

March 2008 • \$5

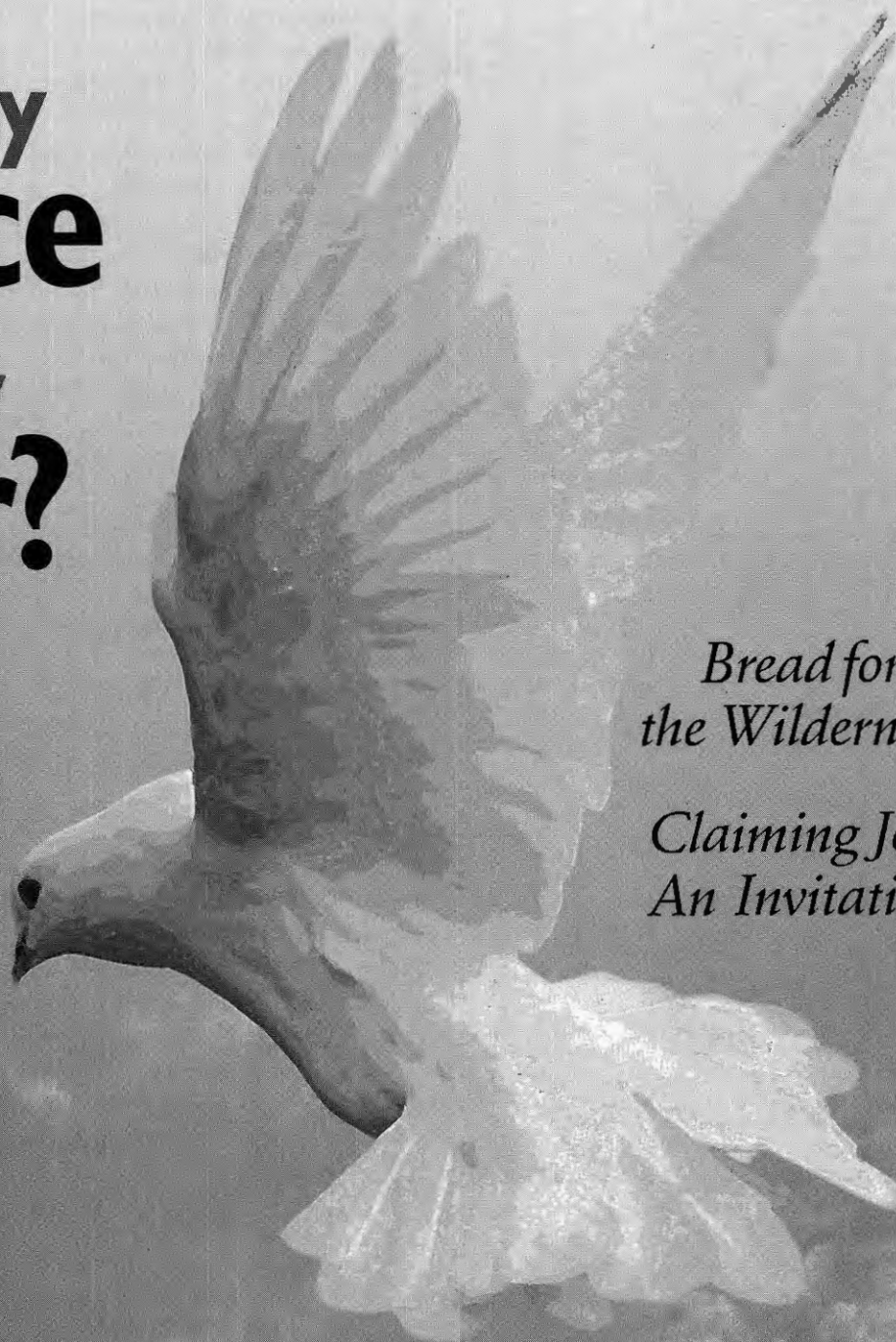
FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Why Pray
for **Peace**
and Pay
for **War?**

*Bread for
the Wilderness*

*Claiming Joy:
An Invitation*



An
independent
magazine
serving the
Religious Society
of Friends



Editorial

Susan Corson-Finnerty (*Publisher and Executive Editor*), Robert Dockhorn (*Senior Editor*), Rebecca Howe (*Associate Editor*), Melissa Kay Elliott (*Freelance Editor*), Judith Brown (*Poetry Editor*), Joan Overman (*Book Review Assistant*), Christine Rusch (*Milestones Editor*), Guli Fager, Mary Julia Street (*Assistant Milestones Editors*), Robert Marks, George Rubin (*News Editors*), Kara Newell (*Columnist*), Lisa Rand, Marjorie Schier (*Proofreaders*), Danielle Hoffman, Patty Quinn (*Volunteers*), Rachel Tashjian, Bryan Zudick (*Interns*)

Production

Barbara Benton (*Art Director*), Alla Podolsky (*Assistant Art Director*), Petet Deitz (*Web Manager*)

Advertising, Circulation, Development

Gabriel Ehri (*Associate Publisher*), Larry Jalowiec (*Director of Advancements*), Nagendran Gulendran (*Advertising Manager*), Jane Heil (*Database Manager*), Nicole Hackel (*Circulation Assistant*), Kay Bacon, Ruth Peterson (*Volunteers*)

Administration

Marianne De Lange (*Office Manager*), Tom McPeak (*Accounting Services*)

Board of Trustees

Barbara Andrews, Catharine Bell Wetteroth, Jon Berry, Paul Buckley, Katharine Clark, Karen Cromley, John Darnell, Mary Ann Downey (*Assistant Clerk*), Walter Evans (*Treasurer*), Linda Houser, Bobbi Kelly, Paul Landskroener (*Recording Clerk*), Pat LaViscount, Linda Lyman, Jay Wade Marshall, Barbara Mays, Pete McCaughan, Ron McDonald, Nancy Moore, Michael Moulton, Mark B. Myers, Nan O'Connor, Liz Perch, Janet Ross (*Clerk*), S. C. Thomas, Rich Van Dellen, Margery Walker, Elizabeth Yeats

FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955).

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. Telephone (215) 563-8629. E-mail info@friendsjournal.org.

Periodicals postage paid at Philadelphia, Pa., and additional mailing offices.

• Subscriptions: one year \$39, two years \$76. Add \$12 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$5 each.

• Advertising information and assistance is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

• Copyright © 2008 Friends Publishing Corporation. Permission should be received before reprinting excerpts longer than 200 words.

Available on microfilm from Bell and Howell Information and Learning.

PRINTED ON RECYCLED PAPER
Min. 30% post-consumer

Moving? Let us update your subscription and address.

FRIENDS JOURNAL, 1216 Arch St., 2A, Philadelphia, PA 19107-2835 • (215) 563-8629 • Fax: (215) 568-1377
info@friendsjournal.org • Web: www.friendsjournal.org

■ 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 knowledge that we are funding this activity? What is *required* of us? What are our *real choices*? What is our most *effective* response? And, at another level: are we required only to be *faithful* to our consciences, and to leave the *consequences* in God's hands?

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?

Robert B Dahl

FRIENDS JOURNAL

MARCH 2008
VOLUME 54, NO.3

■ FEATURES

6 Claiming Joy: An Invitation

Nancy Bieber

Joy is unexpected, elusive—and vital.

9 Bread for the Wilderness

Edward A. Dougherty

The story of the prophet Elijah speaks to the present.

Special Section on War Tax Resistance

12 Yielding to Our Faith: A Message from a Harmless Quaker

Nadine Hoover

15 A Movement of Conscience in New York Yearly Meeting

edited by Karen A. Reixach

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

David R. Bassett and Karen Reixach

17 My Second Job: Recognition of the Human Right Not to Pay for War

John Little Randall

18 First Put Your Financial House in Order—Not!

Jens and Spee Braun

20 Not in My Name, Not with My Money

Elizabeth Boardman

22 Why Pray for Peace and Pay for War?

Steve Leeds

■ POETRY

8 Why I Cry at Movies

Michael S. Glaser

11 Let's Talk

Allan Brick

Muse of Fire

Mitch Beaver

19 Wrestling with the Wizard of Aaahhs

Becky Banasiak Code

■ DEPARTMENTS

2 Among Friends

4 Forum

24 Reports and Epistles

Pastoral letter from Friends Church, Kenya

Open letter from the Kenyan National Quaker Peace Conference

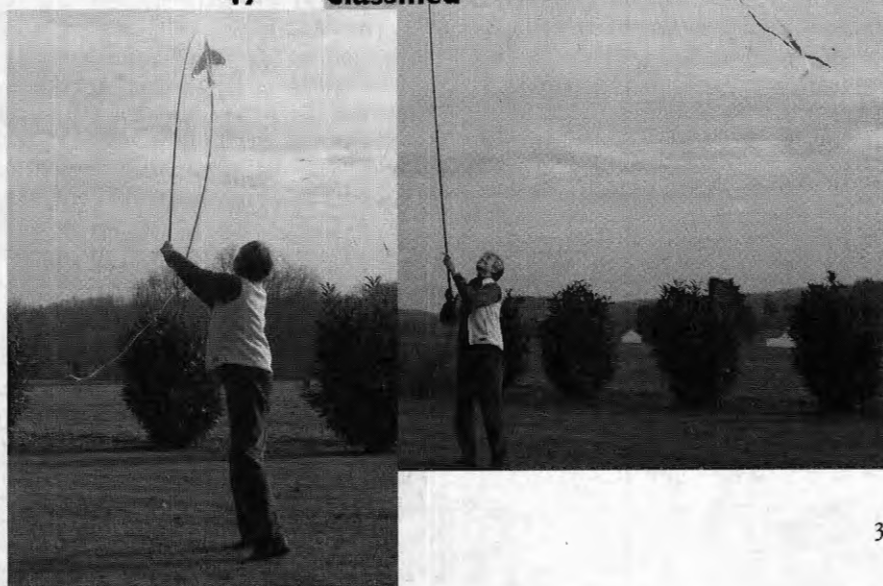
29 Books

32 News

37 Bulletin Board

39 Milestones

49 Classified



Larion G. Bieber

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.

Hurrah for your choice and for Becky Banasiak Code's submission!

“Kit” 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 career 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 rool 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 eloquently 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 opens 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

She notes, "To use plastics takes too much of a person's share of the world's resources. . . . But I use plastic leg braces to make me mobile."

When I hear of plastics being used for leg braces, substitute knee parts, or the like, it pleases me no end. What a great material for those uses! That's exactly what plastics should be used for, rather than for plastic bags and bomb-proof light bulb packaging.

We all have a long way to go to help the world become sustainable. As we start to think more clearly about moving our lives in the direction of sustainability, we gain more chance of our world surviving. But I'm willing to ride my bicycle as far as I can into my old age so Diane Pasta and others who need them can have leg braces.

Barbara Benton
Philadelphia, Pa.

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 market-
 place
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
 Kaba] feels
His fetters break and fall.

Cheers for the turbaned 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
Turus 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 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 "your" and "you" instead of "thy" 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. I take it that our impulse to dominate or submit to others is the core characteristic of the "natural" person that 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, Stapeley 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.

Continued on page 46

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 tunelessly 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

Nancy Bieber, a member of Lancaster (Pa.) Meeting, is on the teaching staff of Oasis Ministries for Spiritual Development and is a spiritual director and retreat leader. This article is adapted from a talk she gave at an Oasis Ministries celebration dinner.



by Nancy Bieber

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-mem-bering* 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

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

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

tening child in these men with the only real story anyone has ever told, that the teller has been alive for a certain number of years, and has learned a little." And Anne's tentativeness and fear were swept away by a wave of joy as she saw these men with new eyes.

There is something else important about joy waves: they don't last; we can't cling to them. What we can do is feel the rippling out of the wave and sway with it. William Blake said it best in these famous lines:

The one who binds to 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

Laden by coats and boots, we eventually fell backwards into the drifts and stretched snow angels out into the snow.

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

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-

neys of companionship and have known that pain. The joy of the cross began to rise for me when I realized that my time with her centered my day spiritually, that she was drawing me into the Divine Now—because now is the only place she lives. I know the joy within the cross when she joins me in singing old hymns that she

book. I knew 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.

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 cou-

name, and to experience the blessedness of God's gifts?

Or, perhaps, we could adopt the practice of 18th-century Russian Saint Seraphim, of whom it is said that he greeted all whom he met as "My Joy." What would it be like for us inwardly, or even outwardly, to greet those whom we meet as "my joy"? Surely not everyone he met was immediately and obviously someone whom I'd recognize as a joy. But I wonder what shift would happen within us if we acted as if everyone we met had the potential for giving our day joy—even a spark of joy. I know I'd approach the checkout line in the grocery store differently. I'd be wondering where the potential is in each encounter.

I have one more observation about inviting joy into our lives. Writer Frederick Buechner is famously quoted as saying, "The place God calls you to is where your deep gladness and the world's deep hunger meet." Underlying that wisdom is the simple acknowledgment that we experience joy when we use our gifts. When my artist friend sculpts a shapely pot, when a cook creates a tasty dinner, when a writer finds the right words, when a caregiver gives tender care, when a teacher sees a student's face light up, there is joy. Matthew Fox's book *In the Beginning There Was Joy* beautifully recounts the Creation story as joy overflowing into creativity. Using our gifts is a creative experience. We are participating with God in the ongoing miracle of creativity in the world. My father was a gifted repairer; he could fix anything. I remember his pleased chuckle as he fastened the axe handle to the axe head, set the door to swinging smoothly again, gave our old toaster a new lease on life. In his chuckle I heard a quiet ripple of joy in even a humble use of his gift.

There's a poem prayer by Werner Janney that contains the wonderful lines, "Blow bubbles through my mortared walls. Yeast my bread." This, finally, is what joy is about. It blows bubbles through the mortared, sealed places of our lives. The surprising, physically alive yeast of joy enlarges our lives into what they are meant to become. Without seasons of joy in our lives we are flat, solid, walled; we are not fully awake; we are not fully alive. May we join in the poet's prayer: "O God, blow bubbles through our mortared walls. Yeast our bread. Pat us, God, we'll try to bounce." □

Why I Cry at Movies

*"The goodness of all things
is a witness to the goodness of God."
—Thomas Merton*

... I read this and I sigh a long "Ahh Ha!!"
because ...

because: I thought it was some deep pathology
that caused my abundant tears at weddings,
watching movies or reading books

tears that startle my family and friends
who look at me in amusement
or embarrassment and ask, "Are you crying?!!"

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.



BREAD

FOR THE WILDERNESS

by Edward A. Dougherty

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

WHO LOOKS OUT FOR YOUR VISION, REMINDING YOU OF IT WHILE STILL BRINGING YOU NOURISHMENT?

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-

Justin Taylor

Edward A. Dougherty, a member of Elmira (N.Y.) Meeting, teaches at Corning Community College. He has published a book of poems, Pilgrimage to a Ginkgo Tree. He has a website, <www.edward-dougherty.net>.

dence from this part of the story because it confirms our experience. Our form of worship strives to make ourselves available to this "sheer silence," this presence. But more subtly, many of us in meeting for worship and in spiritual discernment recognize how it is often small events—an off-hand comment that sticks with us, say, or a thought that recurs, or an image that turns up in reading and later in vocal ministry—that reveal the Spirit's invitation to take our lives into deeper meaning. We must tune ourselves to this register each day. This discernment, this prayerfulness makes true witness possible. Otherwise, peace work can become a form of violence and our social action merely an agenda or political program.

But the story has even more to teach us. In this time of endless war, many of us fear for the future and many of us are also weary. It feels like we are in the wilderness. It is time to renew our vision and Elijah is a good guide. Prior to the scene on the mountain of God's revelation, the prophet is asked twice, "What are you doing here, Elijah?" He was running for his life. He'd shown up Ahab and Jezebel's priests of Baal and then put them to the sword (a detail I'll get to later), so he was afraid and ran into the wilderness. He pours it all out when asked the second time, saying that he's been very zealous even though the people have torn down the altars and put the prophets to death. "I alone am left, and they are seeking my life, to take it away."

Who can't relate to this sense of loneliness and being a target? Others have been more active, but my own small experience may be emblematic. When I wrote to the President asking him to pray for our enemies and put aside making war to seek alternative methods of dealing with terrorism, one of my friends joked that I'd get a thank-you note from the Department of Homeland Security, grateful to be spared the trouble of tracking down such internal troublemakers. Our time of terror is an age of fear, as well. Isn't it tempting to give up? These are days of despair.



ARE WE WILLING TO TAKE THE NEXT STEP WITHOUT NECESSARILY KNOWING WHAT ACTION WE SHOULD TAKE AFTER THAT?

Thomas Merton, the Trappist monk who died in 1968 (at the height of a different U.S. war), wrote in *Thoughts in Solitude* that "Everywhere is a desert. . . . The desert is the home of despair. And despair, now, is everywhere. Let us not think that our interior solitude consists in the acceptance of defeat. . . . This, then, is our desert: to live facing despair, but not to consent. To trample it down under hope. . . . That war is our wilderness."

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. Quakers are called to live in "that Life and

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 leadings, it doesn't matter if we organize a protest or cook the soup for the potluck afterwards. 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. □

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

Allan Brick lives in Kennett Square, Pa.

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

Nadine Hoover is a member of Alfred (N.Y.) Meeting and travels in the ministry under a travel minute from New York Yearly Meeting. A former member of Tallahassee (Fla.) Meeting and secretary of Southeastern Yearly Meeting, Nadine has traveled in the ministry among Friends in the U.S. for over a decade and extended her ministry to Indonesia, currently coordinating the Indonesia Initiative of Friends Peace Teams. She is a conscientious objector to war and directs the Conscience Studio, <www.consciencestudio.com>, while supporting her ministry through donations and massage therapy. This article was written with inspiration and seasoning from New York Yearly Meeting's Committee on Conscientious Objection to Paying for War.

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.cpti.ws/court_docs/usa/jenkins/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:

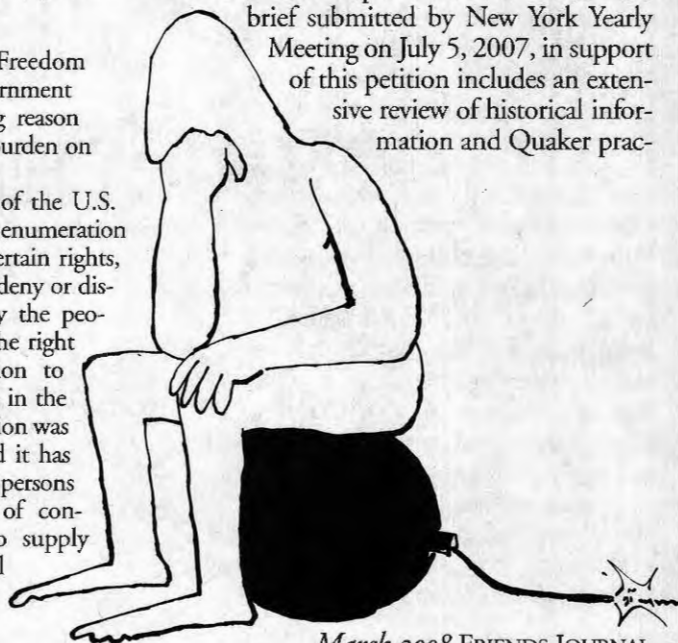
1. Under the Religious Freedom Restoration Act, the government must prove a compelling reason for a law that imposes a burden on sincere religious beliefs.
2. The Ninth Amendment of the U.S. Constitution reads: "The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people," which means that the right to conscientious objection to military taxation that 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-

ty. This is a clear example of a right to which the authors of the Constitution were referring in the Ninth Amendment. In their time, militia were organized by the state, so rights pertaining to conscientious objection to serving in or paying for war were appropriate to state constitutions, not the federal constitution. Through the Ninth Amendment the people therefore retain these rights.

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-



the web at <http://www.cpti.ws/court_docs/usa/jenkins/in.html>; 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?

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 Mandolag, has written:

Growing up in the Religious Society of Friends the conversation of right and wrong, of conscience, and 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,

and I know that he brought his experiences of violence from the war into his home, and then my father brought that violence from his childhood into my childhood. Through my understandings and experiences I know that war does nothing to create true resolution, that war only creates more violence that lives on and reproduces long after the war is over.

I am glad to be part of a community that expressly knows that violence and the threat of violence will not bring about the beloved community and that is willing to stand up to say, "No, we will not participate in perpetuating these wrongs."

To pay war taxes or to purchase from or invest in corporate structures that profit on war or use military might in order to secure wealth, in violation of our religious conviction, plants a dis-ease among us. 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.

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 at 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

guidelines for writing a statement of conscience at <www.consciencestudio.com>.

Our work is about putting our faith into action. If all Friends in the U.S. whose faith directed them to do so were to redirect the military portion (about 50 percent), or all of their taxes (since no matter how much money you send, half is taken for military), into an escrow account (see: <www.nyym.org/purchase-quarter/peacetax.html>) in trust for the government until it recognizes our religious conviction and right to conscience, Friends might become the new suffragettes, but therein lies the Power in which we believe.

We need to heed the words of Friends 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

Len Munnik

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 our place to stand firm in our faith and have the abuses and usurpations be theirs, not ours—that we may rise to our civic duty to throw off such government and seek our own guards 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.

sume a significant proportion of federal tax revenue. The conduct of modern warfare involves relatively few voluntary foot soldiers, but rather a vast array of increasingly expensive high-tech machinery.

People of faith continue to be fined and penalized, even imprisoned, by our own government because there is no established "alternative nonmilitary service" for federal military tax dollars. Remarkably, accommodations for persons with such scruples of conscience were made in the colonial period, as well as included in state statutes and constitutions that were enacted during both pre-federal and post-federal times and are recognized currently for exemption from conscription.

Although the right to alternatives to military taxation was retained by the people through the Ninth Amendment, respect for religious belief has been gravely neglected by the current federal government.

If our faith has wavered—if we were discouraged by the overwhelming wave of human destructiveness—we are now called back into that eternal, infinite Living Spirit. As human beings we may be faced with our choice of peace or destruction, but Life in its infinite blessings and manifestations will persist, with or without us. New York Yearly Meeting reaffirms our faith today:

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-

.peacetaxfund.org>). To the National Campaign, include a list of whom you've sent it to, permission to reprint, and a donation to follow-up in Washington, D.C.

- Redirect your taxes, or any portion (the entirety, the percent of military expenditure, or a token amount) to an escrow account to be held in trust for the U.S. government as an act of nonviolent civil initiative. Those adopting this approach may spend time and energy in responding to the IRS and suffer penalties imposed by the government. It is good to form a clearness and support group for this action.
- Work through the courts to establish in law the rights already guaranteed by the First and Ninth Amendments to the Constitution and by international covenants that provide for freedom of religious expression, but continue to be ignored by our current government. Some individuals and a few groups have petitioned the courts to recognize their rights and you may be able to as well!
- Live below a taxable level. This is an individual choice to either keep income below a taxable bracket or to give away one's income to reduce one's tax liability. Financial and moral supports of others for this witness often make these choices more possible, especially over the long run.
- Withdraw any investments you may have in corporations that profit from war production and service and place your savings in accounts that will support and encourage your local community and purchase from local producers.
- Pursue local ordinances that deny corporations recognition as persons, gaining to them the rights of persons, and that deny recognition of corporate charters as contracts, reestablishing the oversight of government to engage in limited activities on benefit of the people (see <www.poclad.org> and <www.celdef.org>) since pursuit of excessive inequality in wealth for the few rather than the benefits of all is the driving force of militarism.

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

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

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.



Len Munnik

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/nyympa/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—with 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-

tee structure but rather from the body of Friends gathered in regional meetings and forwarded to the yearly meeting:

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. (Minute 2006-04-11)

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, <www.cpti.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 group legal action, and expanding the movement of conscience

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

by David R. Bassett and Karen Reixach

The right of conscientious objection to military service is now recognized by many nations. However, nation-states 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 Fund 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/fconl/directory/congdir.tt>>. (N.B.: Use *fconl*, not *fcn*!). □

David R. Bassett and Karen Reixach are members of Rochester (N.Y.) Meeting's Peace Tax Fund Working Group.

Give the gift of *Quaker Thought and Life Today*

From ☐ Please enter or renew my subscription for \$39.

FRIENDS JOURNAL
subscriptions are \$39 for
12 great issues (save 35%)

Name: _____

Address: _____

City: _____

State: _____ Zip: _____

e-mail: _____

☐ Payment enclosed in my own
envelope (*Checks payable to FRIENDS JOURNAL*)

Outside North America please add \$12/year

☐ Bill me later.

Gift 1 (\$39)

Name: _____

Address: _____

City: _____

State: _____ Zip: _____

e-mail: _____

Gift 2 (\$39)

Name: _____

Address: _____

City: _____

State: _____ Zip: _____

e-mail: _____

PRCGG6

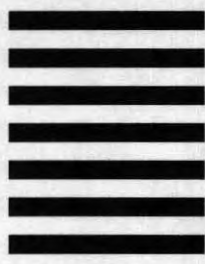
For faster services, subscribe online: www.friendsjournal.org or call toll free: (800) 471-6863



NO POSTAGE
NECESSARY
IF MAILED
IN THE
UNITED STATES

BUSINESS REPLY MAIL

FIRST-CLASS MAIL PERMIT NO 35933 PHILADELPHIA PA
POSTAGE WILL BE PAID BY ADDRESSEE



**FRIENDS
JOURNAL**

1216 ARCH ST STE 2A
PHILADELPHIA PA 19107-9370



step of writing a statement of conscience.

The second conference, in June 2007 at Rochester Meeting, featured a public forum on the failure of violence that included Robert Holmes, professor of Philosophy at University of Rochester; Derek Brett, of Conscience and Peace Tax International; and Frederick Dettmer, the attorney representing Daniel Jenkins. During the following day and a half, Friends continued to consider action steps individually and in concert with others.

The third conference was held at Flushing Meeting in September 2007, as the 350th anniversary of the Flushing Remonstrance was being celebrated. It focused on international venues for raising freedom of conscience issues as they apply to paying taxes for war. A fourth conference April 2–4, 2008, is being planned; and as momentum builds, we envision more every few months, inviting ever-widening circles of participants.

Jens Braun, clerk of the committee, reported to the yearly meeting at July 2007 sessions and offered reflections on the work yet to be done:

1. We can steep ourselves in the knowledge and understanding of the failure of violence. If we don't want to pay for war, do we know what the consequences of not having a military might be? Do we know and have real answers to questions like "What about Hitler?" or "Aren't we humans inherently greedy and evil?"

Friends and others have wonderful, wise and insightful answers to these and so many other questions—but we haven't shared them widely even among ourselves. Steeping ourselves in understanding the failure of violence, this is a confusing topic about which clarity is liberating.

2. We can explore, develop and improve the many ways Friends can work towards not paying for war. The committee has set up working groups in some of these areas:

a) We are working in the legislative arena to change U.S. laws. Getting the Religious Freedom Peace Tax Fund bill passed is not beyond our reach.

b) We are challenging existing laws and developing new strategies to be even more forceful in these challenges

Dan Jenkins' case is part of this work.

c) We have developed, gathered, and are working on more materials, video presentations and other resources to help gain clarity and communicate our clarity on not paying for war. We are developing workshops and presentations for individuals, meetings, and regions that wish to have help in this process of first putting into words the knowledge of our consciences, hearts and souls, and then of becoming clearer on what to do with this knowledge. Please ask us, we will come.

3. A third thing we can do is to join with others. European Friends have participated in the three conferences: Robin

February; Derek Brett from the Conscience and Peace Tax International office in Geneva, Switzerland, in June; and both Robin and Derek in September. The right of conscience to be free from paying for war is an international movement (and a human right) that is gaining strength and recognition.

**By the waters of Babylon
there we sat down and wept
when we remembered Zion
On the willows there
we hung up our lyres . . . (Psalm 137)**

I think many of us feel like exiles in

Continued on page 38

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 semiannual meetings always remind me how much people grounded in faith have in common.

My work educating people about COMT with the Peace Tax Founda-

tion 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. □

John Little Randall is a member of Scarsdale (N. Y.) Meeting.

First Put Your Financial House in Order— Not!

A

re 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 (N.Y.) 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.

by Jens and Spee Braun

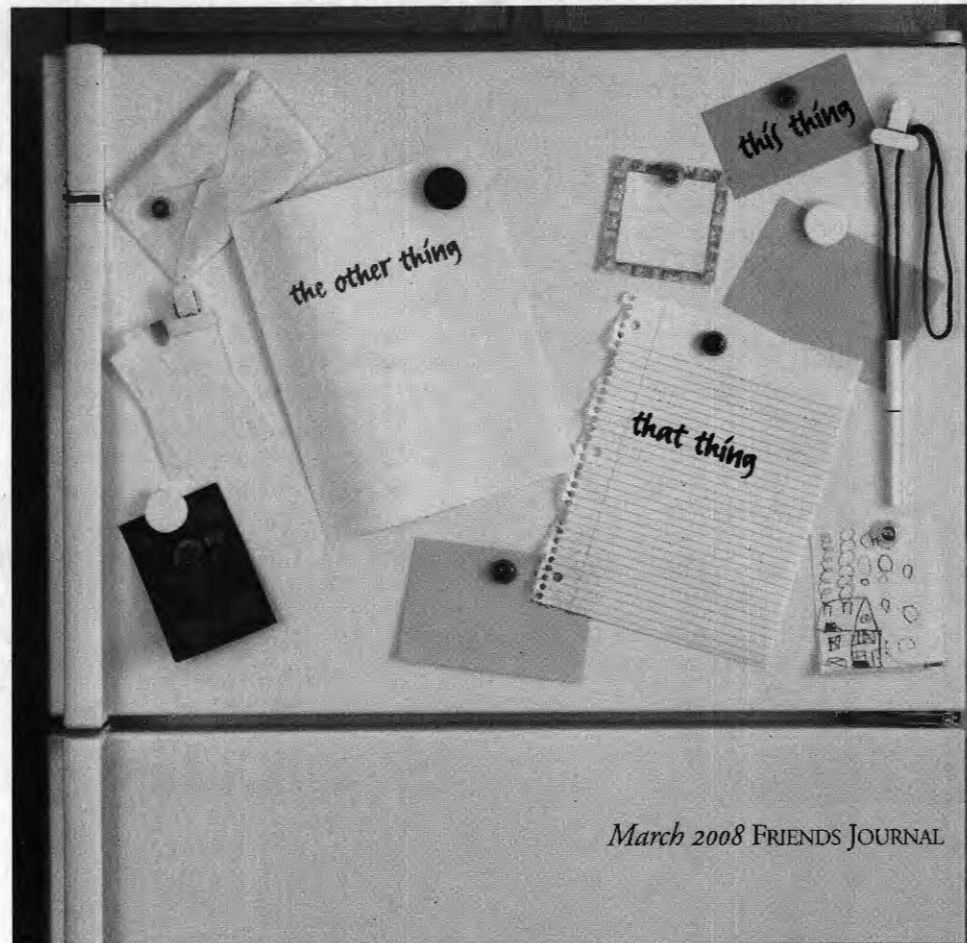
And that is not all. Deciding to be a conscientious objector to paying for war and setting up the mechanisms by which you put action into your intentions is the easy part. Once you do that, you know your conscience will have taken a few strides into your being. And with that foothold (not to mention the knowledge and understanding you have been given for having taken those steps), your conscience will begin to demand all manner of other deviations from a normal daily way of living!

Here is where life gets really dicey. The problem is integrity. As your conscience integrates one part of your life with your belief structure (and who says they need to be integrated—people have believed one thing and done another for as long as there have been people!), the process can turn into a domino effect with all sorts of

other areas likewise wanting to be integrated. It becomes a terrible sacrifice.

And don't believe those who say it is actually liberating! It is like putting your house in order: once you start organizing the mess, you keep finding other things to clean up that you didn't even know were out of place. Take finances. It turns out that we could all pay less in taxes, i.e., buy fewer bombs, if we took all the deductions coming to us. What? Well, for example, if you keep track of all that travel to Quaker committee meetings and write down the mileage in a little book to document the expenditure, it may be deductible.

Businesses deduct driving and lunches (and even golf games), but Quakers seldom do. That is so because we Quakers generally are not hagglers; we want to pay our full share of taxes to support our government as it builds roads, keeps up na-



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! □

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 here—
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.

—Becky Banasiak Code

Becky Banasiak Code attends Athens (Ohio) Meeting.



Barry Smith

NOT IN MY NAME,



by Elizabeth Boardman

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.

NOT WITH MY MONEY

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 sup-

posed 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 overripe. Many of us are ready. Let's follow the Prince of Peace along this path. □

Excerpt from *The Journal of John Woolman* (1872 edition, pp. 124-129)

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 give up all, so that I might follow him wheresoever he was pleased to lead me.

Under this exercise I went to our yearly meeting at Philadelphia in the year 1775, at which a committee was appointed . . . to correspond with the meeting for sufferings in London, and another to visit our monthly and quarterly meetings.

After their appointment, before the last adjournment of the meeting, it was agreed that these two committees should meet together at the Friends' school house . . . to consider some things in which 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

Dear and Well Beloved Friends,

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 up[on] 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]

WHY PRAY FOR PEACE AND PAY FOR WAR?

by Steve Leeds

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.

—Faith and Practice,
Pacific Yearly Meeting, 2001.

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

I PRAY
THAT I CAN,
THROUGH
ACTION,
TRANSFORM
MY FEAR
INTO HOPE.

Steve Leeds is a member of San Francisco (Calif.) Meeting.

couple) 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 add 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-Qaida, 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.

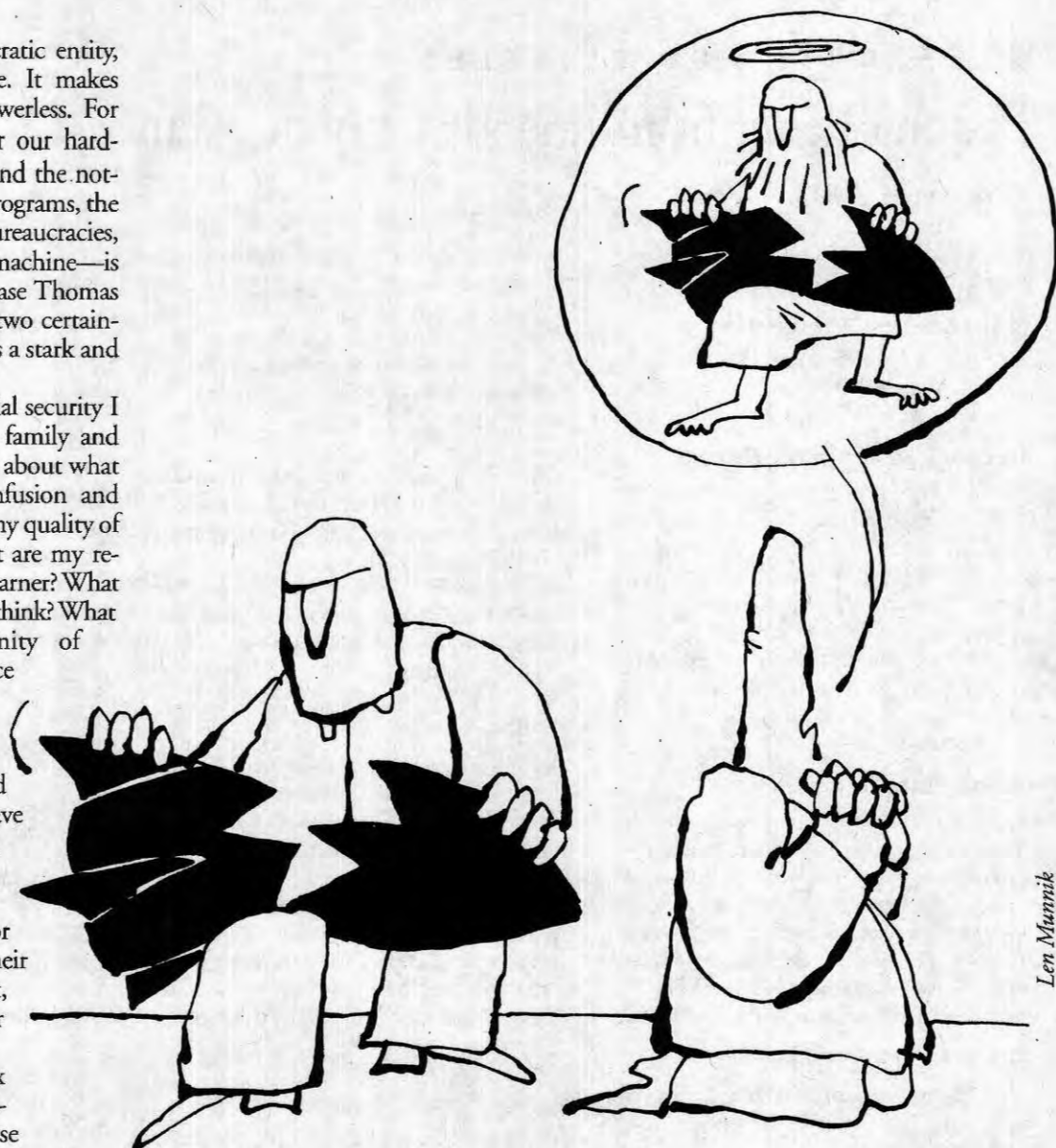
For the 2006 tax year I have held back \$1,040 from the IRS (symbolic of the IRS 1040 form). Living with multiple feelings—fear, joy, and liberation—makes life whole. My faith as a Quaker, striving to be nonviolent and to oppose all wars, has led me down this path. I am sustained by the knowledge that 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 the *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.

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 exalts 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 the elections were free, fair, 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 Luhya, 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

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.

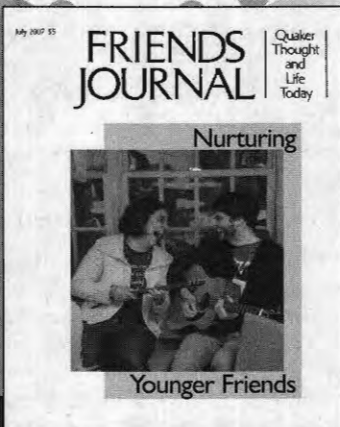
Simplicity:

- 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,

Help secure the future of FRIENDS JOURNAL



Here's how you can make a lasting investment in this vital ministry:

- Include FRIENDS JOURNAL as a beneficiary in your will
- Create a charitable gift annuity with FRIENDS JOURNAL
- Name FRIENDS JOURNAL as a beneficiary of an IRA or life insurance policy
- Create a trust that includes FRIENDS JOURNAL as a beneficiary
- Make a gift to our Term-limited Endowment Fund (20 year term)
- Make a gift to our Board Discretionary Fund

These are difficult times in publishing, especially for small non-profits. At FRIENDS JOURNAL, income from subscriptions and advertising revenue covers only 52 percent of what it costs to produce the magazine. You can play a significant role in assuring the future of FRIENDS JOURNAL—and our goal of building readership among Friends of all ages—by contributing a planned gift that fits your needs. Such a gift allows even those of modest means to contribute significantly to the ministry of the written word found in FRIENDS JOURNAL, because such a gift can provide lifetime income and significant tax benefits for the donor.

For 52 years, the written words of Friends have informed, enriched, and nurtured our Quaker community. Your contribution to this ministry is critically important as it helps us to ensure a lasting, vital connection among Friends. And your gift—as simple as a line in your will—provides a legacy that can help sustain the publication of Quaker thought for decades to come. Gifts can be funded with cash, stock or other property.

Want to know more?

Please contact our development staff at:

1216 Arch Street, 2A
Philadelphia, PA 19107
advancement@friendsjournal.org
(800) 471-6863

FRIENDS JOURNAL



*The critical balance between
academic rigor and joy in learning*

Open House:
April 12, 2008
1-3 p.m.

ABINGTON FRIENDS SCHOOL
A coeducational Quaker school
from preschool through grade 12

575 Washington Lane, Jenkintown, PA 19046
215-886-4350



**Quaker
HOUSE**

**Front-line
Peace Action
Since 1969**

223 Hillside Ave.
Fayetteville/Ft. Bragg NC 28301
www.quakerhouse.org
Chuck Fager, Director

ABORTION
and the Quaker Testimonies.
Full discussion at:
www.MemphisQuakers.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.

- Tallies 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.
- All Forms 16 should be verified with Forms 16A to establish accuracy of entries.
- 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.
- 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 gazettelement 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 large 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 Kenya's Inter-Parties 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 Zarembka (<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.

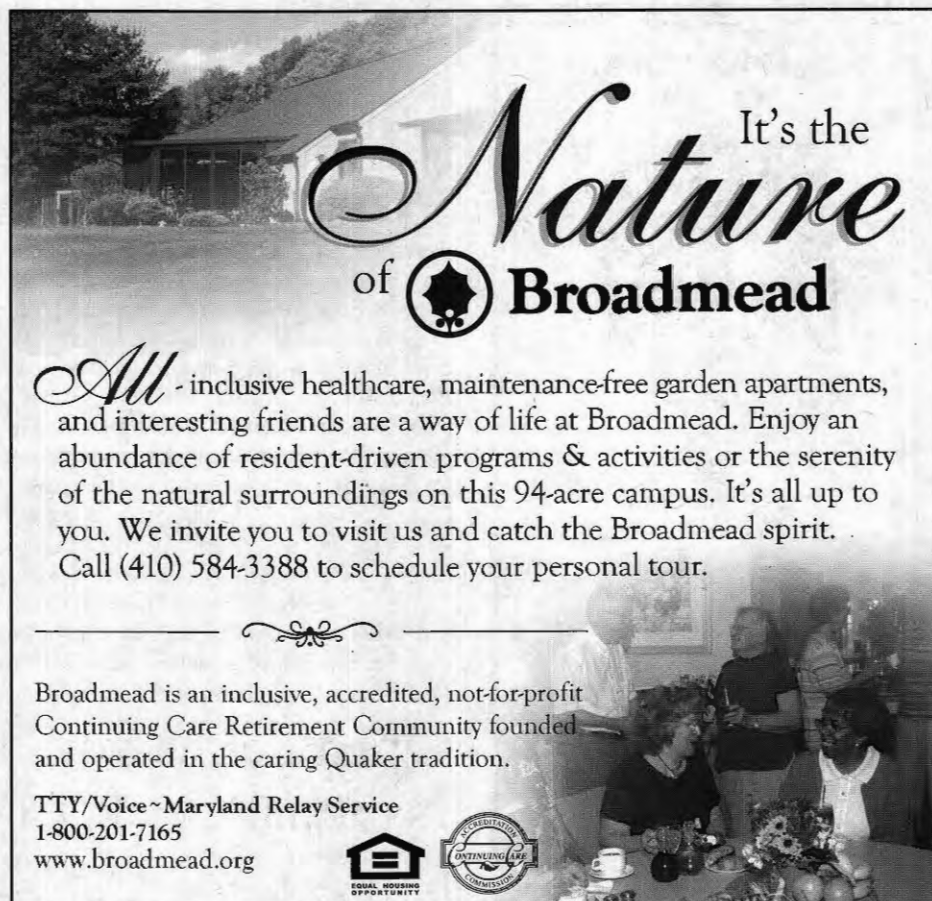
Commissioners of credibility with integrity should be sourced from LSK, ICJ, eminent persons from professionals, civil society and religious groups.


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-





It's the *Nature* of  **Broadmead**

All - inclusive healthcare, maintenance-free garden apartments, and interesting friends are a way of life at Broadmead. Enjoy an abundance of resident-driven programs & activities or the serenity of the natural surroundings on this 94-acre campus. It's all up to you. We invite you to visit us and catch the Broadmead spirit. Call (410) 584-3388 to schedule your personal tour.

Broadmead is an inclusive, accredited, not-for-profit Continuing Care Retirement Community founded and operated in the caring Quaker tradition.

TTY/Voice ~ Maryland Relay Service
1-800-201-7165
www.broadmead.org

**LEARNING
DIFFERENT
IS OFTEN
BETTER.**

For Students with Learning Differences
Multisensory teaching strategies for diverse learning styles

College Preparatory · Grades 7-12 · Summer Program

Prospective Parents Open House dates for 2007-2008:
October 24 · November 28 · December 12
January 30 · February 20 · March 12 · April 16 · May 21
Professional Open House: January 16

DELAWARE VALLEY FRIENDS SCHOOL
19 East Central Avenue, Paoli, PA 19301
610-640-4150 www.dvfs.org

NEWTOWN FRIENDS SCHOOL



"The accomplishments of adults
begin as the dreams of children.

Newtown Friends is a place
where dreams begin."
— NFS Mission Statement

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

*Accredited by the Pennsylvania Association of
Private Academic Schools*

Plymouth Meeting Friends School



Pre-K through 6th Grade Admissions Open Houses:

Oct. 11, Nov. 3, Jan. 23, April 10

2150 Butler Pike, Plymouth Meeting, PA 19462
(610) 828-2288 • www.pmf1780.org

FRIENDS JOURNAL Type & Design Services

NEWSLETTERS • BOOKS

BROCHURES • POSTERS

AND OTHER PRINTED WORKS



1216 Arch Street, 2A, Philadelphia, PA 19107
(215) 563-8629 • info@friendsjournal.org

liament, ECK, anti-corruption, political parties, civil society, civil service, constitutional commissions, and especially the Ministry of Justice and Constitutional Affairs. The only institution that is still functioning faithfully is the people: they voted peacefully and in earnest, now they are in disarray because the existing constitution does not address the people's needs.

In conclusion, we as a Peace Church are committed to the process of national healing. Already we have institutions and programs in place such as: Alternatives to Violence Program (AVP); Trauma Healing; Change Agents for Peace International (CAPI); the Quaker Peace Network, all with the necessary skills, knowledge and experience to help bring about healing and transform relationships.

We call upon the wider Body of Christ and other faith based institutions to share in the restoration of a healthy, peaceful and

just society.

God bless Kenya.

On Behalf of Friends Church in Kenya (FCK),

*Midikina Churchill Kibisu, Presiding Clerk,
Friends Church (Quakers),
Nairobi Yearly Meeting*

cc. Chairman ODM
PNU

Chairman ODM Kenya

Attorney General

ECK Chairman

NCCK

All Other Parties with Presidential
Candidates

Transparency International

Kenya National Commission for

Human Rights Chairman

Citizen Coalition for Constitution

Hon. Musalia Mudavadi

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 Kakamega 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 negotiat-

ed 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.

Continued on page 45

March 2008 FRIENDS JOURNAL

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

By Michael N. Nagler. Inner Ocean Publishing, Inc., 2004. 336 pages. \$16.95/softcover.

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.

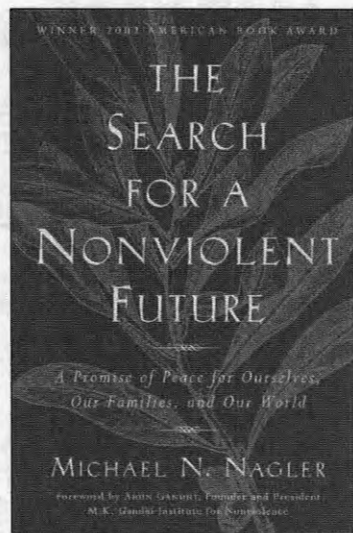
I immediately added this book to the required reading in my Alternatives to Violence class. Beyond that, I was sufficiently inspired to then offer a ten-week free class on the book at a nearby church.

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 way appear in this vital survival guide that is a veritable reservoir of quotable quotes, both from himself and from others.

Nagler comments, "Violence is an unnecessary evil." He enlarges on that perception by providing three frames of reference for thinking about violence. He describes the "Moral Model," where so-called bad groups are seen as the problem, rather than violence itself. He then draws a picture of the "Medical Model," wherein health and illness are analogous to peace and violence. The goal is to go after the cause of violence in a quest for its termination, much as a doctor observes the symptoms of an illness and prescribes a cure for the cause. Lastly, he offers the "Education-



al Model." In this case, violence is viewed as a result of ignorance while the use of wisdom and love is the way to heal it. He quotes Gandhi: "Power is of two kinds. One is obtained by fear of punishment, and the other by acts of love." Nagler believes that power based on love is many times stronger than that based on fear, and he provides ample documentation for this

position. While noting that there is power in anger, Nagler writes that "anger is a wind that blows out the flame of the mind." Better than violent responses to injustice are those involving anger channeled into creative actions of resistance. These are the best antidote to fear. In short, one must first reach in, so that one can reach out with actions that lead toward reconciliation rather than vengeance.

In a broad series of examples, Nagler allows the reader to grasp with clarity the goals and tactics built on a separation of the oppressor, as a person, from the oppressor's deeds.

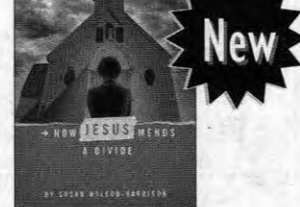
The philosophies of Civilian Based Defense, Restorative Justice, the Alternatives to Violence Project, Peace Brigades International, and many more groups are explored in some depth, illuminating a variety of contemporary avenues being pursued toward the goal of a nonviolent future. Nagler points out that violence always makes matters worse, even if it appears to achieve its goal. Nonviolence always makes the world a better place, even if in some cases it doesn't at first achieve a given goal.

Reading Nagler's book—and even more so, teaching from it—gave me a chance to coalesce many personal reflections, some of which were only brought into focus through Nagler's insights.

—Donald Lathrop

Donald Lathrop, professor of Peace Studies at Berkshire Community College, attends Old Chatham (N.Y.) Meeting.

www.barclaypress.com
BARCLAY PRESS • 211 N. Meridian St., #101, Newberg, OR 97132 • 800.963.6663



Saving Women from the Church How Jesus Mends a Divide

by Susan McLeod-Harrison • \$18.00

Straightforward, unapologetic, and engaging, *Saving Women from the Church* shows how Jesus offers hope and healing to women who have been alienated, wounded, controlled, or troubled by the church. Susan McLeod-Harrison creatively matches contemporary and biblical stories to illuminate Jesus' acknowledgment and empowerment of women.

Friends Music Camp

At Olney Friends School
July 6–August 3 • Ages 10–18



Musical Growth • Caring Community
Scholarships Available

(937) 767-1311

www.friendsmusiccamp.org
musicfmc@yahoo.com

The Bible Association of Friends in America

since 1829 has offered Bibles, New Testaments, and Portions free or at cost to Friends institutions, individuals, and others worldwide.
Write to: P.O. Box 3, Riverton, NJ 08077



TWO WEEK SESSIONS

JUNE THROUGH AUGUST

SLEEPOVER CAMP

for Boys & Girls ages 8-13

★ ★ ★ ★ ★

Campers choose their own activities and live and play in a friendly, diverse community.

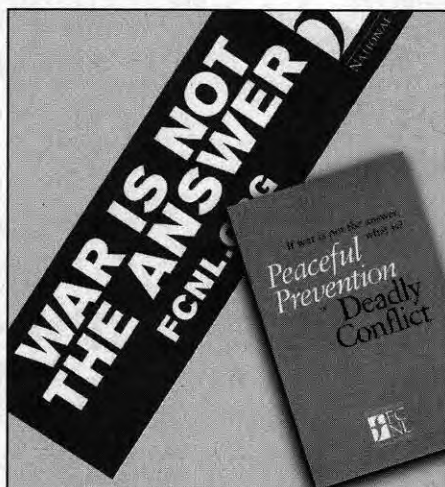
CAMP ONAS

OPEN HOUSES - 2PM

Saturday, March 1 or Sunday, May 18

FOR INFORMATION, CALL 610-847-5858

609 Geigel Hill Rd., Ottsville, PA 18942
friends@camponas.org • www.camponas.org
ACA Accredited Camp



WAR IS NOT THE ANSWER. PEACEFUL PREVENTION IS.

Free "Peaceful Prevention" booklet or "War Is Not the Answer" bumper sticker

See www.fcnl.org
or call 1-800-630-1330

Friends Committee on National Legislation

CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.)

For information, write
DORIS CLINKSCALE
414 Foulkeways
Gwynedd, PA 19436

Follow the Sun

By R. Gordon Gastil and Janet Gastil. Sunbelt Publications, 2006. 182 pages. \$14.95/softcover.

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 journeyer 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 Gastil 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 Gastils 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 Gastils 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 eldery 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 eldery.

The emphasis here is on "Spirit-led." Many examples of Friends' eldery are included, so we are given the opportunity to distinguish between eldery that is Spirit-led and eldery 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 eldery and the actual carrying out of the eldery 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 eldery 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

By Sidney R. Waldman. Lexington Books, 2007. 125 pages. \$65/hardcover.

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 as 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

NEW BEGINNINGS

NEW IDEAS...NEW FRIENDS...NEW INTERESTS...

Kendal at Granville stimulates the mind and the soul. Carefree living in an apartment, cottage, or villa. 88 scenic acres, walking trails, fine dining, fitness center, indoor pool, full residential services. On-site wellness programs, assisted living and skilled nursing care are available as needed.



Act now—only two residences remain!
Call **740-321-0410** or
toll free **888-607-6660**
for information.

Not-for-profit;
Quaker-related.
Granville, Ohio



KENDAL®
at Granville

A Continuing Care Retirement Community

www.kag.kendal.org

Olney Friends School

Barnesville, OH

Est. 1837

Good school. Good friends.



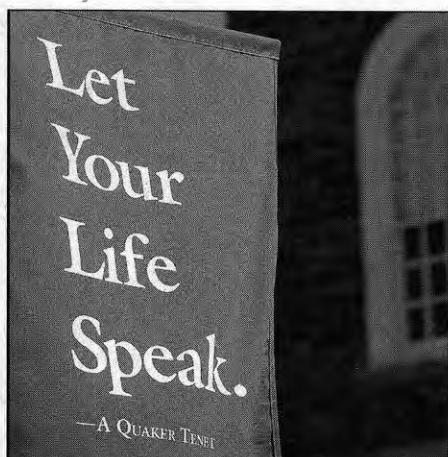
- Intellectually challenging
- College preparatory
- Coeducational boarding and day high school
- Supportive Quaker community

Core values:

*Integrity, equality, peace,
simplicity, respect for the
environment and the individual.*

www.olneyfriends.org

1-800-303-4291



The oldest Quaker school in the world, William Penn Charter School embraces tradition and welcomes innovation.



Visit us on the web and learn more about our vigorous educational program and our stimulating and diverse community.

www.penncharter.com

1689
William Penn
Charter
School

215.844.3460

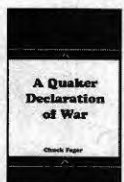
3000 West School House Lane • Philadelphia, PA 19144



www.mtcalligraphy.com

10 Union Street, Greenfield, MA 01301
(413) 529 9212 E-mail: mary@mtcalligraphy.com

Books For Your Book Group



A Quaker Declaration of War, Vivid case studies of the peace testimony in practice. \$6.95.

Without Apology, liberal Quaker theology presented with humor and depth. \$12.00.

Tom Fox Was My Friend. Yours, Too. Letters from and Reflections on the witness of a modern Quaker martyr. \$7.95.

By Chuck Fager. Ask Your Bookseller, or write: Kimo Press, Box 1344, Fayetteville NC 28302

NEWS

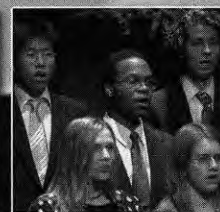
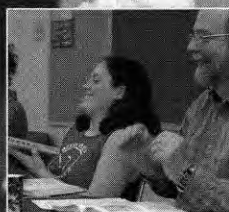
Friends Peace Teams announced the creation of an Indonesia Initiative to join with work that is currently being done in the African Great Lakes area and in Latin America. The Indonesian Initiative seeks to connect communities of conscience in the U.S. and Indonesia to provide opportunities for conscientious 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 Luger 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 Jaegerstatter, was beatified on November 1, 2007, in Linz, Austria. Franz Jaegerstatter 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 Jaegerstatter 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 Jaegerstatter "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*



Founded in 1847.

Earlham still emphasizes Quaker values in its devotion to academic excellence.

*earlham:
engagement
with a
changing
world.*

- Concern to make a difference in the world, working for peace and justice
- Respect for individuality in the midst of community
- Academic integrity in the search for truth

MARCH 10 — JUNIOR PREVIEW DAY

Earlham College www.earlham.edu
Richmond, Indiana 1-800-EARLHAM



EXPAND YOUR HORIZONS WITH MEDFORD LEAS

- BEAUTIFUL ARBORETUM SETTING
- WIDE CHOICE OF HOME DESIGNS
- DYNAMIC COMMUNITY LIFE
- IDEAL LOCATIONS FOR CULTURE AND RECREATION
- SUPERIOR HEALTH AND WELLNESS SERVICES

Some homes are available immediately.

We welcome your visit — please call to arrange an appointment.



MEDFORD LEAS

A nationally accredited, Quaker-related, not-for-profit community for those age 55+, with campuses in Medford and Lumberton, NJ



FOR MORE INFORMATION: 800.331.4302 OR WWW.MEDFORDLEAS.ORG

Warm and welcoming, always.



Kendal-Crosslands offers attractive, affordable floor plans in studio, small one-bedroom, and one-bedroom units to enjoy along with spacious community grounds, choice of dining areas, and a fully-equipped, professionally staffed wellness center. Full residential services and lifetime, restraint-free health care.



FSA
Friends Services for the Aging

panpha
an association of independent senior centers



KENDAL-CROSSLANDS *Communities*

QUAKER-RELATED • NOT-FOR-PROFIT

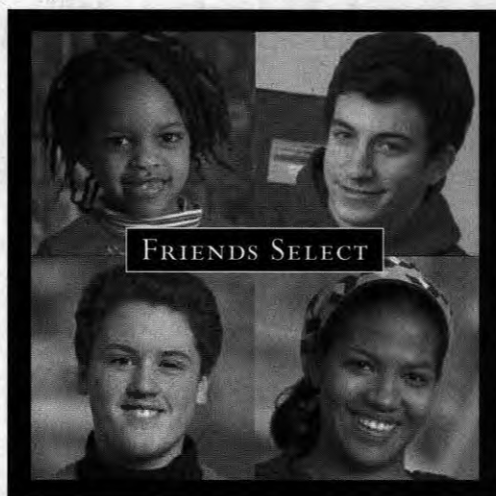
For information or a tour, call

610-388-7001 • 1-800-216-1920

P.O. Box 100 • Kennett Square, PA 19348
www.kcc.kendal.org

Kendal-Crosslands Communities welcome residents without regard to race, color, religion, sex, sexual orientation, or national origin.

**A Vibrant City.
A Close Community.
A Culture of Learning.**



A college preparatory, coed, Quaker day school, pre-k through 12, at 17th on The Parkway in Center City Philadelphia. Admission and open house information: 215.561.5900 ext 104.
www.friends-select.org

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 to 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 Looney, clerk, Akron Meeting; and Susan Burns, clerk of Peace & Social Concerns, Pima Meeting

The United Nations adopted the Declaration of the Rights of Indigenous Peoples on September 13, 2007. A quarter of a century of worldwide effort by indigenous peoples—

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, descendants, 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 trailings 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

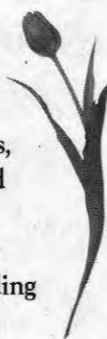
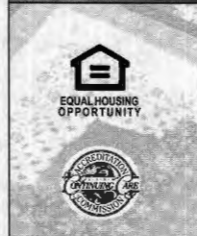
The Pennswood Village Difference

An Exceptional Retirement Lifestyle.

Pennswood Village, a Quaker-directed retirement community with a rock solid reputation for quality, has an opportunity for you to enjoy our exceptional lifestyle. Our apartments are sun-filled and spacious, and offer modern amenities plus the added value of our all-inclusive life care contract. A splendid new aquatics and fitness center enhances our already lively campus, providing even more opportunities for your physical, intellectual, social and spiritual growth.

Our Quaker values show us our lives together are enriched through diversity – we welcome women and men of all races, colors, religions, national origins and sexual orientation.

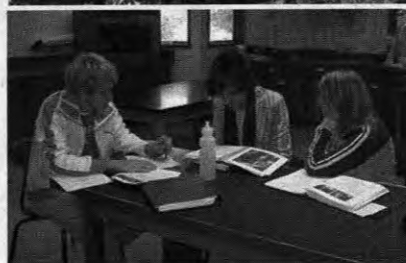
Call 215-504-1122 or toll free 1-888-454-1122



1382 Newtown-Langhorne Rd., Newtown, PA 18940-2401
www.pennswood.org

Scattergood FRIENDS SCHOOL

- *All graduates accepted to college
- *Self-directed, lifelong learning
- *3:1 student-to-teacher ratio
- *Shared work program
- *Organic garden and farm
- *Supportive and diverse community
- *Laptop computer program
- *Daily Collection, weekly Meeting for Worship



www.scattergood.org • 1951 Delta Ave. West Branch, IA 52358 • 1(800) 737-4636

Resident Life

It's not *like* home, it is home ...



... at the most affordable rates

A Quaker Sponsored Retirement Community
6300 Greene Street • Philadelphia, PA 19144-2596

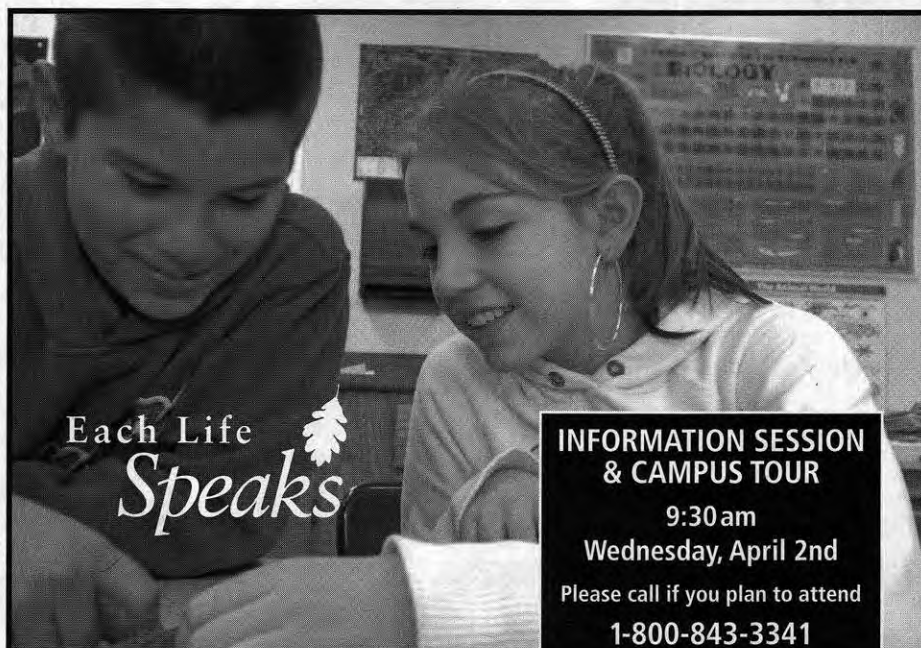
215-844-0700

www.stapeley.org



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, Crauder 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 Crauder*

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*



Each Life
Speaks

**INFORMATION SESSION
& CAMPUS TOUR**

9:30 am

Wednesday, April 2nd

Please call if you plan to attend

1-800-843-3341

Oakwood Friends School, guided by Quaker principles, educates and strengthens young people for lives of conscience, compassion and accomplishment. Discover Oakwood... and find your own voice.

OAKWOOD
FRIENDS SCHOOL

22 Spackenkill Road, Poughkeepsie, NY
www.oakwoodfriends.org

COLLEGE PREPARATORY PROGRAM • QUAKER VALUES • GRADES 6-12 • BOARDING & DAY • COEDUCATIONAL

Consider the advantages of a gift annuity with FRIENDS JOURNAL

Based on a \$10,000 cash gift, the chart below shows examples of how a gift annuity could also provide you or your loved ones with tax savings and a lifetime income.

For more information, check the items you would like to see and mail this card, or call our Director of Advancement, Larry Jalowiec, toll free at (800) 471-6863.

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

Name: _____				
Birthdate: _____	Age	Rate	Annual Annuity Income	Charitable Deduction
Name: _____	65	6.0%	\$600	\$3,854
Birthdate: _____	70	6.5%	\$650	\$4,198
Address: _____	75	7.1%	\$710	\$4,626
City: _____	80	8.0%	\$800	\$5,053
State: _____ Zip: _____	85	9.5%	\$950	\$5,368
	90	11.3%	\$1,130	\$5,807



NO POSTAGE
NECESSARY
IF MAILED
IN THE
UNITED STATES

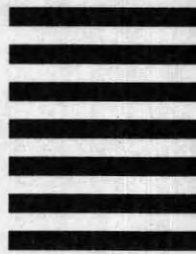
BUSINESS REPLY MAIL

FIRST-CLASS MAIL

PERMIT NO 35933

PHILADELPHIA PA

POSTAGE WILL BE PAID BY ADDRESSEE



**FRIENDS
JOURNAL**

1216 ARCH ST STE 2A

PHILADELPHIA PA 19107-9370



■ BULLETIN BOARD

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.fwccamericas.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>.

Nurture the Future of Quakerism



Remember FGC In Your Will

Friends General Conference nurtures a vibrant future for Quakerism by providing spiritual and practical resources for individuals, meetings, and the Religious Society of Friends as a whole.

You can help by remembering FGC in your will.

For sample bequest language or information on other planned giving options, please contact Michael Wajda in the FGC Development Office at 215-561-1700 or michaelw@fgcquaker.org.

Friends General Conference
1216 Arch Street, 2B
Philadelphia, PA 19107
215.561.1700
www.fgcquaker.org



photograph by Laurence Sigmond



GREENE STREET FRIENDS SCHOOL



5511 GREENE STREET, PHILADELPHIA, PA 19144 • 215-438-7545
GREENESTREETFRIENDS.ORG

Ethical Business Relationships

Partnerships
in Peace

Lee B. Thomas, Jr.



Lee B. Thomas, Jr. is a longtime-businessman and founding member of Louisville Friends Meeting, which celebrated its 50th year in 2004.

"Lee has authored a very important book that examines many important subjects relevant to successfully managing a business enterprise in today's complex, difficult environment."

—Daniel Bauer DBA

Dean, W. Fielding Rubel School of Business
Bellarmine University, Louisville, Kentucky

This book is about ethical principles in business, and translating those principles into ethical behavior in the workplace. It's about how people need to form peaceful partnerships so that everyone comes out a winner.

Hardcover, 152 pages, \$16.95

Order online at
www.butlerbooks.com
or call 502-897-9393

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:

<www.consciencestudio.com/index.php?q=conscience-state>

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. □

Farm & Wilderness Summer Camps

in Vermont



A fun, creative, and challenging summer experience with wilderness trips and work on the farm for girls and boys ages 4-17. Founded in 1939 and based on the Quaker values of responsibility, simplicity, cooperation, spirituality, empathy, and service.

For more information, please visit our website at
www.farmandwilderness.org, or call 802-422-3761.

Birth

Hebner—*Artan Blake Hebner*, on September 2, 2007, at home, to Sue and Benji Hebner of Friendship Meeting in Greensboro, N.C. Artan 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—*Bethsabe 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 often 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

A Quaker boarding and day high school where...
...personal transformations take place
...each person seeks to live with full integrity
...distinct ways of learning are honored

The Meeting School

120 Thomas Road, Rindge NH

603.899.3366

www.meetingschool.org

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.

Interested? For an application pack contact:
Woodbrooke Quaker Study Centre,
1046 Bristol Road, Birmingham, B29 6LJ, UK
Telephone 0121 472 5171
enquiries@woodbrooke.org.uk
www.woodbrooke.org.uk



Display Ad Deadlines

Reservations are required for display ads in FRIENDS JOURNAL.

**FRIENDS
JOURNAL**

May issue: Reserve space by March 10.
Ads must be received by March 13.

June issue: Reserve space by April 7.
Ads must be received by April 10.

Ad rate is \$40 per column inch.

Call (215) 563-8629 now
with your reservation or questions.

E-mail: adsales@friendsjournal.org



- Co-educational elementary school
 - Preschool (3's) to grade 6
 - Quaker values
- Solely focused on early childhood through pre-adolescence
- Rich academic curriculum

Learning for Life, Learning with Joy



Call 610-642-0354 for more information, or visit our website.
FSH • 851 Buck Lane • Haverford, PA 19041 • www.friendshaverford.org

FRIENDS JOURNAL offers the classic book

BENJAMIN

The Meetinghouse Mouse

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

If you remember the *Benjamin* stories
in past issues, you will be happy to share them—
now in book form—with your children, grandchildren, and Friends!

Look for Benjamin in Friends bookstores or order directly from FRIENDS JOURNAL:

Please send me copies of *Benjamin* @ \$6.00 each, plus \$2.00 shipping and handling
(\$3.50 for shipping and handling outside U.S., Canada, and Mexico). My check is enclosed.

Name _____

Address _____

City State ZIP _____

Country, if other than U.S. _____

Please mail to Friends Journal, 1216 Arch Street, 2a, Philadelphia, PA 19107-2835.
If any questions please call (215) 563-8629.



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: Cheyney 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 Karlen 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

Morgan Park, and retired from O'Toole Elementary School, both in Chicago. When Chicago Meeting moved to its Beverly neighborhood location in the 1940s, the Biblers transferred to that meeting. Grace was involved with Religious Education, Sunday School music and hymn singing, Sewing Circle, Church Women United, United Society of Friends Women, and Friends United Meeting. She dealt with practical matters attendant to a meeting's survival: coffee and refreshments, flowers, music, potlucks, meetinghouse upkeep and landscaping, ice cream socials, and flea markets, all the while reflecting the social awareness and concerns of Friends for the surrounding community. Grace was the last surviving elder member of Chicago Meeting. After Grace and Walter moved to Montgomery Place in 1992, they helped launch some important activities and groups in what was then a newly established continuing care retirement community. Many of these continue: Friday Evening Speakers, which featured talented residents; Sewing Group, which sewed blankets for charity and mended for residents who couldn't manage; the League of Woman Voters; and recycling efforts. Grace's energies in Montgomery Place focused on helping others and welcoming newcomers and connecting them to other 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 who'd take dessert first. Grace is survived by her sons, W. Glen Bibler and George C. Bibler; her daughter, Nancy B. Gold; her grandchildren, Jared Bihler, 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 mathematics teacher at George 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 hillside 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 members of the Wilderness 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 pysanky, the thousand-year-old Ukrainian craft of Easter egg decorating. Kate hewed to the things she thought 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 age kept her 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, of people, and of 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 Richards Dahlke*, 97, on October 19, 2006, at Friends Homes, Greensboro, N.C. Adrienne was born on May 31, 1909, in New York



FRIENDS FIDUCIARY CORPORATION

An independent Quaker nonprofit corporation

FOR MORE INFORMATION ON SOCIALLY RESPONSIBLE INVESTING,
CHARITABLE GIFT ANNUITIES AND OTHER PLANNED GIVING SERVICES
FOR QUAKER ORGANIZATIONS, VISIT OUR WEBSITE:

WWW.FRIENDSFIDUCIARY.ORG

1515 CHERRY STREET, PHILADELPHIA, PA 19102 | 215-241-7272 | INFO@FRIENDSFIDUCIARY.ORG



have our own life-time learning establishment."

-A Foxdale Resident

Opportunities for growth abound at Foxdale Village, a community where each resident is encouraged to live fully and compassionately, with respect and care for each other. Three levels of care contribute to a graceful life at Foxdale: residential living in ground-floor garden apartments, assisted living, and skilled nursing.

- Front-door public transportation to theatres, museums, sporting events, and shopping
- Cultural and educational opportunities at nearby Penn State's campus
- Reasonable fees include lifetime medical care and pharmacy



Foxdale Village

A Quaker-Directed Continuing Care Retirement Community

It is the policy of Foxdale Village to be fully inclusive and not to discriminate on the basis of race, color, national origin, familial status, ancestry, gender, sexual orientation, religion, handicap, or disability.



500 East Marylyn Avenue • State College, PA 16801 • www.foxdalevillage.org
For more information call (814) 238-3322 or (800) 253-4951

FLYING MOOSE LODGE

East Orland, Maine 04431

The Woods Camp in Maine for Boys

Ages 9-16

2½, 3½, 4½, & 7 week sessions

"On the Trail every Tuesday through Friday"

4 day / 3 night Canoeing and Backpacking camping trips in small groups every week. Extended trips on the Allagash, St. Croix and Moose Rivers and the Appalachian Trail for older boys.

Sunday Meeting in the woods on the shores of Craig Pond

Quaker Owners/Directors Since 1921

No electricity, staff ratio of 1:3, weekend fun, relaxing, swimming and learning at the base camp. Construction of a new wood/canvas canoe each summer.



For more Information, DVD, and list of campers near you:

Christopher and Shelly Price, Directors

11½ Waldron Road, Bar Harbor, ME 04609

207-288-3088 prices@flyingmooselodge.com

www.flyingmooselodge.com

Many campers from Germantown Friends, Moorestown 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 Chestertown, 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.Mex., 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 Friends 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 committee and individual roles, encouraging individuals to reflect and follow their leadings. 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 married Nancy Weidenman in 1978. A dedicated and energetic member of Saratoga Meeting since 1958, he sustained the life of the meeting in many capacities—as clerk, treasurer, trustee, member of the Ministry and Counsel and Nominating Committees, and as Representative to New York Yearly Meeting. Milford kept in contact with meeting members, frequently visiting the sick and shur-in. He would greet and reach out a welcom-

ing hand to all visitors. Milford regularly attended Northeastern Regional Meeting and New York Yearly Meeting and encouraged others to do likewise. He served as clerk and treasurer of the regional meeting. His yearly meeting involvement included terms on the Powell House Committee and Board and the Financial Services, Advancement, and Prisons committees. He also served as representative-at-large to the yearly meeting. He was a faithful volunteer with Home Delivered Meals, Lake George Association, Saratoga Springs Historical Society, and Salvation Army. He was also an active member of Saratoga Springs Lions Club, Elks Lodge 161, and Saratoga Springs Rowing Club. Milford made friends easily and was a friend to many. He was a physically active and astute businessman, and a man of great faith with an unfailing sense of humor. Milford is survived by his wife, Nancy; his brother, James Lester; his sister, Sally Lappe; his daughters, Pamela Lester Golde and Valerie Lester; his grandsons Ross, and Clayton Golde; and numerous nieces and nephews.

Nagatani—*Kimi Nagatani*, 89, on May 10, 2007, in Anaheim, Calif., of complications from a fall. Kimi was born on April 23, 1918, in Port Blakeley, Washington. She graduated from Bainbridge High School and spent part of World War II incarcerated in Manzanar War Relocation Center in California and in Minidoka War Relocation Center in Idaho. After graduation from Swarthmore College, she worked for AFSC in Philadelphia, eventually volunteering with AFSC as a relief worker assisting refugees in the Gaza Strip during 1949–50. Continuing interest and concern for displaced persons and refugees led her to work within the UN Office of the High Commissioner for Refugees, in Geneva, Switzerland, as well as in Africa and in Europe. In 1978 she retired to Orange County, Calif., and transferred her membership from Geneva Meeting in Switzerland to Orange County Meeting in Santa Ana, California. Kimi served on the AFSC Board of Directors, Interfaith Peace Ministry of Orange County, and Continuing Learning Experience at California State University at Fullerton. She also represented Pacific Yearly Meeting to Friends Committee on National Legislation. Kimi is survived by a sister, Mio Sakai; her nieces, Sandra Sakai Crozier, Joan and Joyce Nagatani, and Phyllis Kagawa; her nephew, Eric Sakai; her grandnieces, Reiko and Teresa Sakai, and Blair and Erin Crozier; her grandnephew, Travis Nagatani; and her great-grandniece Chloe Nagatani.

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

GuideOne Insurance

GuideOne Insurance is America's leading insurer of religious institutions, and has been protecting Friends houses of worship and schools for more than 20 years. In fact, since 1979, GuideOne has been the Friends Insurance Group property and casualty insurer of choice. To arrange for a **FREE** premium quotation, and to learn more about GuideOne Insurance, call **1-877-448-4331 ext. 5429.**



Come to Pendle Hill

March 7–9
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 Erva Baden

April 11–13
The Sacred Art of Listening
with Kay Lindahl



PENDLE HILL

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

To find out more, contact:
800.742.3150 (US only) ext. 3
610.566.4507 ext. 3
registrar@pendlehill.org

A Ministry of Prayer and Learning devoted to the



The Way of Ministry, a new one-year program co-sponsored with Pendle Hill, Sept. 2008 - May 2009 for those called to public, gospel, or traveling ministry
Interested? Come explore the new program at Wellesley Meeting, near Boston, Mar. 22, 2008 at Pendle Hill, *Nurturing Faithfulness*, May 23–27, 2008

On Being a Spiritual Nurturer, next class begins Sept. 2009

Contemplative Retreats, co-sponsored with Powell House, NY Jan. 18–21 and June 20–23, 2008

sosministry@mindspring.com

(919) 929-2339

sosministry.quaker.org

A Ministry under the care of the Worship and Care Standing Committee of Philadelphia Yearly Meeting



EXCELLENCE IN LEARNING • GROWTH IN KNOWLEDGE



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.

Friends Academy • 270 Duck Pond Road
Locust Valley/Glen Cove, NY 11560
Telephone: 516-676-0393 • www.fa.org
Recruitment@fa.org



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 1983 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, Jaiyh Amatuli, Christine Storch, Eleanor Merritt, Barbara Darling, Susan Schnick; and many grandnieces and grandnephews.

A NATIONAL QUAKER WITNESS

What do
100 Philadelphia architects,
8 Ikea store managers,
The Port Authority of NY&NJ,
His Highness Sheikh Mohammed
ruler of Dubai, and
a Wilmington College librarian
have in common?

The greening of Friends Center.

Get the story:
www.friendscentercorp.org



TRANSFORMING

Friends Center

Join them. Join us.

- 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 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 Zarembka, Seth Chayugah, Wesley Harun Sasita, Henry Mkutu, Joseph Mamai Makokha, Lydia Bakassa, Chrispinus Sifuna, Hezron Masitsa, Eric Lijodi. *Ex-officio*: John Muhanji, Eden Grace, Gladys Kangahi, Dorothy Selebwa, Jacob Neyole, Moses Musonga, Sammy 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 violence 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, touts, 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@fum.org>) regarding the appropriate channel for individual contributions within your country. —Eds.] All money will be used efficiently and effectively, with transparency and integrity. □

Postgraduate Opportunities in Quaker Studies

For a flexible and systematic way to combine faith and scholarship, choose the Centre for Postgraduate Quaker Studies, in association with the University of Birmingham. You can study either from home or in the UK. We offer:

- Certificate/Diploma • MPhil
- MA • PhD

For an application pack, write to:

CPQS
Woodbrooke Quaker Study Centre
1046 Bristol Road
Birmingham
West Midlands B29 6LJ
United Kingdom

+44 (0)121 472 5171
enquiries@woodbrooke.org.uk
www.woodbrooke.org.uk



THE UNIVERSITY
OF BIRMINGHAM



Harry R. Forrest
Calligraphy

(609) 714-0100

callighrf@medleas.com

- MARRIAGE CERTIFICATES •
- INSCRIPTIONS • SCROLLS •

673 Medford Leas, Medford, NJ 08055

FRIENDS CAMP

South China, Maine

NAT SHED, Director
director@friendscamp.org • www.friendscamp.org

*"A Quaker community with the
values of equality, integrity,
peace, and simplicity."*

Affordable two-week
camp sessions for boys
and girls ages 1 to 17
with creative activities,
and zany fun!

Winter
25 Burleigh Street
Waterville, ME 04901
Tel. 207-873-3499
Fax 207-873-3499

Guidelines for Writers

The articles that appear in FRIENDS JOURNAL are freely given; authors receive copies of the issue in which their article appears. Manuscripts submitted by non-Friends are welcome. We prefer articles written in a fresh, nonacademic style, using language that clearly includes both sexes. We appreciate receiving Quaker-related humor.

- ❖ maximum 2,500 words; electronic submissions are encouraged
- ❖ include full references for all quotations
- ❖ author's name and address should appear on the manuscript
- ❖ for the full guidelines, see <www.friendsjournal.org>

Submissions are acknowledged immediately; however, writers may wait several months to hear whether their manuscripts have been accepted.

For more information contact Robert Dockhorn, senior editor.

1216 Arch St., 2a Philadelphia, PA 19107-2835 • (215) 563-8629 • info@friendsjournal.org

**FRIENDS
JOURNAL**

However, the human condition itself 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 wholly 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
Philadelphia, Pa.

"Entertaining angels" at Fort Benning

I have been thinking a lot about two passages for the past three days: "Whatsoever 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

QuakerBooks

OF FRIENDS GENERAL CONFERENCE

Enrich your spiritual life with books from QuakerBooks of FGC!

photo by Laurence Sigmund

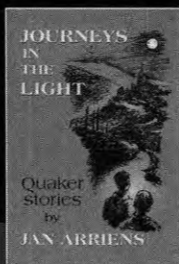
Twelve Quakers and Jesus

by Quaker Quest

We carry all titles in the Quaker Quest series.
Quaker Quest London, 2007, 35 pp, paperback \$7.50

Twelve Quakers
and Jesus

by
Quaker Quest



Journeys in the Light: Quaker Stories

by Jan Arriens

Pronoun Press, 2007, 179 pp., paperback \$20.00

QuakerBooks of FGC

1216 Arch Street, 2B, Philadelphia, PA 19107

www.QuakerBooks.org / 1-800-966-4556 / bookstore@fgcquaker.org



*Affordable,
Independent and
Assisted Living
in the Quaker
Tradition.*



What does it mean when people say Active Retirement?

*...the residents of Friends Home
and Village volunteer in the community,
garden and live independently among Friends.*

**One and Two Bedroom
Garden Apartments Available.**



FRIENDS HOME AND VILLAGE

Newtown, Pennsylvania

215.968.3346 • friendshomeandvillage.org



Keep your copies for reading, reflection, and referral. **FRIENDS JOURNAL** is a major forum for Quaker thought and Quaker life in the 21st Century. It's a helpful reference for conversation and contemplation. Don't wait. Subscribe today to the journal that tells you what Quakers are thinking and saying.

Share the ideas

Keep the copy

Subscribe now

subscribe

☐ I'll take 12 monthly issues for \$39, please. ☐ Lock in my rate for 2 years—24 issues—for just \$76. Overseas subscribers please add \$12 per year for postage.

☐ Check enclosed ☐ Please bill me ☐ Charge my MasterCard or Visa

Card Number _____ Expiration date _____

Name: _____

Address: _____

City/State/Zip _____

For fastest service, log on to <www.friendsjournal.org> or call (800) 471-6863 during regular business hours. Offer expires 12/31/08 HAO8A

**FRIENDS
JOURNAL**

1216 Arch Street, 2A
Philadelphia, PA 19107-2835
Fax: (215) 568-1377
circulation@friendsjournal.org

It's great to have your own copy



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 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

rich, at least not monetarily. There is a lot of pressure for men to measure their success financially in our culture. Women and men of my generation have been told that they can grow up to be anything they want, that they should pursue their passions. However for men there seems to be a bit of a caveat: follow your passion—if it leads to the bank. It's not that women don't feel financial pressure, but they are less likely to define themselves or to be defined by our culture based on their financial success or lack thereof. It is culturally acceptable for a woman's passion to be raising a family; on the other hand, stay at home fathers are still relatively rare.

This isn't by any means a new problem, but it has been exacerbated by the growing culture of consumption. Consumption has become the ultimate expression of self. On top of that, pop culture has painted an image of success that is based on customized luxury cars, huge flat screen TVs, and oversized homes. Men and women can be equally drawn by this lifestyle, but based on our patriarchal system, men may feel more pressure to provide this kind of lifestyle for their partner and family.

So why am I in the field of environmental education? I grew up in love with the outdoors. I pursued a degree in biology. My father always told me to do what I love, but even he gave me mixed messages at times. I worked for the Baltimore Yearly Meeting camping program for nine summers leading backpacking, canoeing, and rock-climbing trips for kids. When, after a few years, my father suggested I pursue a summer job that pays better I told him that this is the best thing I do with my year. I make a difference for those kids, and I love doing it. He's supported my decision ever since. When I decided to look into going back to school after two years at a desk job, I wanted to pursue my passion for community, the environment, and being outdoors. Unlike many of my peers, I didn't have many financial concerns. I just don't know if I would have had the courage to follow my passion if it meant going into debt only to emerge into a field where I'm not likely to have much earning power. I'm ashamed to say that my privilege is part of what makes it possible for me to be here. Still, I had to make the decision to follow this path and it has not always been easy nor will it necessarily get easier, but it is rewarding and I am following my passion. We need more men in environmental education. There is a lot of important and fulfilling work to be done right now, and we have the opportunity to change the world. The sad part is that the culture of consumption and domination that

keeps men competing for the biggest bankrolls is the same culture that is causing the environmental crises we're facing right now.

While I am saddened by the fact that there aren't more men in my program and in environmental education in general, I understand why this is the case. I had no idea coming into this field that part of my work would be revisioning our culture in a way that might make it easier for more men to do this important work. The greatest work of environmental education is facilitating the transformation from a culture of consumption and domination to one that is sustainable and life affirming.

Robert Jones
Brookeville, Md.

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 AFSC has calculated the financial magnitude of the Iraq War," *News, FJ* 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, P.O. Box 70095, Rochester Hills, MI 28307. 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 "Persuasion—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 prod for charting a new course of action.

Vinod Gupta
Springfield, Ill.

Classified rate is 80¢ per word. Minimum charge is \$25. Logo is additional \$19. Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six. Appearance of any advertisement does not imply endorsement by Friends Journal.

CLASSIFIED AD DEADLINES:

May issue, March 17
June issue, April 14

Submit your ad to:

Advertising Manager, Friends Journal
1216 Arch Street, 2A
Philadelphia, PA 19107-2835

For information call (215) 563-8629
Fax (215) 568-1377
E-mail: adsales@friendsjournal.org

Accommodations

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: +44 (207) 636-4718. Fax: +44 (207) 636-5516. <www.pennclub.co.uk>

Ashland, Ore. Friendly place in Southern Oregon for outstanding theater, rafting, fishing, birding, quiet time. **Anne Hathaway's B&B and Garden Suites.** <www.ashlandbandb.com>; (800) 643-4434.

Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3264. (617) 227-9118. Overnight and short-term accommodations also available. <directors@bhf.org>, <www.bhf.org>

Looking for a creative living alternative in New York City? Penington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Sofia Community, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066.

Seattle—Two affordable, private travelers' rooms at Quaker House, near University Friends Meeting, centrally located in Seattle's University District. For reservations: (206) 632-9839 or <quakerhouse.sea@juno.com>

Pittsburgh—Well located, affordable third-floor (walkup) guest rooms with shared bath. Single or double occupancy. Kitchen available. Contact: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2669.

William Penn House & Washington Quaker Workcamps. Washington, D.C., Quaker Center on Capitol Hill offering hospitality, meeting space, and worship. Offering workcamp opportunities for youth, peace studies seminars for educators, and seminars for all ages. Leadership training for Quaker young adults through our internship program. All are welcome. <www.WmPennHouse.org>, <info@WmPennHouse.org>. (202) 543-5560. 515 East Capitol St., SE, Washington, D.C. 20003.

Santa Fe—Charming, affordable adobe guest apartment with kitchenette at our historic Canyon Road meetinghouse. Convenient to galleries and downtown. More at <http://santa-fe.quaker.org/> Reservations <guestapartment@yahoo.com> or 505-983-7241.

Casa de los Amigos, Mexico City. Quaker hospitality. Peace projects. Volunteer opportunities. <www.casadelosamigos.org>, <amigos@casadelosamigos.org>, (+52 55 5705 0521). ¡Te esperamos!

Marni's House, Martha's Vineyard, MA. Contemplative summer/fall B&B. Informal, contemporary, crafts, natural light, sybaritic baths, tranquil setting. Peaceful oasis for hectic lives. Bike to ferry, town, beach. For brochure/information/reservations: (508)696-6198, <marnivh@vineyard.net>, <www.marnishouse.com>

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 <mfarrar59@gmail.com>

1997, magazine or Western U.S. Quakers; subscription \$18. A *Western Quaker Reader*, \$19. *Compassionate Listening*, \$16. Friends Bulletin, 3223 Danaha St., Torrance, CA 90505. <westernquaker.net>, <friendsbulletin@aol.com>.

DRAFT RESISTANCE PRISON MEMOIR

Vietnam era, 1960s. Order signed copy direct from author, Jeff Keith. E-mail: jeffthelinguist@juno.com. or call 215-551-3747.

Pendle Hill Pamphlets are timely essays on many facets of Quaker life, thought, and spirituality, readable at one sitting. Subscribe to receive six pamphlets/year for \$25 (US). Also available: every pamphlet published previously by Pendle Hill. 800-742-3150 ext. 2 or <bookstore@pendlehill.org>, <www.pendlehill.org>.

Quaker Books: Rare and out-of-print journals, history, religion, inspirational. Contact us for specific books or topics. Vintage Books, 181 Hayden Rowe Street, Hopkinton, MA 01748. (508) 435-3499. E-mail us at <vin-tage@gis.net>.

PENDLE HILL BOOKSTORE

More than 2,000 books on Quakerism, religion, spirituality, peace, art, and social justice, including children's books. <www.pendlehill.org>. Call (800) 742-3150 or (610) 566-4507, ext. 2; e-mail <bookstore@pendlehill.org>. Open M-F 9 a.m.-12:30 p.m., 1:30 p.m.-4:30 p.m.; ask about weekends.

"RELIGION WITH AN EDGE"

Poetry for the Curious across the Religious Spectrum visit: biblicalfictions.com



Check out the new **Friends United Press online Shopping Center** at www.fum.org/shop for all your shopping needs: Quaker classics, art prints, curriculum and more! New coupons every month! Contact us at: 101 Quaker Hill Drive, Richmond, IN 47374; (800)537-8839; <www.fum.org>.

Sweet Flowing River: Songs for the Joy of Life, Clare Wettemann's new CD, available at 149 Public Landing Rd., Cooperstown, NY 13326. Send \$19.50 postpaid for one copy (U.S.) (\$20.50 within NY). (315) 858-2633 or <cwettemann@stny.rr.com>.

MORE BOOKS FOR BOOK GROUPS

Shaggy Locks & Birkenstocks. Revealing reports on key chapters in liberal Quaker history and theology. \$11.95
The Harlot's Bible. Startling case studies of Friends old and new: Penn, Nixon, Bill Kreidler, Elizabeth Gray Vining, more. \$14.95.
Why God Is Like A Wet Bar of Soap. Quaker history and convictions illuminated through short fiction about war, peace, love, conflict and discovery. \$15.95.
By Chuck Fager. Ask your bookseller, or write: Kimo Press, Box 1344, Fayetteville, NC 28302

For Sale

Donation Tracking Software Simple. Powerful. All you Need.

DONATION is an affordable program used for tracking donors and donations and issuing receipts for meetings, churches or charities. It has over 4,000 registered users, is very user-friendly and easy to learn. Written by Friend Dan Cooperstock. For more information or your free evaluation copy, go to: <www.software4nonprofits.com/fj>.

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. For information and a brochure contact Sarah Stuckey: +011 (506) 645-5436; write: Apdo. 46-5655, Monteverde, Costa Rica; e-mail: <crstudy@racsa.co.cr>; <www.crstudytours.com>; or call in the USA (937) 728-9887.

To consider mountain view retirement property, near a Friends center, visit <arizonafriends.com> or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

man Hill Quaker Retreat Center, 107 Keets Road, Deerfield, MA 01342; (413) 774-3431; <www.woolmanhill.org>.

Do you care about the future of the Religious Society of Friends?

Support growing meetings and a spiritually vital Quakerism for all ages with a deferred gift to Friends General Conference (bequest, charitable gift annuity, trust).



For information, please contact Michael Wajda at FGC, 1216 Arch Street, 2-B, Philadelphia, PA 19107; (215) 561-1700; <michaelw@fgcquaker.org>.

Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts (\$25/year), and share your work with Friends in our exciting quarterly, "Types and Shadows." Seeking short fiction and non-fiction, poetry, drawings, B&W 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 QK. <fqa@quaker.org>. <www.quaker.org/fqa>.

Connecting Friends Crossing Cultures Changing Lives



Vincula a los Amigos
Sobrepasa 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 annuities) to language for including FWCC in your estate plans. Louise Salinas, Associate Secretary, (215) 241-7251, <louisels@fwccamericas.org>.

QUAKER STUDY TOUR-BOLIVIA June 22-July 6/14.

Spectacular Andes, Lake Titicaca. Experience community with indigenous Quakers in isolated villages. See www.qbl.org development projects, visit schools, students supported by www.bqef.org. Meet friends of Evo Morales. Optional: Peru, Machu Picchu. (707) 823-6034. <www.TreasuresoftheAndes.com>.

Trustees of the PICKETT ENDOWMENT FOR QUAKER LEADERSHIP urge Friends everywhere to send us nominations of members eligible for financial grants in recognition of hands-on projects affirming leadership talent. Contact: Coordinator Mike Moyer at 201 Trueblood Ave., Oskaloosa, IA 52577, phone (641) 673 1085, or e-mail <moyerm@mahaska.org>.

Oregon Trail Adventure. Looking for Friends interested in traveling the Oregon Trail (leaving St Louis 9/10/08, arriving Oregon City 9/19/08). Contact Linda Spencer at <lindaquake@msn.com> or 703 765 0656.

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 from Pacific Ocean. Write to: Resident Friend Liaison, Post Office Box 1831, Santa Rosa, CA 95402; or, email <avboone@sonic.net> and <pwh@sonic.net>.



EARLHAM
SCHOOL OF RELIGION

Quakers in Pastoral Care and Counseling (QPCC) Conference 2008. *Grief Broadly Painted: How do we tend to ourselves while tending to others in their grief?* April 10-13, Quaker Hill Conference Center in Richmond, IN. Additional information at <www.qpcc.us>.

Events at Pendle Hill

March 7-9: **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 Erva Baden
April 11-13: **The Sacred Art of Listening**, with Kay Lindahl
April 21-25: **Understanding Islam**, with Anthony Manousos, Ittekkar Hussain, Rick Boardman, and others
April 25-27: **Interfaith Peacemaking**, with Anthony Manousos, Ittekkar Hussain, Rabbi Arthur Waskow, and others
Contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6023 (800) 742-3150, extension 3. <www.pendlehill.org>.



located in one of the most spectacular areas of the U.S., in Adirondacks near Lake Placid, NY. Various group, specialty, and outdoor leader positions available, as well as some department head and administrative positions. Good salaries and accommodations. Single or married, children of staff warmly welcomed at no cost. Call Mike at (609) 688-0368.

Participate in the China Summer International Volunteer Workcamp!

July 27th to August 21st 2008.

The Workcamp begins in Shanghai, one of the most developed cities in the world, for a few days of sightseeing. Participants will then travel to Hunan province in rural central China, a beautiful and remote area. For three weeks, participants will join Chinese, Korean and Japanese volunteers in teaching English and environmental studies to local children. Applicants ages 16 to 600 welcome! See our website at <<http://www.pym.org/workcamp/China/china.htm>> or email <chinaworkcamp@gmail.com>. The China Summer Workcamp is co-sponsored by Philadelphia Yearly Meeting and the American Friends Service Committee.

Personals

Concerned Singles

Concerned Singles links socially conscious singles who care about peace, social justice, race, gender equity, environment. Nationwide/International. All ages, straight/gay. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; (413) 243-4350; <www.concernedsingles.com>.

Positions Sought

HOUSE 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: <singsingsoul@verizon.net>.

Positions Vacant

Monteverde Friends School, a bilingual, English predominant, PreK-12 school in the rural Costa Rican cloud forest, seeks teachers beginning August 2008. See <www.mfschool.org>.

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

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 appreciation for spiritual and simple living desirable. Experience with Quakerism helpful. Salary, benefits and hours negotiable. Starting date flexible, with aim of August 2008. Applicants should submit a letter of interest, resume and references to <info@woolmanhill.org> or 107 Keets Rd, Deerfield MA 01342. For more information, see <www.woolmanhill.org> or contact Margaret Cooley or Mark Fraser (413-774-3431, <info@woolmanhill.org>).

Real Estate

Quaker Commercial Realtor specializing in income property sales and 1031 replacements nationally. Call Allen Stockbridge, JD, CCIM at (877) 658-3666.

Rentals & Retreats

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

Blueberry Cottage on organic lavender, blueberry, and dairy goat farm in the mountains of N. Carolina. Pond, mountain views, protected river. Sleeps 8+. Family farm visit or romantic getaway. Near Celo Friends Meeting. By week or day. <www.mountainfarm.net> or (866) 212-2100.

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

Italy. For writers, artists, musicians, or families, a peaceful cottage in the woods on an Umbrian hillside: large living room, kitchen/dining room, one bathroom, two bedrooms (sleeps maximum 6). Non-smoking. Contact: Allison Jablonko, Via della Ginestra, 12, 06069 Tuoro sul Trasimeno (PG), Italy. Email: <jablonko@tin.it>.

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

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

Chincoteague Island, Va. Choice of adjacent, 1920s, equipped vacation homes sleeping 8-10. Protected Assateague Island nearby (ponies, ocean beaches, birds...). September until June; approx. \$250/weekend, \$500/wk. Polite pets OK. (703) 448-8678, <markvanraden@yahoo.com>.

Retirement Living



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

Continuing care retirement communities:

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

Independent living with residential services:

Coniston and Cartmel - Kennett Square, Pa.
The Lathrop Communities - Northampton and Easthampton, Mass.

Nursing care, residential, and assisted living:

Barclay Friends - West Chester, Pa.
Advocacy/education programs:
Kendle the Elderly - Pa. Restraint Reduction Initiative
Kendal Outreach, LLC
Collage, Assessment Tool for Well Elderly
For information, contact: Doris Lambert, The Kendal Corporation, 1107 E. Baltimore Pike, Kennett Square, PA 19348. (610) 335-1200.
E-mail <info@kcorp.kendal.org>.

Living in Retirement: People who believe in peace and justice never retire, they just move to Uplands! An ecumenical community with UCC relationship. <www.UplandsVillage.com> (931) 277-3518.



MEDFORD LEAS

A Quaker-related community
for those age 55+

Visit us and learn all about our:

- Two beautiful campuses in Medford and Lumberton, NJ
- Over 200+ acres of arboretum settings
- Wide choice of garden-style home & apartment designs
- Dynamic, resident-driven community life
- Ideal locations for culture & recreation
- Superior health & wellness services

For details on our community and our many programs open to the public call us at (800) 331-4302 or visit our website <www.medfordleas.org>.

Home of the Lewis W. Barton Arboretum & Nature Preserve
Member, Greater Philadelphia Gardens



The Hickman, a nonprofit, Quaker-sponsored retirement community in historic West Chester, has been quietly providing excellent care to older persons for over a century. Call today for a tour: (484) 760-6300, or visit our brand-new website <www.thehickman.org>.



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

Schools

ARTHUR MORGAN SCHOOL. Boarding and day school for grades 7-9. Small academic classes, consensus decision making, outdoor and community service trips, daily work program. A small, caring community environment. For information about admissions or hiring: (828) 675-4262. <ams@yancey.main.nc.us>. 60 AMS Circle, Burnsville, NC 28714. <www.arthurmorganschool.org>.

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

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



The Quaker School at Horsham—A

Friends school for bright children who learn differently. Coed, pre-first through ninth grades. Our research-based curriculum is carefully designed to address language-based learning differences. After school care. Enrichment programs: Affinities, art, music, shop, drama, sports. New campus. 250 Meetinghouse Road, Horsham, PA 19044. (215) 674-2875. <www.quakerschool.org>.



- Friends high school intensive
 - Interdependent studies of peace, justice, & sustainability
 - Project-based learning
 - Living in Quaker community
 - Extensive service-learning trips
- Call (530) 273-3183 to find out more
<www.woolman.org>

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

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

Services Offered

All Things Calligraphic

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

H. FREEMAN

ASSOCIATES, LLC

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

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

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

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

Calligrapher (NEYM) creates individually designed marriage certificates, birth/naming documents for newborn or adopted children, and other one-of-a-kind documents. See samples of my work at <wynnlewellyn.com>. Contact me to discuss your needs at (413) 634-5576, <wynne@wynnlewellyn.com>.



Doing business with Germans or in Germany?

Of course they speak English. But they'll respect you more if your point person writes and speaks to them in German. Associate professor of German available to do so on your behalf.

<meisterp@uah.edu>. <http://cyranoconsulting.net>. Please mention **Cyrano Consulting Services** in your subject line. Call (256) 725-2053 or (256) 824-2347.

Ahimsa Graphics

Wedding Certificates, Celebrations of Commitment calligraphy, illustration, custom design
Contact: Penny Jackim: <ahimsa@earthlink.net>
(410) 783-1972
Samples: <www.pennyjackim.calligraphicarts.org>.

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

Summer Camps

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

Journey's End Farm Camp

Farm animals, gardening, ceramics, wood shop, outdoor games. Program centered in the life of a Quaker farm family focuses on nonviolence, simplicity, reverence for nature. Sessions of two or three weeks for 34 boys and girls, ages 7-12. Apply early for financial aid. Welcome all races. One-week Family Camp in August. Kristin Curtis, 364 Sterling Road, Newfoundland, PA 18445. (570) 689-3911; <www.journeysendfarm.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 45387. (937) 767-1311. musicfmc@yahoo.com Online: <friendsmusiccamp.org>.



Camp Woodbrooke, Wisconsin

Quaker-led camp with emphasis on simplicity, community, living in harmony with the environment. Have fun, make friends. 34 boys and girls, ages 7-12. Teen program, ages 13-15. (608) 647-8703. <www.campwoodbrooke.org>.

Night Eagle Wilderness Adventures, in Vermont's Green Mountains, is a unique, primitive summer camp designed to build a boy's self-confidence and foster a better understanding of native peoples and their relationship with the Earth. Activities tend to spring from the natural environment and teach boys to rely on their own ingenuity. Through community living and group decision making, campers learn to live and play together in a spirit of cooperation rather than competition. For 40 boys, ages 10-14. Two-, three-, and six-week sessions. Please visit our website: <www.nighteaglewilderness.com> or call for a full brochure: (802) 773-7866. Accredited by The American Camping Association

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 outdoor activities fill our days: canoeing, archery, mountain climbing, swimming, kayaking, crafts, camping, and more. Ages 7-14, 6 week session, \$4,200. <www.tanagerlodge.com>.

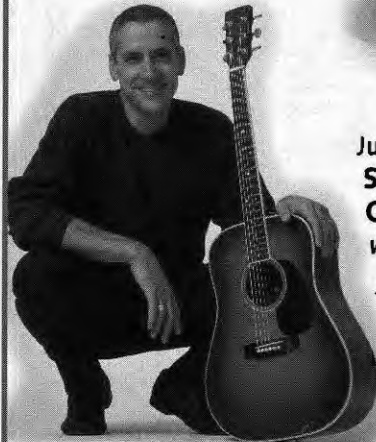
Summer Rentals

Prince Edward Island, 3.5 bedroom house, simple living, private, over a mile of shoreline on a beautiful bay. In the Canadian maritimes with many Celtic & Acadian cultural events. US\$700/wk. Contact: <melsax7@yahoo.com> or (608) 280-0882.

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

August 3–7
**Telling Our
Stories**
with Allan Brick

August 3–7
**Awakening Imagination for
Transformation**
with Hector Aristizabal



Spiritual Retreats

with Nancy Bieber

July 13–17
**Spiritual Discernment:
Noticing God's Nudges**
July 20–24
**Practicing Prayer Today:
An Invitation**

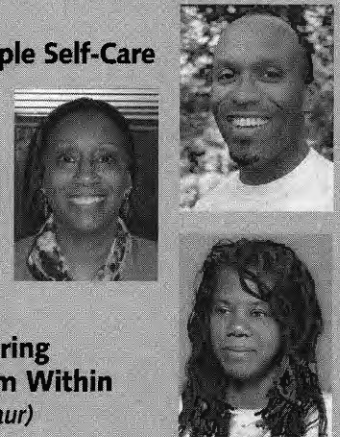


Body and Spirit

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

800.742.3150 or 610.566.4507