frost for "the children of Friends and those similarly sentimented," Friends Academy is a Quaker, coeducational, independent, college preparatory school on Long Island serving 750 students from age three through twelfth grade.

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Walton was noted for her quiet courage, good humor, patience, and integrity during one of the most turbulent periods in the history of U.S. colleges—the 1960s and 1970s—and for being an instrumental force in the lives of thousands of students. During years of profound change, she helped to develop a new model of residential life and challenged students, faculty, and administrators alike to recognize changing gender roles, serving Pomona College as dean of women, dean of students, and finally as vice president for student affairs over a period of three decades. Co-founder of the Intercollegiate Women's Studies Program, she served as its first coordinator from 1978 to 1980 and remained active in women's studies long after her formal retirement in 1979. "She was one of the most remarkable persons I have ever known," said former Pomona College President David Alexander. "Fiercely independent, sturdy, and courageous, she was the embodiment of her beloved Quaker faith. It is still not easy to imagine her on the barricades with rampaging students, facing draft-card and flag burning, foul language, and physical intimidation." As a Pomona College administrator, she made time in her busy schedule to teach classes in mathematics and women's studies and was honored in 1975 by the students, who selected her as recipient of the Wig Distinguished Professorship Award for Excellence in Teaching. Her leadership in higher education also earned her the Scott Goodnight Award in 1974, the top award of the National Association for Student Personnel Administrators. At her retirement, some of her former students established the Jean B. Walton Scholarship Fund in her honor, and in 1981 a new residential lounge on the Pomona College campus was named Walton Commons in recognition of her many years of distinguished service. Jean Walton was an active member of Claremont (Calif.) Meeting, and served as clerk as well as on the Ministry and Counsel Committee, Discussion Committee, Finance Committee, and the Board of Directors. Active in Pacific Yearly Meeting and attending yearly meeting regularly, Jean helped develop the Quaker Spiritual Quest program, which was used by many southern California meetings in the 1980s and 90s. Her abiding passions included the mountains, travel, hiking, music, birding, Dodger baseball, and the annual deans' reunion in June at Peaceful Valley in Colorado. Jean was predeceased by her four sisters, Margaret, Alice, Ruth, and Dora. She is survived by her seven nieces, Anne Taylor, Meredith Walton, Jaish Amatuli, Christine Storch, Eleanor Merritt, Barbara Darling, Susan Schnick; and many grandnieces and grandnephews.
We remind you that this country and its land belongs to all of us. Let us not destroy it for by doing so, we put our own future generations in jeopardy. We need a negotiated social contract to live together as Kenyans.

We urge you to resolve problems in a peaceful way, because we know that there is hope for peace in this country.

We warn you to desist from rumour-mongering which increases hostility and uncertainty, and urge you to use modern means of communication for positive ends.

We know that those most affected by this conflict and violence are women, children, disabled and the aged. We must address their suffering, and protect and care for them.

We encourage every Kenyan to look for “that of God” in every person and to treat life as sacred.

As Kenyans, we urge you to uphold our core national values, practice forgiveness and embrace reconciliation.

To our fellow Christians and other Religious groups:

As people of faith, we must not engage in violence and revenge because if we do so we betray our faith in God.

We invite you to join us in praying for deliverance from evil spirits which are at work in our country, and to continue to intercede for Kenya.

As a peace church, we are involved in humanitarian, spiritual, and social/economic empowerment of our people. We urge everyone to take time to assist his/her neighbour in order to bring normalcy to the affected people, affirming truth, justice, peace and reconciliation in our nation.

—Jacob Neyole, Presiding Clerk, Plan of Action Coordinating Committee

Plan of Action Coordinating Committee

The Conference appointed the following Coordinating Committee to implement immediate measures and to put steps in place toward the longer-term actions: Henry Mukwanja, Henry Apencha, Getry Agizah, Rose Imbega, David Zaremka, Seth Chayugh, Wesley Harun Sasita, Henry Mktu, Joseph Maima Makokha, Lydia Bakassa, Chrispinus Sifuna, Hezon Masita, Eric Lijodi. Ex-ofi.cio: John Muhanji, Eden Grace, Gladys Kangabi, Dorothy Selebwa, Jacob Neyole, Moses Musonga, Sammary Akifuma.

Immediate crisis-intervention measures

Political crisis:

• Issue a public statement from this Conference

• Use the media to publicize messages of peace and reconciliation

• Document and disseminate stories of people acting in courageous non-violent ways

• Engage in non-violent direct action to stop violation and retaliation in our communities

Humanitarian crisis—internally displaced people:

• Shelter, accommodation

• Food, water, fuel

• Clothing

• Medication, first aid, health care

• Security and safety

• Sanitation

• Trauma counseling

• Bible distribution

• Activities, games

• Access to schooling

Inter-communal crisis:

• Mediate in situations of acute conflict

• Assist in reconciliation between displaced people and those who threatened them

• Reintegrate displaced people into the community, rebuild trust between neighbors

Psychological and spiritual crisis

Crisis-intervention counseling:

• Train primary school teachers on the effects of trauma on young children

• Offer trauma counseling for internally displaced people

• Reach the “disaffected” youth, e.g. boda boda drivers, tourists, the unemployed

• Scale up Alternatives to Violence Project, to reach as many places as possible

• Establish “listening programmes” for people to tell their stories in a safe environment

• Preach the gospel of peace, educate our own people on the teachings of our church

Crisis of youth in this country:

• Begin a pilot programme for civic and peace education in Quaker schools

• Organize youth work camps to help with humanitarian work and rebuilding

Organizational capacity:

• Establish a national coordination body for the short-term work

• Address need for personnel, including placement of volunteers

• Networking and communications

• Guarantee integrity and transparency in use of funds, to maintain our good reputation

Possible cluster areas for longer-term work, and potential activities

Youth Empowerment:

• Create a fund for youth empowerment

• Youth programmes, e.g. volunteer training and action, work camps, vocational training

• Seriously examine the involvement of youth in the structures of the Friends Church

• Re-engage with our Quaker schools

• Peer-mediation and AVP in the schools

Economic Development

Income generating activities:

• Teach practical business skills, entrepreneurship

• Humanitarian Relief

• Relief Fund for future disasters

Peace, justice and non-violence—a movement for social transformation toward a culture of peace:

• Peace Research Institute (at the University)

• Peace Radio, other publications

• Workshops, mediation, trauma healing, AVP, listening

• Restorative justice movement

• Peace curriculum through the Ministry of Education

• Training for non-violent direct action for social change

Advocacy

• Establish an organization which can organize the Friends voice on Public Policy matters

• Build the capacity of Friends to be involved in the civic agenda at all levels

• Use the model of QUNO “quiet diplomacy”

Spiritual development of the Peace Testimony

• Review and improve the content of the membership class curricula

• Strengthen the peace and justice programmes at Friends Theological College

Organizational capacity:

• National Management Committee—develop institutional capacity

• Network with other peace organizations in Kenya and around the world

Resources

Friends United Meeting and Friends World Committee for Consultation are both active in raising overseas funds for relief and reconstruction. The Conference urges all Kenyans to raise local funds and to deposit them into the account of Friends United Meeting. [Note to FRIENDS JOURNAL readers: Please consult with Friends United Meeting (info@jum.org) regarding the appropriate channel for individual contributions within your country. —Eds.] All money will be used efficiently and effectively, with transparency and integrity.
However, the human condition represents various and endless inconsistencies, many of which we protect and even treasure for human life.

Taken literally, "thou shalt not kill" reduces us to searching for food which does not require the taking of animal or plant life. Police work and other life-protecting positions require extreme measures to minimize killing and protect life.

The ad on page 41 seems to ignore these "facts of life." Taken literally, it seems to say—"If we believe that human life is precious (or even sacred), then we must oppose abortion, wars, police actions, etc., which result in the taking of human life." How do we deal with "mad" killers shooting innocent people, or nations committing acts of war on other nations? Or, even religious groups—remember the Branch Davidians tragedy in Texas in 1993?

Absolute consistency, like any other absolute, usually turns out to be a double-edged sword in judging human behavior. It starts out well-intentioned and useful for analyzing human behavioral situations but soon produces consequences worse than the behavior it intends to improve. Our great U.S. philosopher John Dewey had it right when he said, "Let us admit the case of the conservative: if we once start thinking no one can guarantee where we shall come out, except that many objects, ends, and institutions are doomed, every thinker puts some portion of an apparently stable world in peril and no one can truly predict what will emerge in its place."

On the matter of abortion, I recall my sainted mother and her friends discussing their preference for a doctor. The deciding factor was summed up in their question: "Does he save the mother or the baby?"

All things considered, the rules of logic and political debate are used to prove conflicting conclusions and political elections. Such semantic antics require semantic hygiene.

Leo Molinaro

“Entertaining angels” at Fort Benning

I have been thinking a lot about two passages for the past three days: "Whatever you do to the least of my brethren, you do unto me" (Matt. 25:40) and "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Hebrews 13:2).

Yes, they’re both passages from the New Testament, but I’m sure that in any texts of religious philosophy about the treatment of others I were to look at, the core message of
regarding others with kindness, love, respect, and dignity would shine through.

I experienced this message firsthand recently in Georgia, sharing two days of grief, anger, renewal, and hope with almost 25,000 other people in front of the gates of Fort Benning. For the 18th year, we went to call for the closing of the School of the Americas (now called the Western Hemisphere Institute for Security Cooperation—WHINSEC). These 25,000 people and many, many more around the world, believe that the people of Latin America have the right to be treated with kindness, love, respect, and dignity. We believe that the U.S. government should not be training the military, military police, and civilian police of Latin American countries to use torture, rape, kidnapping, murder, and massacre as a way to control their people. The foreign policy interests of the U.S. should not be upheld by armed soldiers destroying villages, killing men, women and children; and spreading a reign of terror among those peoples around the world who are not in the upper echelon of big business or government, all in the name of national security. (For more information about the work to close the SOA, please go to the School of the Americas Watch website <www.soaw.org>.)

My experience, however, wasn't global. While I was there to support a change that could affect the world over, the angels I speak of were personal. Those incredible, in your face, I-love-you-even-if-you-don't-know-who-I-am type of angels.

I was on the stage, interpreting, and I started feeling poorly, lightheaded. I was able to get the attention of my partner who raced back to switch with me so the interpretation could continue. As I walked off the stage, I mentioned to someone that I didn't feel well. That's all it took. These phenomenal, loving strangers swept into action. A woman brought me over to a chair, cooling my face and neck with water. A man was immediately at my side with a soothing balm to massage into my arms, my neck, my face. Another woman came to do the same, and to bring me healing energy. Others came to offer food, remedies, and encouragement. Still others came to offer a hug and a kind word. They stayed with me, rubbed my back, let me sit quietly, sang to me, healed me with their loving kindness. Me, a stranger. I sat there being ministered to by those who I can only call angels.

Back out front, the speeches and songs recalled the horror of atrocities done by a number of the graduates of the SOA. Survivors of torture spoke out. Mothers of children who had disappeared spoke out. Family members of those who were murdered spoke out. But through it all, there was the message of hope. If this many people in the
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world say no to violence, torture, war, and killing, maybe there can be a change on the horizon.

The next day, we all walked together to the gates of Fort Benning and placed white crosses with the names and ages of the victims of the atrocities into the closest of the three barbed-wire-topped fences that had been erected to keep us out. All these strangers, carrying the names of strangers, came together to remember, to memorialize, to mourn, and carried away a sense of hope and renewal.

Together, we knew we could go forward and work for change. We walked by each other as we processed to the gates, and all I could see was the goodness of these ordinary people.

And there it was again. That palpable feeling of loving kindness, spread over a quarter-mile road filled with thousands of people. This time it wasn’t a love for me, personally. It was a love for humanity. That in your face I-love-you-because-you’re-my-brother-and-sister, we’re-all-in-this-together type of thing that has nothing to do with singing “kum-ba-yah” and has more to do with understanding that people are people. We’re one of them, so whatever we do to others, we do to ourselves.

People are people, unless they’re angels.

Amy Dixon-Kolar
Fox River Grove, Ill.

Life in environmental education

I’m the only male in my cohort of graduate students studying environmental education with the Audubon Expedition Institute at Lesley University. The program is amazing—we travel all over the country in a bus, living, learning, cooking, cleaning, and teaching together.

In recent history there have been significantly more women than men in my graduate program. One might be surprised to learn that there aren’t more men considering that we do a lot of things that appeal to the stereotypical “manly” man: we camp out every night, take part in mandatory backcountry experiences, and don’t shower regularly. I wonder if it is the field of environmental education that turns men off. There just aren’t very many men in education, at least not at the primary and secondary levels. Or it could be the focus on community—community requires communication and emotional investment and the stereotype says that men loathe talking about their feelings.

Of course there’s the money, or rather the lack thereof. Environmental education isn’t exactly a field where you can expect to get
More support for Department of Peace needed

I pray and plead that every FRIENDS JOURNAL reader joins us as volunteers in the current campaign to establish a United States Department of Peace (House Resolution 808). Our progeny deserve no less.

Consider the sad and shameful facts (“In a single number, the APSC has calculated the financial magnitude of the Iraq War,” News, E7/Nov. 2007); consider our complicity in having a building accommodating the largest military enterprise in the world—the Pentagon; consider our consummate failure to meet basic human needs at home and abroad.

Act: do better than your share. Proliferate this letter; write to the Peace Alliance, PO Box 70095, Rochester Hills, MI 48307. Website: <www.ThePeaceAlliance.org>

Email: <info@ThePeaceAlliance.org>

W. L. Hammaker
Camarillo, Calif.

Book provides new ruminations on John Woolman

The 25th anniversary edition of the book Servant Leadership, published in 2002, by Robert K. Greenleaf includes an article called “Pursuasion—Sometimes One Person at a Time.” In this article Greenleaf gives a glowing tribute to the humanitarianism of John Woolman. Not only all Friends but everybody else should read this article. It provides great food for thought. It is also a proof for charting a new course of action.

Vinod Gupta
Springfield, Ill.

Robert Jones
Brookeville, Md.

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Assistance Sought

Quaker doctoral candidate seeks Quakers currently living in New England who avoided U.S. military combat service during the Vietnam Era to take part in a qualitative research study on objecting. Interviews will be planned for the spring of 2008. For more information, please e-mail <mmarin59@gmail.com>.
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Vietnam era. 1960s. Order signed copy direct from author, Jeff Keith. E-mail: jeffthelinguist@juno.com or call 215-255-3747.

Pendle Hill Pamphlets are timely essays on many facets of Quaker life, thought, and spirituality, readable at one sitting. Subscribe to receive six pamphlets per year for $25.00 (US). Also available: every pamphlet published previously by Pendle Hill. 800-742-3150 ext. 2 or <bookstore@pendlehill.org>, www.pendlehill.org.

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Check out the new Friends United Press online Shopping Center at www.fum.org/shop for all your shopping needs: Quaker clothes, crafts, prints, and more! New additions every month! Contact us at: 101 Quaker Hill Drive, Richmond, IN 47374; (800) 557-8639. <www.fum.org>.

Sweet Flowing River: Songs for the Joy of Life, Clare Wettmar, Quaker's new CD, available at 149 Public Landing Rd., Cooperstown, NY 13326. Send $19.50 postpaid for one copy (U.S.) to: (715) 589-2650 or <clarewettmar@syrr.org>.

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Opportunities
THE PEACEABLE TABLE
A Free Online Journal for Quakers and Other People of Faith <www.vegetarianfriends.net>

Costa Rica Study Tours: Visit the Quaker community in Monteverde, information and brochure contact Sarah Stucky: (501) 654-6438; (506) 465-6655. Monteverde, Costa Rica, e-mail: <costastudy@tiscali.co.cr>, <www.costastudytours.com> or call the USA (937) 728-9898.

To consider mountain view retirement property, near a Quaker Center, visit: <costaricafriends.com> or write Roy, Joe and Ruth Stucky, 1852 Homebeam Rd., Sabina, OH 45686.

Pendle Hill Quaker Retreat Center, 107 Keets Road, Deerfield, MA 01342; 1-800-773-4341; <www.pendlehill.org>.

Do you care about the future of the Religious Society of Friends? Support growing Quaker and spiritual vital Quakerism for all ages with a deferred gift to Friends General Conference (begun, charitable gift annuity, trust). More information, please contact Michael Wajas at FGC, 1216 Arch Street, 2-B, Philadelphia, PA 19107; (215) 561-1700; <michaelwajas@fgc.org>.

Quaker Writers and Artists!
Join the Follow the Path Writers and Artists ($25/year), and share your work with Friends in our exciting quarterly, "Types and Shadows." Seeking short fiction, non-fiction, poetry, drawings, BW photos, and NEWS of Quaker artists. Help create a new chapter in Quaker history Info: FQA, c/o PYM, 1515 Cherry St., Philadelphia, PA 19102. E-mail submissions OK. <qua@quaker.org>, <www.pendlehill.org>.

Connecting Friends Crossing Cultures Changing Lives
Villicos is aオスAmigos Sobrepase Barreras Culturales Cambia Vidas
Contact Friends World Committee for Consultation Section of the Americas for information about planned gift opportunities ranging from life income gifts (such as charitable gift annuity) to bequest for including FWC/C in your estate plans. Louise Salinas, Associate Secretary. (215) 241-7251, <bouces@sofтверamericas.org>.

QUAKER STUDY TOURS-BOLIVIA June 22-7/4 Spectacular Andes, Lake Titicaca. Experience community with indigenous Quakers in isolated villages. See www.qb.org for details. Contact Southwestern Friends, 2227 South San Antonio, San Antonio, TX 78228; (210) 957-4994, <browns@sofтверamericas.org>.

Quaker Study Tour Peru July 22-Aug 4: Peru, with centers in Lima and Cuzco. Write: Richard West, 4087 Anderson St., Los Angeles, CA 90040; (310) 217-4851, <browns@sofтверamericas.org>.

Trustees of the PICKETING ENDOWMENT FOR QUAKER LEADERSHIP invite everyone to serve on our board of directors and help generate funds to support our work for Quaker education and support for the peace movement. Contact: Coordinator Mike Moyer at 201 True Blood Ave., Oakazoka, CA 95675, phone (415) 673-1085, or e-mail <cmoyer@msahalsa.org>.

Oregon Trail Adventure. Looking for friends interested in traveling the Oregon Trail (St Louis 9/1908-1909), Oregon City 9/1908. Contact Linda Spencer at <lindaswale@msnh.net> or 703 765 5655.

Redwood Forest Friends Meeting seeks Resident Friend(s) starting summer or early autumn of 2008. Private living quarters provided. Located 60 miles north of San Francisco and 25 miles north of Pacific Ocean. Write to: Resident Friend Liaison, Post Office Box 1883, Santa Rosa, CA 95402; or e-mail <cavage@sonic.net>.

EARLHAM SCHOOL OF RELIGION

Events at Pendle Hill
Spirit-Led Eldering with Margery Mears Larrabee March 21-23: Wanted: Dead or Alive? An Easter Retreat, with Jan Hoffman April 7-11: Facing Our Shadows, with Erna Baden April 15-17: The Sacred Art of Listening, with Kay Linding
April 21-25: Understanding Islam, with Anthony Manousos, MaDia Harriss, Fick Boardman, and others April 25-27: Interfaith Peacemaking with Anthony Manousos, Ifskehar Hussain, Robert Arthur Wieslaw; and others Contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6023 (800) 742-3150; extension 3. <www.pendlehill.org>.

Real Estate
Quaker Commercial Realtor specializing in income property, sales and 1031 replacements nationally. Call Allen Stockbridge, JC, CCIM at (877) 658-3606.

Rental & Retreats
Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course. Two bedrooms, two bathrooms, beautifully furnished house with wrap-around deck, two electric golf carts, 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 10 acres of seaside wilderness. Many birds and wildflowers. No cars on island. Peaceful, Friendly. Rental by day or week. (215) 659-0186.

Blueberry Cottage on organic lavender, blueberry, and environment. 243-4350; <info@woolmill.org>.

Vacant Property
Monteverde Friends School, a bilingual, Quaker school, Pre K-12 school in the rural Costa Rican cloud forest, seeks teachers, including a headmaster and administrative positions. Good salaries and good benefits. Apply to: Allen Stockbridge, WCCL, PO Box 1216, Bald Head Island, NC 28461. E-mail <info@woolmill.org>. See <www.woolmill.org>.

Volunteer Internship at Ben Lomond Quaker Center, a Quaker retreat and conference center near Santa Cruz, CA. Residency, flexible hours. For information about spiritual and social experience, contact Margaret Cooley or Mark Frater (413-473-3431, <email@woolmill.org>.)

Positions Sought
Housing SITTER: Mature Woman with experience and references. Short or long term. Preferably Montgomery County. Will consider other areas. Contact: 215-675-7960 or e-mail: <gingerjohnson@verizon.net>.

Positions Vacant
Monteverde Friends School, a bilingual, Quaker school, Pre K-12 school in the rural Costa Rican cloud forest, seeks teachers, including a headmaster and administrative positions. Good salaries and good benefits. Apply to: Allen Stockbridge, WCCL, PO Box 1216, Bald Head Island, NC 28461. E-mail <info@woolmill.org>. See <www.woolmill.org>.

Volunteer Internship at Ben Lomond Quaker Center, a Quaker retreat and conference center near Santa Cruz, CA. Residency, flexible hours. For information about spiritual and social experience, contact Margaret Cooley or Mark Frater (413-473-3431, <email@woolmill.org>.).

Woolman Hill, a Quaker conference and retreat center in Deerfield, MA, seeks a part-time host (residence on-site required) and part-time maintenance person. Individuals and couples welcome to apply. Good people skills, versatility, and willingness to work on a small budget are essential. Experience with Quakerism helpful. Salary, benefits and hours negotiable. Starting date flexible, with a salary of $19,000. Applicants should submit a letter of interest, resume and references to <info@woolmill.org> or 107 Keets Rd, Deerfield, MA 01342. For more information, <www.woolmill.org>.

Contact: Margaret Cooley or Mark Frater (413-473-3431, <email@woolmill.org>).
Italy: For writers, artists, musicians, or families, a peaceful cottage in the woods on an Umbrian hillside: large living room, kitchen/dining room, one bedroom, two bathrooms. Rent from 100 to 150 euros per week. Contact: Allison Jablinoko, Via della Ginestra, 12, 06096 Tuo sui Trasimenno (PG), Italy. Email: <jablinoko@tin.it>.

Provence, France: Beautiful secluded stone house, village near Avignon, 3 BRs (sleeps 6-8), kitchen/dining room, spacious living room, mountain bathroom, terrace, courtyard, view of medieval castle. Separate second bedroom above. All available year-round $1,200-$3,000 monthly. Contact: Marco Simon, rue Oume, 30290 Saint Victor, France. <simmon@vosadoo.fr> or J. Simon, 124 Bondorfer, Buffalo, NY14226; (716) 936-0985.


Chincoteague island, Va.: Choice of adjacent, 1920s, equipped vacation homes sleeping 8-10. Proceeded Assagiee Island nearby (ponies, ocean beaches, birds). September until June: approx. $250/weekend, $300/week. Poilte pets OK. (540) 448-6767, <marlyvareland@yahoo.com>.

Retirement Living

KENDAL COMMUNITIES

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

Kendal at Longwood: Crosslands - Kennett Square, Pa.
Kendal at Harvestor - Havener, N.H.
Kendal at Oberlin - Oberlin, Ohio
Kendal at Ithaca - Ithaca, N.Y.
Kendal at Lexington - Lexington, Va.
Kendal on Hudson - Sleepy Hollow, N.Y.
Kendal at Granville - Granville, N.Y.

Independent living with residential services:

Cornerstone Community Services: Kennett Square, Pa.
The Lathrop Communities - Upland and Easthampton, Mass.

Nursing care, residential, and assisted living:

Barclay Friends - West Chester, Pa.
Advocacy/education programs:

Until the Elderly - Pa. Restraint Reduction Initiative Kendal Outreach, LLC
Collage, Assessment Tool for Well Elderly
For information, contact: Doris Lumber, The Kendal Corporation, 1107 E. Baltimore Pike, Kennett Square, PA 19348. (610) 353-1200. E-mail: <info<kendal.org>

Living in Retirement: People who believe in peace and justice, love to grow to Upland! An ecumenical community with UCC relationship. <www.uplandvillage.org> (513) 277-3513.

Friends Home, 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 Meeting Houses. As such, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information, please call: (336) 290-9552, or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the latter spirit of Equal Housing Opportunity. <www.friendshomes.org>.

Schools

ARTHUR MORGAN SCHOOL: Boarding and day school for grades 7-12. Small academic classes, consensus decision making, outdoor and community service trips, daily work program. A small, caring community environment. For information about admissions or visiting: (920) 976-4632. <carmes@yancey.main.nc.us>. 60 AMS Circle, Burgsvile, NC 27814. <www.arthurnorganschool.org>.

Frankfort 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. Frankfort Friends School, 1300 Orthodox Street, Philadelphia, PA 19124. (215) 533-2388.


Services Offered

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

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Summer Camps


Journey’s End Farm Camp

Farm animals, gardening, ceramics, wood shop, outdoor games. Program centered in the life of a Quaker farm family focuses on community in harmony with the environment. Have fun, make friends. 34 boys and girls, age 7-12. Apply early for financial aid. Welcome all races. One-week Family Camp in August. Kristin Curtis, 304 Sterling Road, Newfoundland, PA 18445. (570) 689-3911. <www.journeyesendfarm.org>.

Make friends, make music at FRIENDS MUSIC CAMP at Olney. Ages 10-18 Grow musically in a caring, Quaker community. Brochure, video, FMC, PO Box 427, Yellow Springs, OH 45367. (937) 767-1311. musicfmc@earthlink.net.

Online: Friends Camps Woodbrook, Wisconsin


Night Eagle Wilderness Adventures, in Vermont’s Green Mountains, is a unique, primitive summer camp designed to build a self-sufficient and confident and to develop a true sense of native peoples and their relationship with the earth. Activities extend from the natural environment and teach boys to rely on their own ingenuity. Through community living and group decision making, campers learn to live and play together in a spirit of cooperation rather than competition. For 40 boys, ages 10-14. Two-, three-, and six-week sessions. Please visit our website: <www.nighteagleswil@yahoo.com> or call for full brochure. Accredited by The American Camping Association

Tanager Lodge Children’s Camp

Since 1925, a small, non-competitive community for girls and boys in NY’s beautiful Adirondack mountains. Children at Tanager have fun learning to value the natural world while building life skills. A wide variety of featured activities fill our days: canoeing, archery, mountain climbing, swimming, kayaking, crafts, camping, and more. Ages 7-14. 6 week session, $4,000. <www.tangarlogo.org>.

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Prince Edward Island, 5 bedroom house, simple living, private, over a mile of shoreline on a beautiful bay in the Canadian coastline, with many culturally-offbeat events. US$700/week. Contact: <helga7@yahoo.com> or (603) 286-0882.
This Summer at Pendle Hill

**Arts & Spirituality**

- **June 29–July 3**
  Discoveries in Paper and Clay
  with Joyce Nagata

- **July 6–10**
  Sound-tracking Our Lives
  with David Roth

- **July 13–17**
  Exploring the Art of Mosaic
  with Carol Sexton

- **July 20–24**
  Deep Calling Deep:
  Imaging Your Life Story
  with June-Etta Chenard

- **July 27–31**
  Make Your Spirit Visible through Painting
  with Helen David Brancato

**Spiritual Retreats**

with Nancy Bieber

- **July 13–17**
  Spiritual Discernment:
  Noticing God's Nudges

- **July 20–24**
  Practicing Prayer Today:
  An Invitation

**Body and Spirit**

- **June 27–29**
  Qi Gong: Powerful, Simple Self-Care
  with Kevin D. Greene

- **July 11–13**
  Spiritual Awakening through Authentic Movement
  with Sara Workeneh

- **July 27–31**
  Bless This Body: Nurturing Right Relationship from Within
  with Valerie Brown (Inder Kaur)

**Quakerism Weekend**

- **July 25–27**
  Inquirers' Weekend:
  Basic Quakerism
  with Eileen Flanagan and Barry Scott

Want to take several workshops and retreats?
Apply for our Summer Term, June 20–August 2

**Pendle Hill**

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

For more information on these and other programs, contact
registrar@pendlehill.org
or call ext. 3 at
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