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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



The Peace Testimony

WHAT DOES IT MEAN TODAY?

An
independent
magazine
serving the
Religious Society
of Friends



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■ AMONG FRIENDS

Reexamining the Peace Testimony

I grew up as part of the first generation to have regular access to TV. Much of what we watched in those days were movies—war propaganda—about World War II, or regular weekly programs about cowboys and Indians (more propaganda, justifying our colonial legacy), all of which involved quite a bit of violence, rather tamely portrayed by today's standards. Later, detective shows, cop shows, and murder mysteries became regular fare. As a much older person, I've come to regard TV and films as primary teaching tools (intentional or not) in our culture—ones that are far more often used to promote violence as a solution (or even a form of entertainment) instead of problem-solving that averts violence.

I came of age during the '60s, when the Vietnam War was raging and many were actively protesting that war. It was abundantly clear to me then, as now, that violent solutions beget more violence and mostly do not resolve the problem they were initiated to address. So it should be quite clear what the Peace Testimony means today—or is it? We are now living in an age of terrorism, where the actions of a few can affect the lives of millions for years to come. How do we speak Truth to power in that circumstance? Where do we direct our concerns? And to what extent should they begin with extensive consideration of our personal choices? How many of us have read the historic Declaration of 1660, from which our Peace Testimony is drawn—and agree with it? (You can find a spelling-and-punctuation-updated version of it on our website at www.friendsjournal.org.) Do we know that George Fox complained it was unfair when Quakers were forced to resign from the army? I must confess I did not.

In this issue on "The Peace Testimony," Friends look at what may be our most treasured testimony from many perspectives. Paul Buckley, in "The Declaration of 1660" (p. 7), closely examines the context and language of the original document, shedding light for modern Friends on what early Friends may have intended. In "A Testimony on the Effects of Combat, from a United States Army Officer" (p. 18), David Gosling speaks powerfully to the corroding influence of mainstream U.S. culture in his own much more recent youth, and particularly the effects combat has had upon his sense of morality. Tai Amri Spann-Wilson, in "The Gift of the House of the Peaceable Kin-dom" (p. 32), urges Friends to consider making our meetinghouses true places of sanctuary for those seeking peace in their lives. Staša Morgan-Appel explains how following her leadings toward peace through work with the Red Cross has opened her eyes to the common humanity of military families, not so very different from the rest of us, in "The Peace Testimony and Armed Forces Emergency Services" (p. 20), while Faith Morgan urges us to reduce consumption and energy use to forestall the causes of conflict in the rapidly arriving resource-depletion era ("Removing the Pressure for War" p. 36). And there is much more in this issue.

There may be as many ways to approach the Peace Testimony as there are Friends. Each of us must discover for ourselves how we are called to address the causes and results of conflict between people and nations. For some, this will involve work at the national or international level, or work with nongovernmental organizations. For others it will involve teaching new skills, such as the Alternatives to Violence Project. Some of us will revamp our own lives and share the results with others; some will study and reflect deeply, and write about their discoveries. Perhaps the most dramatic and remarkable peace work today is being done among African Friends in response to genocide on that continent. For all of us, the challenge is to let peace be the way we approach everything and everyone.

Susan Corson-Finnerty

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Courtesy of Tom Dwyer

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Wynand van Niekerk



Above: A teacher trains Peer Mentors at his school.

Far left: Lifestyle changes can remove one cause of war.

Adjacent: Rwandan Friends work to heal wounds caused by genocide.

Courtesy of Friends Peace House/
African Great Lakes Initiative

The art of tax resistance

Thank you for your many articles on war tax resistance (*FJ* Mar.). As a war tax resister since 1971, I do have one criticism. All the articles convey the impression that the IRS is as omniscient as God, all seeing, all knowing, never making a mistake in getting the last farthing out of the helpless tax resister. Nothing could be further from the truth (that is, as far as the IRS is concerned). A rule of thumb in dealing with the IRS is that you had better take a copy of every piece of paper since you cannot assume that they have filed things away correctly (and if you file electronically it may even be worse). Let me give you some examples from my long history of war tax resistance.

The IRS once seized \$27 from my bank account (since I never willingly pay). But at that point I actually owed them \$81. Since I had already given all the funds away to peacemaking endeavors, I did not correct them of their mistake. Another time they made a mistake (or did a sympathetic tax person do it deliberately?) and gave me a refund when they shouldn't. I again gave it away to peace-building organizations. I have always made sure that the cost of the IRS getting funds from me exceeded any penalties and interest that they might charge. In my 37 years of war tax resistance I am certain that I (and all the other active war tax resisters I know as a group) have withheld much more funds for government war-making and given them to peace organizations than the IRS has ever collected, including penalties and interest. I don't think that this excuse should be used by Quakers as a group as a cop-out for refusing to pay for our wars. In fact, if all Quakers in the United States were war tax resisters, the IRS couldn't even cope with our collective resistance.

David Zarembka
Lurnakanda, Kenya

A tax resistance strategy

I empathize with the authors of the articles in the March issue on war tax resistance and share their frustration at the lack of progress toward a U.S. policy of alternative tax payments. While tax protests or nonpayments are consistent with our pacifist beliefs, they are unlikely to change the U.S. government's policy.

Our own engagement in tax refusal was during the Vietnam War when we withheld our federal telephone taxes. Despite receiving surprising sympathy from one or two IRS personnel who phoned us during those years, the IRS's overall response was simply

to raid our bank account and withdraw the unpaid tax balance plus interest and penalties. At that time we gladly suffered those relatively small costs and the inconvenience, but I no longer wish to pay extra to the war effort to express my objections—although we do write protest letters to accompany our tax returns.

Witnessing the enormous effort and expense of legally fighting the IRS—as described in the account of Daniel Jenkins' tax court appeal (in "Yielding to Our Faith: A Message from a Harmless Quaker," by Nadine Hoover, *FJ* Mar.)—I would suggest there is an alternative not proposed in any of the articles. Namely, we can reserve a sum of money equal or greater than the refusal penalties to "pay for peace." We can use the money it would cost us to fight the IRS to contribute to various sorts of peace-promoting organizations such as Friends Committee on National Legislation Education Fund, Friends World Committee for Consultation, Fellowship Of Reconciliation, CCCO, and so forth. Such donations are tax-deductible and thus also lower the amount of taxes we pay to our warlike government.

Such an alternative action may suit some Friends who share my unwillingness to pay extra tax penalties as the price of tax resistance.

George Levinger
Amherst, Mass.

War taxes and a "penny poll"

I want to express my gratitude for the March FRIENDS JOURNAL's focus on war and taxes. I am a tax resister and have been concerned about financial contributions to war for some time. Here at Friends House we did a "Penny Poll" where people could distribute pennies for government services as they chose and compare their choices with the FCNL poster of how the tax dollar is being spent. It was a fun way to educate ourselves.

Ruth Hyde Paine
Santa Rosa, Calif.

Speaking our vision

Friend Edward Dougherty's Epistle, "Bread for the Wilderness" (*FJ* Mar.) speaks Truth, is sensitive and nonjudgmental, and, to me, partakes of the same Spirit enlivening any of the New Testament canon in urging us in his words to "speak our vision." It alone is worth the FRIENDS JOURNAL subscription price.

James Baker
Nelson, B.C.

Wild fire

Anna Obermayer's observations of her experience at the Young Adult Friends' Gathering in Burlington, N.J. (*FJ* May) were spiritually incendiary. Her message spoke to me in a way that was reminiscent of such powerful and diverse Quaker mystics as George Fox, Rufus Jones, Elbert Russell, E. Stanley Eddington, and others. She puts her finger on latent joys and enthusiasms of our precious Religious Society that cry to be reborn in our hearts and souls.

The insight and spiritual clarity of this young woman's analysis of our Religious Society's condition as we begin the 21st century is nothing less than prophetic. She is correct in feeling the stirrings of change that cry out to be addressed and heralded. The Religious Society of Friends is an experiential, joyful, and mystical way of life. Many have noted that it is and has been "ahead of its time." One would look in vain for any body of literature in the world to compare with the journals and letters left by early Friends with their unshakeable insistence on the liberating doctrine of the Inner Light. The hearts of these courageous prophets were on fire with their discovery of an immanent, personal communion with the Divine. Other religions had suggested this but it was never followed through in reality. Quakers, however, held this truth to veritable scientific scrutiny. And at the same time they formed a community with a structure of support for such a revolutionary treasure with its impetus to perfection and service.

My prayer is that many will be moved by the message contained in Anna's compelling call. This young faith-filled Friend has spoken eloquently and well of a thirst for spiritual satisfaction by Friends of all ages. Together, may we listen and "spread the fire."

Dorothy S. Richards
Delmar, N.Y.

A perspective on military service

Here we have, let us say, a 17- or 18-year-old youth. He will be graduating from high school in just another month or so. Beyond his high school diploma, which really is kind of an empty credential in today's job market, he has no prospects whatever for additional education, training, or experience—zilch, as it is often put. What does he do, who does he turn to, where does he go? "You, Too, Can Rein In Military Recruiters in the High Schools," by Nancy Howell and Judy Alves (*FJ* Apr.) provides no viable answers. If it were me, I can sure tell you where I'd be headed—

Continued on page 6

“Returning” and “receiving” communities in Kenya

Friends, I must share with you something so exciting and wonderful. As a volunteer with the Africa Ministries Office here in Kenya, I have been participating in the meetings of a network of several Quaker peace organizations, including Africa Great Lakes Initiative, Friends Church Peace Teams, and Friends World Committee for Consultation. This past January all the Friends peace groups in East Africa came together to distribute humanitarian relief to the internally displaced persons (IDPs) who had been attacked and driven from their homes in the post-election civil violence in Kenya. Now, in the second phase of the relief efforts, Friends are addressing the issue of the resettlement of the IDPs and the tension that exists between the IDPs and the communities they were driven away from. The policy of the government has been to try “enforced peace,” sending IDPs home with protection, but everyone knows that, over time, this will not work.

The way Friends have approached this is impressive. In the spirit of seeing that of God in everyone, Friends have determined that they will first simply listen to all sides in the initial stages and will not use labels with political overtones, like “the perpetrators” or “the victims” and especially wanted to avoid using the names of the involved tribes. They opted

instead for the terms “returning community” and “receiving community.” Dave Zarembka, Director of AGLI, conducted three days of counselor training for the teams who will be doing this in the first two target communities, Turbo and Lugari. We talked about the Alternatives to Violence Project, active listening, and the principles of group work. Then the whole group worked on a plan of action before doing some serious role playing. They wanted to anticipate all possible difficult moments in the upcoming meetings.

The trained counselors were divided into two teams who, in the following week, met with the local government District Officers to explain their mission. The two DOs were more than happy to receive assistance and immediately cooperated by organizing the first two meetings with the village elders, chiefs, and other leaders of the receiving communities, while another team met again with people in the IDP camps. The teams of counselors have since reported that it was tense at times but all the meetings actually went very well and they said they were glad to have been prepared, especially with the role playing. As anticipated, the villagers were suspicious at first and were uncertain that the Quakers were actually neutral and could be trusted. However,

with great faith in the Peace Testimony, much prayer, and trust in God’s guidance, Friends were able to be accepted. The counselors were able to maintain a position of listening with open minds and actually created some trust. This was better than expected for a trial run at something never before attempted in Kenya.

Friends would like us to continue to hold them in the Light and pray that their efforts at peacemaking are successful and I am happy to pass along this message. It has been such a privilege to see so many Kenyans leaving their homes, families, and jobs to travel so far by foot, bicycle, and minibus just to help bring peace to their country. Quakerism is alive and well in Kenya.

“Amani Kenya.”

Lisa Stewart, Palm Beach Meeting
in Lake Worth, Fla.
Kisumu, Kenya

Forum

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the nearest military recruiter’s desk.

The article fails to mention that military service has provided a viable and secure identity for untold thousands of anonymous, nondescript, and dejected youths, to say nothing at all of it being a deliverance from poverty. Granted, the day could well come when they are asked to make “the ultimate sacrifice” or to mete out that “last full measure of devotion.” But is this such an abomination in a still dangerous and terrifying world where death remains the only “sure thing” for any of us?

Society has done, so it seems to me, an abysmally poor job of making our youth aware of the powerful force for good that the military can be, and indeed has been, in the shaping of the world in which we now live. When, for example, the American Civil War ended in 1865, the death-knell for slavery had been sounded, and it was heard the world over.

Slavery everywhere just “petered out.” Not in the sense that it just utterly vanished now and forever; but, as a legal, recognized institution, it was doomed. Historians did not even begin to discern this fact until the 20th century was well under way. To all of the soldiers, sailors, and marines under President Lincoln’s command, what can possibly be said to any or all of them except, “well done!”

You say, let the utterances of Jesus be the ultimate guide to troubled youth in a troubled world. Fine, so far as it goes. My guess is, however, that the typical youth of today may find at least some of Jesus’ utterances to be a little vague, maybe even contradictory, as do I to this very day (I am 65). Accordingly, may I here lay out for the benefit of today’s youth, a few short, simple utterances, which, from the days of my own bygone youth, have thrilled and inspired me, brief as they may be:

“See you one, see you all—there—Master Lincoln, he be a comin’, with his mighty army

and his mighty navy.” —*Liberated slave, after surrender of Gen. Robt. E. Lee, April, 1865.*

“Get thee home, warrior. Thy task is done.” —*The Holy Bible, Old Testament*

Dennis P. Roberts
Spokane, Wash.

Hazards of the suffix *-ism*

According to the Shorter Oxford English Dictionary, “-ism” has several uses, including for words like organism and alcoholism, but the definition I think should be of most interest to Friends is “[adherence to] a system of theory, belief, or practice (religious, philosophical, political, scientific, etc.).” Examples are Marxism, atheism, deism, hedonism, etc. The dictionary notes that personal noun forms and adjectival forms can be made of these -isms. Thus we can get persons who are Marxists, atheists, deists,

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The Declaration of 1660

by Paul Buckley

Several years ago, a local television station set up a table in a shopping mall and asked people to sign a petition. What they didn't say was that the petition was a summary of the Bill of Rights from the U.S. Constitution. As you might expect, many shoppers didn't even stop and look, but surprisingly, of those who did stop, many refused to sign. The document, they said, was too radical, maybe even subversive. It made for a dandy piece on the news that night.

As I was thinking about this special issue of FRIENDS JOURNAL, that story came to mind. The Declaration of 1660 is known to many Friends as the first corporate statement of our Peace Testimony, but how many Quakers, I wondered, knew what it said? How many would agree with it? It seemed essential that a special issue on the Peace Testimony should include the text of the document to which so many trace that testimony.

My recollection was that the text of the Declaration was reprinted in a number of yearly meetings' books of Faith and Practice and that it was only a few paragraphs long. You can imagine my surprise when I found the complete text was a full five pages! (*The text can be found on FRIENDS JOURNAL's website, <www.friendsjournal.org>—spelling and punctuation have been modernized to make it easier to follow.*)

As to the questions above, I had to admit that I didn't know what it said, and I couldn't say if I agreed with it or not. Reading it and thinking about what it said were eye-opening. But before considering the text, let me give you a brief description of the conditions under which it was written.

BACKGROUND

In 1660, England was ending the decade-long experiment in government commonly called the Commonwealth. Civil war had broken out in the 1640s,

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"The cry was, 'Arm, Arm' . . . It was now grown dangerous passing the streets."

—*Journal of George Fox, London, 1660*

and although there were political and economic issues that distinguished the various participants, religion was a major cause of the war—I believe it was the most important one. There were three principal sides in the war: the King and the established Church, the Parliament and the Puritans, and the Presbyterian Scots. In 1649, the Parliamentary forces captured King Charles I and he was exe-

Many Quakers had served in the military during the English civil wars. In fact, when Quakers were forced to resign from the army, George Fox complained that it was unfair.

cuted. Initially, Parliament ruled in his place, but after four years of near chaos, the commander of the army, Oliver Cromwell, took control. Although his title was Lord Protector, he ruled like a king or a military dictator.

Five years later, in 1658, Oliver Cromwell died and was replaced by his ineffective son, Richard Cromwell. Now the country truly descended into chaos and senior members of the military conspired to restore the monarchy. In 1660, they brought Charles II, son of the last king, to London and crowned him king.

While much of the country was relieved to have a familiar form of government restored, a small, radical group called the Fifth Monarchy Men opposed it. They believed that Jesus was about to return to Earth, where he would become king of England. Under the Commonwealth the throne had been vacant and, to keep it empty for the coming of King Jesus, they attempted to overthrow the government in January 1661 (the tenth month of 1660 under the old calendar). Their revolt was a dismal failure and those plotters who were not killed during the insurrection were hunted down and executed.

Many in England believed that the Quakers had been involved in the plot and called for their heads. A royal proclamation seemed to indicate that King Charles II might agree with them. The purpose of the 1660 Declaration was to refute these charges and it met with some success.

*Robert Spence/Library Committee,
Religious Society of Friends in Britain*

Although many Friends were arrested, no one was executed as an insurrectionist.

THE DECLARATION

There are several things to notice in the declaration, beginning with its title: "A Declaration from the Harmless and Innocent People of God called Quakers." This is the central theme of the document—that Quakers are "harmless and innocent." To emphasize this point, the first subtitle (of three) is, "Against all Plotters and Fighters in the World." Without

"Horsley Down Meeting of Friends, held in the street, broken up by the soldiers, 1670"



FJ files, source unknown

naming the Fifth Monarchy Men directly, the intended message plainly was, "In particular, we are not among those who attempted to overthrow the king."

Reading on, it quickly becomes apparent that this is a distinctly religious text, making spiritual claims, not political ones. It directly cites Scripture 11 times to support its case and refers to at least a dozen other verses in developing its argument. The first citation is to the epistle of James and lays out the authors' understanding of the causes of war. The declaration reads:

We know that wars and fightings proceed from the lusts of men (as James 4:1-3), out of

which lusts the Lord hath redeemed us, and so out of the occasion of war. The occasion of which war, and the war itself (wherein envious men, who are lovers of themselves more than lovers of God, lust, kill, and desire to have men's lives or estates) ariseth from the lust.

The "lusts" referred to here are not merely sexual desires, but all human desires, including the desire for wealth and power, knowledge and recognition, praise and acclaim. War is declared to be the natural product of human desire and from this we can reasonably infer that, since desire lies in the heart of each person, war is inevitable. Nowhere does the Declaration denounce war itself or ask anyone else to give it up. It is only we Quakers who must "learn war no more."

But why is fighting wrong for Friends? Several reasons are given, but ultimately, it comes down to one thing: God doesn't want us to fight and God does not change, i.e., no new or continuing revelation will ever contradict what was previously revealed:

That Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil, and again to move unto it. And we do certainly know, and so testify to the world that the Spirit of Christ which leads us into all Truth will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ nor for the kingdoms of this world.

Furthermore, Quakers cannot engage in violence because we are God's chosen people. Early Friends believed that others who called themselves "Christian" really were not. All other sects were apostate; they had fallen away from the true path. We were, as the Declaration describes us, "the Elect People of God"—the only true Christians—and because of that, as it repeatedly emphasizes, we were necessarily "innocent and harmless."

Reading the text, it is equally clear that this is not an antiwar statement. Many Quakers had served in the military during the English civil wars. In fact, when Quakers were forced to resign from the army, George Fox complained that it was unfair. Moreover, while he refused to serve in the military, George Fox recognized the right of the state to use violence to protect itself and its citizens. At one point, the Declaration asks that the government "turn your Swords ... [against] the Sinners and Transgressors, to keep them down." In another paragraph, the govern-

ment is described as "the power ordained of God for the punishment of evil-doers." Even preemptive war could be justified. In a meeting with Oliver Cromwell, Fox chastised the Lord Protector for failing to use his army to overthrow the Pope.

Finally, despite all its protestation of innocence, this is a deeply subversive document. First, only "outward weapons" are relinquished. The truly dangerous weapons, the spiritual ones, are retained. An outward weapon may harm the body, but it cannot hurt the soul. What is more, as the Declaration itself notes, spiritual weapons are sufficient to demolish any stronghold (2 Corinthians 10:4).

Second, while distancing itself from the revolt of the Fifth Monarchy Men, it declares:

We do earnestly desire and wait, that (by the Word of God's power, and its effectual operation in the hearts of men) the Kingdoms of this World may become the Kingdoms of the Lord and of his Christ; that he might rule and reign in men.

Nowhere in the whole of the Declaration do the writers make an unequivocal pledge of loyalty to King Charles II and his Parliament. On the contrary, it calls for them to be replaced by the rule and reign of God. It is no wonder that many believed the Quakers were awaiting the imminent return of King Jesus—they were.

THEN AND NOW

In reading and thinking about the 1660 Declaration, I've come to appreciate how very different it is from contemporary ideas about peace. It is both more realistic and more utopian than our formulations. It is realistic in seeing conflict, war, and fightings as inevitable products of human desire, and in accepting that governments can and do use violence as a way of achieving their goals. But at the same time, it is utopian in believing that God's power working on the hearts of men and women will some day end not just war, but the whole system of organized violence on which our political organs depend.

To the 12 Friends who signed the Declaration, being a Quaker meant faithfully ordering our lives solely to the will of God. They declared that those lives would testify to peace—not to convince others or to change their behavior, but because a harmless and innocent life is unavoidable when one becomes a Friend. □

What is a Peace Church?

by Tom Ewell

What does it mean to be a *peace church* in 2008? As a member of the Religious Society of Friends, I still often find myself challenged by Friends and others to try to define what this really means. What would constitute an attainable, meaningful, yet challenging standard for a church or any religious community to be a viable and vibrant peace church? I have concluded I would emphasize three primary criteria for defining a peace church that are consistent with core religious values and that lead us to the practice of peace in our personal and social lives.

The first is that a peace church cherishes the nonviolent teachings and examples of Jesus and others who lived exemplary lives of compassion and nonviolence. It holds up the practice of peace as one of our highest personal virtues as it teaches and practices *spiritual nonviolence*. A peace church also teaches the importance of supporting each other in lifestyles that emphasize empathy, kindness, and respect for ourselves, our family members, colleagues, neighbors, and the wider world—even our detractors and enemies. Spiritual nonviolence would include encouraging compassion in our personal prayers and communal worship and asking forgiveness when we have harmed others. One of the original Quaker greetings was to ask, “Has thee been faithful?” A peace church version might ask, “Have we as individuals and as a community been faithful to our Peace Testimony in the daily practice

of kindness and active nonviolence?”

Second, a peace church teaches and practices well-established conflict management skills. Disagreements are handled with care and empathy in “good Gospel order” because people take responsibility



What would constitute an attainable, meaningful, yet challenging standard?

to deal as directly as possible with those who have offended them. Nonviolent language and mediation skills are used to get beyond the inevitable conflicts and harm done to one another. It is understood that some level of conflict is both normal and healthy, but conflict is not allowed to affect the commitment to seek the greater good or sow divisions in our personal and civic lives.

And finally, a peace church actively pursues social justice in the local community and in the wider world. It attends to acts of mercy and humanitarian support for those who are victims of poverty, discrimination, deadly conflict, and other forms of oppression, but it also seeks to

address, repair, and reconcile systemic injustice. By becoming attentive and aware of injustice, and by accompanying and allying with those who are oppressed, the peace church is motivated to serve and advocate through a discipline of active nonviolence. The peace church most particularly opposes violence and war, but even more importantly it is vigilant to identify and address the sources of violence in the home, the school, the marketplace, and the political arena. A peace church advocates and lobbies against dependence on military might and instead supports efforts at diplomacy and disarmament. It seeks ways to sustain our planet environmentally and socially and to create distributive justice by seeking to meet the basic needs of all as a way of preventing suffering, violence and war. The peace church supports cooperative approaches to establishing world law and addressing humanitarian needs through agencies such as the United Nations.

I believe that a profound commitment to being a peace church under these guidelines will have the effect of deepening, nurturing, and invigorating our personal and corporate spirituality and our social witness. It will enrich and empower our self-understanding and leadership as ministers of peace and reconciliation. And it will support our service and leadership in the community and beyond through our faithful, sustained, and sacrificial dedication to building and nurturing the Beloved Community, the Commonwealth of God.

And while we may individually and collectively feel inadequate and unprepared to undertake the challenges of being a peace church, I believe it is essential that we try to do so. We live in a historical moment when the world is desperate for spiritual leadership in peacemaking that dedicated peace churches can provide. □

“The Peaceable Kingdom,” by Edward Hicks (detail)

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Understanding Pacifism:

Reconciling Religion with Philosophy

by Harriet Hart

I have been brought up a Quaker, and pacifism is the harmony to which the melody of my meager 20 years has been sung. It has always been there: a humming backdrop to the life I lead, a value held by my parents. Once I may have asked of my older brother, "Why must we pretend these guns we have made from card and tape are drills, and the game is builders not warriors?" "Because we don't want to upset Dad, we don't want his disapproving look," he replies. Only now as I own my faith and claim that I am a Quaker—as the views of my parents are turned to be my own—must I confront this testimony, to root out the innate value, to question my conditioning. This became a necessary action as a series of purely philosophical discussions on practical ethics made me realize that I was ignorant as to its working definition. Pacifism was a view to which I could not speak at that time. Thus I turned to the philosophy that brought this crisis of belief and hoped that it could restore my values—and that I might find a bridge to reconcile the two outlooks, the pure philosopher with the Quaker. In some way, I had to drift from the Peace Testimony in an effort to see it from afar and to truly appreciate its meaning, and its impact upon the way I live. This distance was achieved in the writing of a philosophical assignment; the difficulty I had with this was that it required me to put my faith to

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one side and question whether I could in fact trust my sense of the concept.

So what did I discover? What reasoning brought new life to my belief? Mainly that the definition is glimpsed in conduct but elusive and difficult to pin down in language. I discovered that in general use there is equivocation between pacifism meaning singularly anti-warism and pacifism meaning rejection of both killing and of violence. I learned that it is important not to allow the majority use of a word to cloud our understanding of the deeper definition purely because people do not always act with moral integrity,

*Only now must I
confront this testimony,
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conditioning.*

and their personal convictions may not be moral truths. The more general objections to war were presented to me thus: war is something that causes damage to the Earth and its ecosystems; this is particularly relevant in modern warfare as the weapons being developed are ever more destructive. Society is dependent upon the environment (without the Earth humanity is nothing), and depending upon something for our existence is a logical reason for wanting to conserve it and all it has to offer. In addition to this, it is clear that wars use up disproportionate

amounts of resources to what they actually achieve. They waste life unnecessarily and disfigure relationships as the individual's autonomy is removed. An army's sole purpose is to be as efficient in killing as a machine, and to follow orders precisely to achieve that. Soldiers no longer think for themselves in all respects, thus actions become reflexes and not subjects of moral reflection, as they should be.

These general consequences of war represent one motivation for pacifism. As convincing as this seems, it is scrutinized by the sharp-eyed pacifist who finds certain weakness in the practitioner who comes to this conclusion only in times of war. This critic's main argument is that this kind of limited understanding is a form of passivism rather than pacifism. The critic will claim that it is necessary for the motivation to be more substantial than just a two-dimensional opposition otherwise it could well be classed as immoral. Pacifists who do not live by their conviction—those who fail to strive for justice and work for peace within the world—may be accused of neglecting the weak and needy, who make moral demands on us through their vulnerability and powerlessness. If we do not struggle to ally with them when they need it most, are not our moral commitments brought into question? Pacifism, therefore, must be a lifestyle choice that is ongoing rather than a simple rejection of one situation or a particular governmental decision.

Thus I find my link; I see that what is required of the philosophically sound pacifist is also required of the Quaker wishing

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Conflict in the Life of Our Meeting: Friends Peace Testimony at Work?

by Arlene Kelly

Years ago a Friend told the story of an order of Catholic nuns who lived by the discipline that if all copies of their Rule Book (the equivalent of our Faith and Practice) were lost or burned, it could be rewritten by observing their lives and how they were in community with each other. That anecdote led me to ponder what would happen if a stranger came into a Friends meeting and had no knowledge of the core beliefs of Friends other than by what could be observed. What would the person conclude Quakerism is?

I particularly wonder what the stranger's reflections would be regarding how we deal with conflict. Our Peace Testimony is one of the most precious dimensions of our faith; our invitation to the world is to join us in the transforming power of knowing that there are alternatives to violence and domination when we stop defining others as "our enemies." Do we, in our meetings, testify through our actions to this assertion?

Surely, in many meetings the stranger would discern that Friends do not favor war and would observe actions such as attending vigils, writing to members of Congress, and withholding the payment of war taxes. In many ways we do carry the message of our Testimony on Peace to the wider world. But what might the stranger observe about the care and nurture of that special seed *within* our meeting community? To be the possessor of a precious gift carries with it a special responsibility of stewardship. Our Peace Testimony is not a priceless vase to be kept protected on a high shelf lest it become chipped or scratched. It has authenticity

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only when it is taken down, used, and tested. And it is important not only that our testimony be tested in our day-to-day lives, but also that we, the possessors of that gift, become experienced in the practice of it. To the extent that we carry our message to the world but do not nurture it actively in the life of our meeting community, we are audacious at best and hypocritical at worst.

I am sad to say that my experience teaches me that we have a wide gap between what we preach and what we practice when it comes to engaging and transforming the conflicts that arise in our meetings. And why is this? To the extent that we do fail to practice what we preach, is it due to our fear of conflict? Is it due to our lives increasingly being overtaken by the wider culture within which we live, thus leaving our faith to be one more thing we fit into a busy schedule rather than being the thing around which we organize our lives? Or, might it be due to our failure to recognize that some of the things we do to each other in community, indeed some of the things we do to avoid conflict, are essentially violent?

Conflict comes unbidden, not only into our day to day lives, but into our life in community. Thus, the issue is not how to "avoid conflict," but rather, when it comes, how to engage it holistically, seeking a Spirit-filled resolution. Some more common opportunities to engage conflict include: 1) issues on which people have differing, deeply held views, such as the response to 9/11, same gender relationships/marriage, and/or what we teach our young people in First-day school, and what our expectations are of young people in worship; 2) decisions about the use of resources, human or financial, within the meeting, such as the level of support for a school under the care of the meeting or whether to undertake a building project; 3) how to relate to persons in the meeting who have very formed opinions; and 4) the entry or possible entry of a per-

son into the community who is seen to be a threat to the safety of others.

Unfortunately, when unbidden conflicts arise, we too often slip into behavior which is the antithesis of what our faith teaches. In some meetings, skills in avoid-

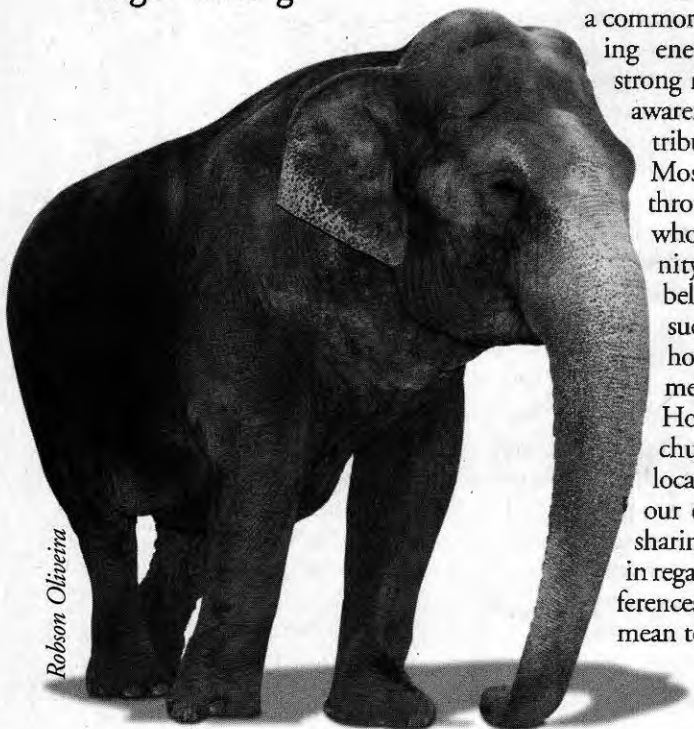
We have a wide gap between what we preach and what we practice when it comes to engaging and transforming the conflicts that arise in our meetings.

ing conflict have been honed to a fine point of perfection. In meetings for which conflict avoidance is a part of their pattern we may notice things such as vague minutes that obscure non-decision. Silence in the meetinghouse is sometimes made up for by "parking lot meetings," in which Friends collar their friends and express the views withheld inside—though seldom do such conversations cross lines of difference. Another way in which conflict is avoided, perhaps unconsciously, is by making statements which imply that all Friends in the meeting are of a similar persuasion—all are Democrats (or Republicans), all are opposed to the war in Iraq, all are Christians (or Universalists), etc. The effect of such generalizations is that it makes it very risky to be "other."

Another example of lost opportunities for creative engagement occurs when a given person's behavior is seen to be unhelpful to the life of the community. Often

an inordinate amount of the community's energy is put into changing that person—an effort likely doomed to failure. That misdirection of energy, however, can keep the meeting from focusing on issues more at the heart of its life together. In some instances the misdirected focus succeeds in keeping all conflict, except that caused by the "troublemaker," at arm's length. A final example is that which arises when misunderstanding of Friends' decision-making process leads meetings to grant a de-facto veto power to each person present, thus causing an item involving a point of difference to be stopped dead in the water by one person's declaration that s/he won't consider moving forward in a given way.

The choice made by some meetings facing unhealed hurts from earlier situations has been to acknowledge that there is an elephant in the middle of the room, so to speak, and to then begin healing.



Even if we were not under the special weight of having our meeting communities exemplify our Peace Testimony, I believe we should be deeply disturbed as Friends by the price we are paying for often not dealing more effectively with conflict when it arises. In my experience, the costs include: 1) a lack of intimacy in many of our meetings when the fear of encountering difference precludes deep sharing; 2) people being hurt, angered, or discouraged when initiatives are blocked by differences or a lack of trust; or 3) the silent exiting of people because of disillusionment.

The good news is that many meetings are increasingly aware of their need to engage the conflict that is inherent to the life of any healthy meeting. Lloyd Lee Wilson, in *Essays on The Quaker Vision of Gospel Order*, writes, "Meeting becomes a divine Potter's wheel, where we are shaped into the form which as yet exists only in the mind of God. . . . Meeting is not a place of shelter from the world so much as a place where we are shaped in order to become God's instrument in the world."

What are some of the ways in which we see that deeper shaping and molding manifest in the life of a meeting?

COMMUNITY

A strong and resilient meeting has a clear sense of itself as a *community* and not just a place to which a wide variety of persons come for their individual fulfillment. This includes a shared sense that there is a common endeavor to which one is giving energy and commitment. In a strong meeting, people come with an awareness of the need for their contribution to the common effort. Most meetings have not gone through the work of articulating who the meeting is, as a community. There is strong value, I believe, in answering questions such as: What is the glue that holds us together? What does it mean to be a *Friends* meeting? How are we different from a church down the street, or the local antiwar coalition? What are our expectations of each other for sharing the work of the meeting, and in regard to how we will deal with differences when they arise? What does it mean to *be a member* of the meeting?

Opening conversation on some of these questions may

be scary since it will bring into the open that we have a range of views on these matters. Can we take the risk of opening ourselves to hearing each other, and trust that if we listen deeply the Spirit will guide us to a place of understanding—a very basic tenet of our faith? For meetings that have undertaken such conversations in a Spirit-led way, the rewards have been rich. Not doing so can mean moving along for a good period of time without any overt conflict, but that tranquility can hide a ticking time bomb.

For example, two people may be asked to undertake a clearness for membership and find themselves dealing with an applicant who describes his/her faith journey and beliefs in ways which are likely to clash with those of some current members. Without resolving this, they bring a recommendation finding the person clear (or not clear) for membership. At monthly meeting either of two things could occur: 1) people will remain silent though not in agreement, thus adding one more thing to the pile of festering hurts, or 2) some will speak up, making it clear that the committee's assumptions are not shared, leaving the meeting with a choice between going deeper or continuing to avoid dealing with underlying issues.

BUILDING RELATIONSHIPS

Meetings that have a strength and resilience in engaging conflict in a Spirit-led way are likely to be ones in which people active in the life of the meeting have developed relationships with each other that extend beyond Sunday worship and/or committee service. This can come about in any number of ways that are natural to the life of the meeting: meeting work days, intergenerational service projects, book discussion groups, potluck lunches or dinners etc. Such opportunities help us to know each other more fully, and, ideally, they lead to a natural, non-threatening sharing around points of difference. These relationships help to build a more solid foundation by which the community can be well served when it hits a rough patch.

EARLY INTERVENTION

Meetings can be helped in dealing creatively with conflict by having the vision to recognize a potentially divisive issue when it first appears on the horizon—and then planning accordingly. This lesson was taught compellingly in an experience

in my own meeting, nearly 40 years ago. We owned two meetinghouses, and through an arduous process we determined that one would be sold. At the business meeting in which the decision was made and a tidy sum, \$700,000, was received, Henry Cadbury said, following the decision, "This money will be the ruin of this meeting." The meeting took that warning very seriously, and though it would be several months to a year until the money came into our hands, a Proceeds Committee was immediately established. It had a clear charge of bringing a recommendation to monthly meeting regarding the right use of the money, and it was deliberately constituted with people who held a wide range of views on how the proceeds should be handled. The Proceeds Committee met regularly and wrestled mightily in seeking unity among its members.

It also organized a series of small group meetings, to give everyone involved in the meeting a similar opportunity. These were held in peoples' homes, and again they were deliberately constituted to bring together a range of views.

REMEMBER THE COMMON GROUND

The small group of which I was a part offered another lesson. Before starting the discussion one of our wiser members observed, "We're about to start talking about our different views on the right use of the \$700,000. I suggest that before we do that we start by sharing on what we feel we hold in common as Friends and as members of the meeting." We always need to be called back to that place. Who are *we*? What binds *us* together? When the report of the Proceeds Committee was brought to monthly meeting after a 12-month process, its report was thoughtfully reflected on by the meeting, some questions were posed for the Committee to speak to, and after less than 45 minutes it was given a firm approval.

PARTICIPATION FROM THE BEGINNING IN A CHALLENGING DISCUSSION

It was several years later that I learned another very valuable lesson. This relates to a situation many of us have encountered: persons holding a strong opinion pro or con show up at the 11th hour when a difficult decision is being made and want their view to be given full

weight, though it is absent the benefit of all reflections that have gone before. The lesson is simply this: at the front end of a process undertaken to deal with a challenging issue, all who are active in the life of the meeting should be reminded of the responsibility to take part in the process from the beginning in a spirit of openness, allowing ourselves to be changed. If we forego that aspect of the decision making, in the absence of a good reason for having done so, then we forgo the privilege of having a strong voice in the decision to be made.

A meeting does not always have the foresight, or indeed the luxury, of seeing a challenging issue coming at it. Nevertheless, there are certain matters that we can predict will be major challenges for most meetings. These issues warrant a holistic process for sharing information, gathering questions and concerns, and building toward a unity. These include, for example: building projects; the meeting's coming into a significant unrestricted sum of money; the undertaking of a major new project such as opening a school under the care of the meeting; or addressing an issue such as same gender marriage, and whether such should be taken under the care of the meeting.

LINGERING HURTS

Some meetings that are trying to deepen their capacity to deal with conflict have recognized that they are hampered in that effort because of festering wounds or unhealed hurts from earlier situations. Usually this is not overt; nevertheless, it can have a corrosive effect. The choice made by some meetings facing this challenge has been to acknowledge that there is an elephant in the middle of the room, so to speak, and to then begin healing. The process will vary according to the circumstances and the meeting undertaking it. There are, however, certain key elements. These include recognition that there is seldom a way to undo what has been done. We need to listen deeply to the hurt and anger that is the residue of the past, and to understand the experience from the perspective of each of the parties. But we also need, I believe, to avoid the trap of debating perceptions from the past. Recognizing that the emotion is real, but the act causing it cannot be undone, the question

then becomes: what can we do now, in this present time, to enable the parties to lay down the emotions being carried and to begin to rebuild trust?

Another key question is: What can we learn from what has happened that will help us avoid getting into a similar situation in the future? Would it make a difference if we had clarity on how to handle conflict in the moment it arises? Would clearer committee processes and ways of making decisions help? What created our vulnerability in this past situation, and what can we do to make ourselves stronger as a meeting?

TENDING THE ROOTS

Finally, in our effort to be faithful in our witness to our Peace Testimony in the life of the meeting, the essential challenge is to remain grounded in our faith and what it teaches us. Sandra Cronk put it simply and clearly when she said, "In a world which desires the fruit but does not understand the root of the Peace Testimony, we who would live this witness must take care not to succumb to the notion that the fruit can exist independent of the root." A.J. Muste said essentially the same thing in different words, "There is no way to peace; peace is the way." We may stumble in our effort, but the power of our witness and the authenticity of our testimony are made real in our effort to let our own lives speak. □

Trouble Comes to Meeting

Trouble comes to Meeting
when we come with a purpose
and would have Friends be
an instrument for that.

But we are bid to meet
the Author of our purposes
and make of ourselves
an instrument for That.

—Bruce Nevin

Bruce Nevin lives in Edgartown, Mass.

How I Became a Pacifist: An Interview with Lee Thomas

by Susan Corson-Finnerty



Hiroshima, August, 1945: looking northwest from the explosion center

Hiroshima Institute for Peace Education

I've known Lee Thomas, a member of Louisville (Ky.) Meeting, for a number of years. I am aware that he served in the military during World War II and that he was one of the first U.S. citizens to arrive at Hiroshima after the bomb was dropped. Knowing that the number of people still living who had that experience is growing smaller, I wanted to ask him to tell us about it, and how it affected him personally. Lee is currently chair of the board of Universal Woods and executive in residence at Ballarmine University School of Business. This interview took place in October 2007.

FJ: How did you feel about the war effort? Were people at that time okay with it?

Lee: Well, sure. Everyone then was gung-ho. My parents were gung-ho.

FJ: How did you end up in the military? Were you drafted?

Lee: Yes.

FJ: Tell us what it was like for you when you heard about the bombing of Pearl Harbor.

Lee: It brought us into the war, and at

that point, we thought the Japanese were evil. And, of course, Hitler was evil. We didn't have an ally in Stalin yet, but later on I became aware of the slave labor camps in Siberia, and of all the horrible things that Stalin did. I saw hate films about the Japanese; we saw these in order to get us to kill. At this point, I was just an ordinary soldier, going to war, because I believed in it.

FJ: You went to the Pacific theatre?

Lee: Yes, I went to the Pacific. I experienced some pretty brutal things there.

FJ: Where were you situated?

Lee: Mindanao, in the Philippines. We

Susan Corson-Finnerty, publisher and executive editor of FRIENDS JOURNAL, is a member of Germantown Meeting in Philadelphia, Pa.

everything that moved. When we entered Santa Cruz, we went into a service station. I went over and we moved a body off the stool, and I sat down and ate my lunch. How callous can you get? He looked about 30 years old; I didn't know what kind of family he had. He was Japanese.

FJ: So the experience of being on the front lines was very desensitizing?

Lee: Yes. You get to where you're not a person, you're an animal! It's terrible.

FJ: Were you aware of the firebombing of Dresden?

Lee: I didn't know anything about it at that point.

FJ: So U.S. soldiers in the Pacific theatre didn't know anything about that; you didn't know how many people were dying in these mass killings?

Lee: No.

FJ: When did you learn about that?

Lee: I think I read about it when we were on occupation duty in Japan.

FJ: Tell us how you ended up in Japan.

Lee: We made an amphibious landing on Sarangani Bay on Mindanao after we finished at Santa Cruz. And we fought way up into the mountains. Later, I was on another LCM (Landing Craft Manpower) for the invasion of Japan, and we were anchored just off of Japan. Given the character of the people, and the fact that we were waiting there to be the first in, we were convinced that we were all going to die because the first in were going to get killed. The second and third wave—some of them would survive. That was what we figured was the plan.

FJ: Did you know the reputation of the Japanese—that it was a point of honor to fight to the death, and that was going to be incredibly difficult on the ground with them?

Lee: We knew; we knew it was going to be a nasty, nasty war. We figured we were done, and we were going to die. Then, at 2:00 PM on August 6, 1945, we were called down in the hold of the ship to listen to the news of the bomb. It saved our lives. We had a party. We got drunk. It saved our lives! The war was soon over and the surrender was signed.

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Lee: I was soon in Hiroshima.

FJ: Tell us about it.

Lee: Well, the people who were left had made lean-tos because it was still warm enough to use that for cover from precipitation. People exist, I don't say you live, but you exist. They poked holes in the water-filled cover at the corner. Put pegs in, take a peg out, catch the water. Everything was radioactive. None of us knew it.

FJ: When you first saw Hiroshima, tell us, what was it like? There must have been people with horrible burns, so many people who were so sick that they could not be saved.

Lee: There were people begging to die, there were chunks of human beings all over the street. Just chunks. I was told about this. I was on a train and could see

It was unbelievable
devastation from a **single
bomb**. But, the next thing,
here we are passing out checks
and **making friends**.
Now, *now* the shock hits.
The shock hits. I have killed
God's children.

a little of it. I am trying to remember what happened 63 years ago.

FJ: How do you become hardened to that kind of thing? How do you cope with that kind of inhumanity?

Lee: This is what made me a pacifist! You can't!

It was unbelievable devastation from a single bomb. Looking at this and seeing how many people—how many thousands of people—how many tens of thousands of people were killed was unbelievable. And, recognizing there was another city not very far away that suffered a similar thing—it's a shock.

When we got on occupation duty, they

FJ: What was the relationship with the Japanese like when the U.S. troops came in?

Lee: We were putting some money in the economy; that was doing something right. We paid decently. So, I never experienced any recrimination. I was able to make friends.

FJ: That's amazing. There wasn't a deep resentment?

Lee: No!

FJ: Once you realized the extent of the devastation, did any of you have a different feeling about it?

Lee: Yes, we were all horrified that this would happen. And of course, the Japanese were "animals." But, the next thing, here we are passing out checks and making friends. Now, *now* the shock hits. The shock hits. I have killed God's children.

FJ: Do you remember the moment that happened? It sounds like quite a revelation.

Lee: It was an epiphany. I was going home, and this elderly Japanese man came over to the train station to wish me bon voyage.

FJ: And that's when it hit you?

Lee: Yes, but it was gradually building. Because you know, you work with these people.

FJ: What was the Japanese attitude about all this?

Lee: They realized that if they had the bomb, they would've used it. That was a universal thing. That's why they didn't have the bitter blame that I had expected. And they also recognized that if we had ground warfare it would also have cost a lot of lives on both sides.

FJ: That is said about the use of shock weapons: that, in the end, it saved perhaps a million lives. How did you feel about that at the time?

Lee: The bomb obviously saved American lives, but it cost a lot of Japanese lives. The thing that Americans are quick to forget is that the bomb made it safe for Stalin to continue the slave labor camps.

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Risen Outcast

Leaving the house where the Hiroshima survivor
bared her story, I see her open mouth crying out
of the pale shocked face of the moon.

Your white clothes, Miyoko,
saved you from turning to ash
that morning you saw something
incandescent fall from a plane.

Twelve years old, your skin melting
off your arms, your hands, you ran
in your underwear for the bridge.
You were so hot, so hot. You and
a classmate waded into the water
but fire was coming toward you
from the city. Your friend couldn't
run. "Tell our teacher I am here,"
she gasped. Fifty years later,
her eyes are still pleading
when you wake in the night.

It was a flash like a thousand suns,
but now it is the moon, the hollow-eyed,
still calling in the dark for help.

You cried when you first looked
in the mirror. After graduation
no one would hire you or ask
to hold your hand. You were
an outcast, a reminder.
Twelve surgeries, five months
of hoping. They gave you
work with orphans who were blind.
On Sundays you sang hymns
with Christians and felt love.

Your brother sickened from
the radiation. Died. It killed
your father, then your brother's wife.
They left three children to your care.
You lost a breast.

But waxing underneath that cage of ribs,
a moon, its mouth fixed in a silent outcry
from the innocent.

You saw that there were good
Americans. And Japanese who
wanted atom bombs themselves.
You saw the money needed
for the radiation sickness.
Saw the weapons as the thieves,
and war, the criminal.
You saw there must be protest,
laws in every land against it.
Saw that people wouldn't know,
or would forget, the horror
if you didn't make it real.

You learned the tongue of those
who dropped the bombs,
wrote up and memorized
your story, joined in delegations.
Screwing shut your eyes with effort,
time and time again you burned
and ran and left your friend
beside the river.

It is flashbulbs now
that you must brave. They
blaze across your seeing,
but you bow and thank
the ones who listen. Say,
"It is an honor to be here."

The moon goes with me as I drive away,
a risen outcast, scarred, reflecting fire
and calling, calling from the sky.

—*Helen Weaver Horn*

Helen Weaver Horn lives in New Marshfield, Ohio.

Munchkins in War, 1962

Choices were simple in those days.
Everyone wanted to be Glinda
The Good Witch, no one wanted

to be the Wicked Witch of the West.
Girls like me, who failed to be clearly
either, got to be munchkins, got to skip

down the painted paper road singing
follow-follow-follow-follow, got to rehearse
for relentless hours after school, off base.

I cannot remember what we wore, how
we fixed our hair, who held my hand
as we skipped down the yellow paper road—

I remember October darkness after dress
rehearsal, five or six military brats coming
home, singing loudly in a crowded car,

reaching the locked gates still singing
follow-follow-follow-follow, I remember
men with guns surrounding the car,

I remember October, I remember Cuba—
Someplace far to the south, like Glinda—
I remember rolling down my window

to tell the men not to worry, we were
only little munchkins, nothing wicked—
I remember the gun. The gun in my face.

A young man's frozen eyes in a frozen
face. I remember the gun being cocked.
I remember a trigger finger, twitching.

After that, I knew it would not be easy
to tell good from wickedness. After that,
I knew being small offered no protection.

—*Patricia Monaghan*

Patricia Monaghan lives in Chicago, Ill.
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(WordTech Communications).

from a United States Army Officer

by David Gosling

I cannot tell you much about the Peace Testimony of Friends; I have only read about it in books. I have not witnessed it in action—I was not in Germany after the World Wars, I was not in Africa anytime in the past two decades, I was not on Nantucket during the Revolution, and I have not been in any of the countless other places where Quaker witness has proved so indispensable, so vital, in the process of healing those wounds opened by violent conflict. I can say something about warfare, however, and I can speak to the violence in our culture as a young man whose perspective on both humanity and society was shaped by the false gods of my youth. That is perhaps a unique perspective for a professed Quaker to hold, but it was this witness that led me back to the quiet embrace of the Friends; to the white walls and polished, dark benches where I sat as a child and listened to the breeze.

I spent 15 months in Iraq as an Infantry officer in the United States Army from August 2006 to November 2007. I was exposed to dangers and experienced a share of the trials that accompany wartime service. I knew and was friends with several men who were killed or severely wounded, but the majority of my unit trudged through the affair unscathed, at least on the surface. Now, sitting at home in comfort and safety, I feel the

impact of war beneath that surface between the light of my inner being and the posturing, fragile state of my outward self. I am far too inexperienced in the contemplative life to pin this feeling down, to demand from it the answers I so badly want to find. I don't think I will ever fully comprehend this sense of brokenness, but perhaps it is a good thing to have inside; its weight may ground me when my head starts to scrape the clouds.

Combat has a double-edged nature. It expands the human perspective on life, but thrashes the individual humanity of those who experience it. For the first, it helps me to imagine the individual's perspective on life as a slide rule with notched markings to be moved back and forth, depending on the variety of experience, and the resulting insight gathered. Up to the point when I entered military service, my slide rule was moved only a few notches in either direction. Making friends, playing sports, finding romance, learning algorithms and the dates of the Civil War, and the flight times of sparrows, etc.—all of these gave me a somewhat varied, but ultimately limited perspective on our nature and world. Everything was experienced within the protective confines of U.S. life and nestled in the well-worn layers of what I will call the trifecta of assumptions (security, sustenance, and superiority).

Military experience pushed me out of this protective cocoon, into a world full of jagged edges, harsh words, and cold calculation. Suddenly I was surrounded by very angry, very grown men calling me names of the rare and exclusively military variety. Later I was introduced to sleep deprivation and starvation, overt stress and physical exhaustion, extreme discomfort, and mental anguish—all a good indication of things to come in Iraq. My time overseas pushed the slide rule of my life even further beyond its previous limit as I saw and experienced events beyond my inchoate reality: siblings beating one

another for pieces of candy thrown from our vehicle; children cold and blue with impending death on the medical stretcher in our patrol base; arms and legs pulverized into a red mash by IED explosions; executed locals stuck underwater in canal drains; a suicide bomber's face lying flat on the road like a mask, with no head or body attached. These images and many more pushed me beyond what I previously thought of as "the world."

I am grateful for this bewildering, painful expansion of my horizons.

If the experience gained from overseas service was a pool of possibility and growth, however, then the repercussions of those experiences—the damaging memories, resulting emotions, and harmful actions—compose the dark drain plugs swirling and sucking the potential for growth out with wrathful delight. In retrospect I am amazed at how much combat broke me—or if I was already broken, then how clear my brokenness seemed in the aftermath of my experiences. I sometimes feel like a butterfly on a pin board: dead and lost and insignificant, but morbidly, strangely beautiful in my brokenness. I can see the parallel between the split (albeit lopsided) nature of combat, and my own torn soul; one part of me has grown dark, angry, and vicious, while the other part of me has seen the former and recoiled in opposition, becoming noble, upright, and worthy. It is a clearer distinction in my soul than in combat itself, where even the "good" is rarely something in which to rejoice.

Compassion seems to be the most hard-struck of the virtues in my own person, which is a terrible turn of fate when you consider it as an amalgamation, a wonderfully spun web of all the best in life: beauty, love, empathy, and kindness. War historians and other military admirers glorify the bond formed between combatants as they rely on one another to perform and survive. The truth is, war divides you from your fellow beings by

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drawing some close and pushing others away. Jesus taught us to love our enemies, but it seems the powerful nations of the world insist on doing the opposite, and we are no exception. Our soldiers come to view whole cultures and peoples as useless, dangerous entities to be dealt with at a distance—or not at all. It is a result of the services we perform; emotional involvement on any level will only make it harder to do the job in the end. People cease to be human, or if they are still human in thought, they cease to be worthy of the life granted them.

I will recount an experience of mine as an example. One day I walked as an observer with one of the squads in my company. We arrived at a mud-brick home lining a typical dirt path in our part of the country, where waterways and reed lines were more pervasive than desert and sand. As the soldiers cleared the house I went behind to check the back escape. I found two mentally handicapped children, perhaps five to six years old, chained and naked on the ground. They were caked in their own feces and exposed to the ele-

ments in the 130-degree heat of Iraq. I felt a tinge of disgust and helplessness, but nothing more. I was unable to conjure the surge of righteous indignation I felt was somehow expected of me as an upright U.S. citizen presented with injustice. My soldiers were the same, if not worse. Some of them laughed. I ordered the children cut loose, and we moved on. There were people trying to kill us, and people we were trying to kill. The plight of those children did not register in our stark environment; they were gray matter in a black and white world. The most beautiful aspect of compassion is that it does not deal in black and white, but in the messy and incomprehensible world of grayness in between. There was room for compassion on that day, with those children, but the demands of a real enemy forced a callous hand to blanket the situation and the opportunity for compromise. This is all too common in the realm of combat.

War can also strip us of our moral integrity. The Army lays down “values” as guidelines for soldierly conduct. These values are a machination to justify the actions of men and women in combat, a way to make soldiers take life and give up

their own lives in the name of higher ideals with labels such as “Courage,” “Valor,” “Honor,” and “Selfless Service.” The generals or politicians who came up with this idea, I feel safe to assume, thought the *Seven Army Values* were a proper guideline to be used by soldiers when faced with situations demanding the taking of life, which, coincidentally, is a violation of true Christian principle. To this superimposed, artificial dogma I say these “ideals” are non-existent on the battlefield, a thin vapor of word and thought with no spiritual or mindful backing, which evaporate as soon as rounds are fired or explosions erupt. Soldiers lucky enough to hold deep convictions may rely on their belief system, but many, many more act out of their immediate and natural desire to live to see the next day. They are forced into action because inaction means bodily harm; rote mechanism takes over, and soldiers perform as trained. This means countless young men and women, who hold some semblance of God or humanity in the highest reaches of their minds—but have not solidified these beliefs into any lasting and permanent structure—betray those fledgling ideals either by taking life or acting below their God-given humanity. This is my concept of an integrity violated—not the human-made orthodoxy espoused by the military chain of command, but a very real, very painful divide from our Creator through our own actions. Integrity—real integrity—is not under the jurisdiction of the military chain of command nor the political leaders in Washington. It rests on the weary backs of the individual soldiers, often young and inexperienced, who will bear the burden of their actions for the rest of their lives no matter what the justification.

For myself, I remember having my finger on the trigger of my weapon when I realized with disturbing lucidity that taking life was inherently against human nature and wrong—yet my finger did not move from its position, and my eye did not stop scanning the reed line in front of me or the palm grove down the road. I had neither the fortitude of the saints in dropping my weapon and

*I don't think I will ever
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brokenness.*

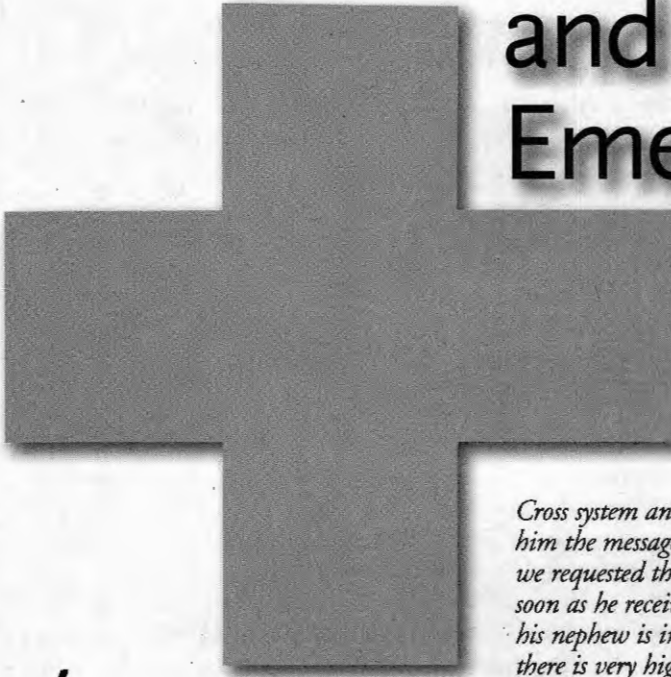


An Iraqi Police officer and U.S. soldiers search a building for terrorists and weapons, Baghdad, 2006.

from a photo by Jonathan Doti

The Peace Testimony and Armed Forces Emergency Services

by Staśa Morgan-Appel



It's 3:45 AM when my pager wakes me. I speak to a man who is quite upset: his sister has just died—at the end of a long illness, but unexpectedly soon—and his sister's son is on active duty in the military, stationed overseas. The caller needs to get a message to his nephew through the Red Cross so the young man can get leave for his mother's funeral. I walk the caller through giving me all the information I need—his sister's information, the hospice information, his nephew's name, social security number, and military address—and promise him I'll get back to him just as soon as I can. I call the hospice agency and page the hospice nurse, who confirms the date, time, and cause of death. I send the message through the Red

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Cross system and call the man back to tell him the message has been sent and that we requested that his nephew call him as soon as he receives it. I explain that because his nephew is in Iraq and the activity level there is very high right now, it may take longer for the message to go through and he may not hear from his nephew for several days.

I'm driving home from work when my pager goes off. I pull over and talk to a woman whose son was just in a motor vehicle accident and is near death. She is very calm. She wants her daughter to come home so the family can all decide together about taking him off life support. I talk to the charge nurse in the ICU and gather all the information that command will need to decide whether or not to grant leave, including the medical team's recommendation for the service member's presence. I send the message, then let the family know that it's on its way, and that I requested that a chaplain be present when the sister is notified.

I'm eating dinner when the pager beeps. I speak to a woman who's in active labor at a local hospital and is about to give birth. She gives me her husband's information between contractions and then passes the phone to her father-in-law when she can no longer speak. I apologetically explain I can't send the message until the baby's born. Her father-in-law chuckles. "Don't worry, they're wheeling her into delivery now!" By the time I talk to someone on staff for the verification, the baby's been born and I can send the notification. The delighted new grandpa answers the cell phone when I call back to say the message has been sent.

I volunteer with the American Red Cross, an organization which provides humanitarian relief and assistance under a variety of circumstances. I'm active in two areas: Disaster Relief, and Armed Forces Emergency Services (AFES). As an AFES volunteer, I mostly work with military families to get emergency messages to active-duty service members: an illness or accident, death, other emergency situation, and birth.

As a Friend, I first got involved with the Red Cross through Disaster Services just after September 11, 2001. Like so many of us, I had a deep need to do *something*—something to help, and something that expressed the Peace Testimony. What I did was answer phones, all day, every day. It wasn't glamorous, but it was needed, and it freed up experienced, trained volunteers to go out in the field.

After Hurricane Katrina, I again found myself raging at the news, and again felt that need to *do something*. So I thought I'd go answer phones again. But because I have experience as a pastoral counselor and case manager and the need was so great, the local chapter asked me to go to the Gulf Coast instead.

Five weeks after the disaster, at just one service center, in just one town, my fellow volunteers and I saw and spoke with thousands of people every day. None of us could "fix" anything for them. True, we could help them apply for financial assistance. True, we could try to connect them with services. But we couldn't repair their lives.

Mostly, what we could do was just be there with them.

It turned out our simple presence

meant much more than financial assistance to many people. "You came from where? To be here with us?" "But you're not getting paid!" "What about your family?" "Thank you for coming down here." "I haven't told anybody what happened, and it's been more than a month." "We thought nobody cared about us."

I already knew what a difference it made for me to have someone simply be with me when I was going through hard times. In Mississippi, I learned yet again that bearing witness is sacred work.

When I returned from my deployment, I stayed involved with my local Red Cross Chapter, mostly responding to local disasters. I learned it also makes a big difference to people when they know they're

As a Friend, as someone who doesn't support this war, how would I feel talking to military families in crisis? And could I do so without offering them short shrift?

not alone just after a house fire, tornado, or flood. One elderly resident of an apartment house that had been completely evacuated in the middle of the night said, "Because you all were there, we weren't afraid."

But then my supervisor asked me to get involved with Armed Forces Emergency Services. Our department was short-staffed, and she said I had a good background for the work. I was a little dubious about this. As a Friend, as someone who doesn't support this war, how would I feel talking to military families in crisis? And could I do so without offering them short shrift? (Integrity. Peace.) But as a volunteer, I was there to do whatever needed to be done, so I said I'd try.

I kept thinking of a F/friend whose brother is a Marine. I kept thinking of my own surrogate brother, who's a Marine, too.

Over time, doing AFES casework became as much an expression of the Peace Testimony for me as Disaster Relief work. I don't know that I have good words to explain how being part of providing this service, providing this ministry of presence, is, for me, a way of walking the Peace

Testimony in the world; but I will try.

Let me start with the seven Fundamental Principles of the International Red Cross/Red Crescent Movement: *Humanity. Impartiality. Neutrality. Independence. Voluntary Service. Unity. Universality.*

I know. They sound like a bunch of very dry words. And yet each one of those Principles is quite real. Each one provides concrete guidance to Red Crossers. Each one helps me put my Quaker beliefs and convictions into action as part of a larger, completely secular, organization, side-by-side with non-Friends. Each one lets me work closely with other people who have very strong convictions, and who in ordinary life might not think we have anything at all in common.

The Fundamental Principles help us do sacred work together.

I find one key, one link, to the Peace Testimony in the Fundamental Principles. Take, for example, *Humanity*. With each AFES case I work, I have several opportunities to recognize and honor the humanity in another human being; to recognize and honor That-Which-Is-Sacred in each person I speak with—the spouse or parent or sibling or cousin or friend who's initiating the case; the medical administrator, nurse, doctor, police officer, funeral director, or hospice nurse with whom I verify the case; the AFES Center worker who takes the case or gives one to me.

These are opportunities to bear witness.

I find additional keys in Red Cross history. The first-ever Nobel Peace Prize, awarded in 1901, was shared by Frédéric Passy, who founded the first French peace society, and Henri Dunant, who founded the International Red Cross and initiated the Geneva Convention. The International and the American Red Cross organizations were founded in the midst of two of the bloodiest wars Europe and the U.S. had known—the Battle of Solferino in the Second War of Italian Independence, and the American Civil War—springing from a desire to help the wounded on the battlefield, without consideration for which side of a conflict any of those wounded were part.

Humanity. Neutrality. Impartiality. Independence.

Several months ago, a local Friend asked me, "Don't you feel conflicted when you do AFES casework? Because you're

making soldiers' lives easier?"

That thought hadn't occurred to me. So, I thought about it.

And I realized, I haven't talked to one family or one soldier whose life is anything approaching "easy" right now.

The service I offer as an AFES caseworker is one where I work with people in a time of great stress, and touch them as embodiments of That-Which-Is-Sacred. As real people. Many of the families and professionals I speak with in the course of a case are struggling to make a difference in the world. Many of the them are struggling simply to get through each day.

For the families, having a loved one in the service right now is not easy. There's not one family I've worked with that hasn't been under enormous stress because they have someone in the service right now. When someone they love is ill or dying or giving birth or being born, it doesn't matter whether or not they support this war, or any war, or their relative's military service; *they are the same people as you and I.*

I guess that's the real key, what it really comes down to. Working with military families has helped me see that women and men in uniform, and the families of those women and men in uniform, are not part of a monolith or even a monoculture. Working AFES cases has helped me recognize military members and families as people who are a lot like me.

And they are people who are suffering because of this war. Some of them believe in it, some of them don't. It actually doesn't matter: they are all suffering for it, in ways those of us back home who don't have a direct connection can't understand.

The Red Cross, born of a desire to bring assistance without discrimination to the wounded on the battlefield, endeavors . . . to relieve the suffering of individuals, being guided solely by their needs, and to give priority to the most urgent cases of distress.

Humanity. The Peace Testimony. Each of us is sacred. □

Bringing the Peace Testimony to Washington

by Maureen Brookes and Jim Cason

The United States may have the best opportunity in decades to persuade Congress to fund the peaceful prevention of deadly conflict.

Skeptical? That's understandable, considering Congress's continued financial support for the Iraq war and its longstanding penchant for funding war and ignoring programs that could prevent violence before it starts. As we write this article, the U.S. has 160,000 troops in Iraq, and even after a planned drawdown of forces, at least 100,000 U.S. troops will almost certainly remain in Iraq at the end of 2008. And rather than cutting the military budget, most of Congress is talking

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about how to "rebuild" the U.S. military, which has been so run down by the war in Iraq.

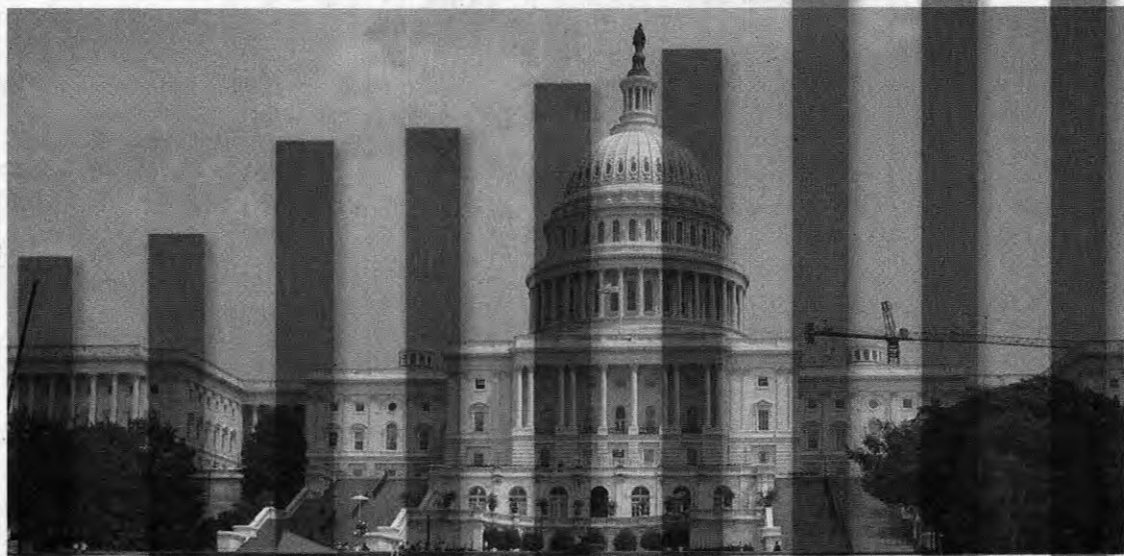
Persuading Congress to invest in peace might seem unlikely, but the next two years may provide a historic opportunity to change the debate in this country and convince Congress to invest in nonmilitary conflict response and prevention tools. At no time since September 11, 2001, have people in the United States been so receptive to a real shift away from a pattern of ever-increasing military expenditures. The Iraq war has exhausted the patience of the U.S. public, and bipartisan majorities are now calling for a plan for the withdrawal of U.S. troops from Iraq and opposing any increase in overall military spending. According to a December 2006 poll conducted by the Program on Peace and International Affairs at University of Maryland, 83 percent of Democrats and 61 percent of Republicans believe govern-

Some of the strongest advocates of better funding for diplomatic initiatives and nonmilitary international support programs have been Defense Department and military officials.

ment spending on the military should either be capped at current levels or cut. A February 2008 Gallup poll found that the percentage of people in the U.S. who believe the government is spending too much on the military is the highest it has been in more than 15 years. In that poll, 44 percent of respondents said the U.S. is

\$706 billion

\$333 billion



U.S. Military Spending since 2001, in current dollars

was about right, and only 22 percent of those questioned supported increasing the military budget.

Despite this shift in public opinion, U.S. military expenditures keep increasing. Using figures from the White House Office of Management and Budget, FCNL estimates that for fiscal year 2008 (FY08), 94 percent of the funds requested for U.S. engagement in the world are for the military, and only 6 percent are for diplomacy, development assistance, and support for institutions that could prevent future wars before they break out and halt the spread of armed conflict. And the war chest just keeps growing. If Congress approves the President's FY09 budget request, for the first time in history the total U.S. military budget will exceed \$1 trillion. Even without including Iraq war spending, the military budget has increased by 70 percent since President George W. Bush took office—and that's according to White House figures. FCNL estimates that the budget may have grown by more than that.

The glaring failure of the war in Iraq to establish a peaceful, democratic state demonstrated to the world the limits of military force. The United States spends hundreds of billions of dollars to prepare for wars, but it is woefully unprepared and underequipped to mitigate or eliminate the root causes of violent conflict through effective and well-funded civilian peacekeeping and conflict prevention programs. Without developing new civilian capabilities and strengthening existing nonmilitary tools, the U.S. government will continue to resort to its massive war machine for solutions to all problems.

*With public opinion
calling for an
alternative to
military solutions,
voters have a clear
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a priorities shift
from their elected officials.*

FRIENDS JOURNAL July 2008

tary engagement to national security. Some of the strongest advocates of better funding for diplomatic initiatives and nonmilitary international support programs have been Defense Department and military officials, including Secretary of Defense Robert Gates. "What is clear to me is that there is a need for a dramatic increase in spending on the civilian instruments of national security—diplomacy, strategic communications, foreign assistance, civic action, and economic reconstruction and development," Gates said in November 2007.

Currently, the United States is ill-equipped for active and sustained engagement with other nations on the civilian level. As of January 2008, the U.S. State Department has 1,000 unfilled diplomatic positions, leaving empty desks at U.S. Embassies around the world. Too often, functions necessary for reconstruction in post-conflict zones are performed by the U.S. army, despite a lack of training.

Since President Bush took office, the relationship between the United States and the UN has continued to erode, with the U.S. increasingly taking unilateral action against perceived threats since the start of the administration's Global War on Terror. The United States has accrued millions of dollars in debt to the UN by failing to pay the full amount of its assessed dues for both the regular and peacekeeping budgets. The U.S. has also been slow to cooperate in multinational UN peacekeeping efforts, despite a government study showing that U.S. peacekeeping missions are approximately twice as expensive as similar initiatives undertaken by the UN.

Despite voters' growing wariness of the bloated military budget, too few candidates in the 2008 elections have endorsed a shift in spending priorities away from the military and toward programs that promote diplomacy and prevent violent conflict. As we write this, all of the major presidential candidates and a large number of candidates for Congressional seats still state that they want to increase military spending and grow the size of the

alternative to military solutions, voters have a clear opportunity to demand a priorities shift from their elected officials . . . who will be listening especially closely from now until November. The 2008 elections offer a platform to convince members of Congress and the next President that the world is better served when the U.S. invests in peace, not war.

The U.S. public has made peace, not endless military spending, a top priority. We encourage you to ask the candidates the hard questions this election season—and keep asking until they, too, have made peace their top priority. □

White Doves

There are no doves to
hover just above our humiliation
or our anger or the bitterest
of our desires.

If we want birds of peace,
we have to construct them
out of what we are.
For the sky to light up
just above the worst of us,
that same worst must be inventive,
from the rawest, angriest
of emotions,
forge these white-bodied,
light-feathered proponents
of a better way.

There are no flocks
to disperse across the battlefield,
no solitary creature
to alight upon,
then soothe the pungent heart.
The doves are up to us.
Dark roads must give way
to flight patterns.

—John Grey

John Grey lives in Providence, R.I.

A Modest Step TOWARDS Peace and Union

by Malcolm Bell

Among reflective people, there is probably little doubt that the traditions and culture we are born into incline most people in the United States towards war. Indeed, the Peace Testimony would not be as essential as it is if this were not the case. There can be little doubt, too, that despite all the progress towards the equal treatment of everyone (in accord with Quaker and U.S. values), racism remains a plague. *New York Times* columnist Bob Herbert, an African American, observed early this year that "racism remains alive and well in much of the country. . . . There are plenty of racists still lurking among us."

As to bellicosity, most people in this country like to think that our nation goes to war only as a last resort, only in a just cause, and only against someone who deserves it. But it wasn't just faulty intelligence, Administration eagerness, and a compliant Congress that led the United States to attack Iraq in 2003. A majority of the public agreed with that decision, though enough people opposed it and took to the streets to demonstrate against it to show that one needn't have been a Quaker to conclude that starting that war was a very bad idea.

In welcome contrast to the prevailing U.S. opinion came the sweeping popular opposition to the war and enormous street demonstrations across western Europe. Yes, peoples can mobilize themselves against a war, though doing so in the United States remains a huge challenge, at least until the scent of victory fades away, as it did in Vietnam and now in Iraq.

In his book *Overthrow: America's Century of Regime Change from Hawaii to Iraq*, published in 2006, longtime *New*

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York Times reporter Stephen Kinzer reviews 14 occasions when our government ousted or materially aided in ousting foreign governments, nearly always by resorting to war, military attack, or other violence. He concludes, though: "In most cases, diplomatic and political approaches would have worked far more effectively." Yet, initially at least, most of the U.S. public went along with each of those resorts to violence.

It's not that we are inherently more warlike than most peoples. Coming from as many different lands as we do, how could we be? But our history and culture

seem to have made war a widely acceptable option—once we allow ourselves to believe that it's a last resort and so on. The United States was born in a war of independence; it survived and expanded by wars (plus a few purchases) to fulfill its so-called Manifest Destiny. Along the way, it indulged in the massive slaughter that ended slavery. On each of those occasions, too, most of the public went along.

As to the culture, U.S. children grow up playing with toy soldiers and guns and violent video games. A good part of the Old Testament (or Hebrew Bible) is filled with war stories. Violence permeates pop-

Battle Hymn of the Republic

*Mine eyes have seen the glory of the coming of the Lord:
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword:
His truth is marching on.*

*I have seen Him in the watch-fires of a hundred circling camps,
They have builded Him an altar in the evening dews and damps;
I can read His righteous sentence by the dim and flaring lamps:
His day is marching on.*

*I have read a fiery gospel writ in burnished rows of steel:
"As ye deal with my contemners, so with you my grace shall deal;
Let the Hero, born of woman, crush the serpent with his heel,
Since God is marching on."*

*He hath sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat:
Oh, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.*

*In the beauty of the lilies Christ was born across the seas,
With a glory in his bosom that transfigures you and me:
As he died to make men holy, let us die to make men free,
While God is marching on.*

those who choose to hunt. Body-slamm-
ing football, played from high school
onwards, inspires enthusiasm. So do the
Manichaeic simplicities of the labels of
“good” and “bad” people. Negotiated set-
tlements lack the allure of victory, win-
ning, or forcing an unconditional surren-
der. Many people of both sexes strive to be
macho. While “tough” is a much touted
virtue, “peaceful” and “humble” are not.
Indeed, “peacenik” is a put-down that
supposedly impugns a person’s patriotism.
Not so long ago, my wife’s “Teach Peace”
bumper sticker was ripped off our car.

And there’s the traditional music.
Images of war pepper “Onward Christian
Soldiers” and many other Christian
hymns, and, of course, our national
songs. Who has not been
moved by “The Stars and
Stripes Forever”? During
my time in the army,
decades before becoming a
Quaker, I would march
among my fellow soldiers
to the beat of a brass band
that was belting out tunes
by John Philip Sousa, and
I would feel invincible.
Anyone rash enough to
take us on had better
watch out!

Oddly perhaps, the
martial music that may stir
us most deeply is found not
in the Sousa songbook, but
bound up with those Chris-
tian soldiers in the pews of
our churches. It is the “Bat-
tle Hymn of the Republic.”
One day in 1861, Julia
Ward Howe, who was vis-
iting a Union Army camp
near Washington, D.C.,
heard the soldiers singing
the song “John Brown’s
Body.” So moved was she
that the next morning she
wrote the poem that fit
that tune and created this
song that inspired Union
troops throughout the rest
of that needless war. I imag-
ine that most people in this
country outside the Old
South have known and
loved the song since child-
hood. Here, on page 24,

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However inspiring those lyrics
may have been for the Union
troops and for many people
ever since, they push the public
in the wrong direction. First, they glorify
war. But this glory is a cruel fiction. The
reality of combat gives it the lie. Howe
was safely back in Washington when she
penned her poem. Though she wrote, “let
us die to make men free,” she wasn’t going
to die; the young men she heard singing
and hundreds of thousands of others
would die, many most gruesomely. Ernest
Hemingway wrote of his World War I
experiences, “I had seen nothing sacred,
and the things that were glorious had no
glory and the sacrifices were like the stock-

ly help, in a modest though perhaps
exemplary way, to pluck from our culture
this premier song that glorifies war.

The “Battle Hymn” is also problemat-
ic for its certainty that God was on the
side of the Union troops, that through
them God was trampling out a wrathful
vintage, that they were God’s fateful light-
ning, and so forth. Confederate troops
were, of course, equally certain that God
was on their side. President Bush has
openly asserted that in deciding to attack
Iraq, he had God on his side. Yet, we are
told, every suicide bomber who has blown
up U.S. troops or members of a rival Mus-
lim sect in Iraq or civilians in Israel has
believed the same.

Some may say that God was surely on
the side of the Union’s
fight that ended slavery.
But even if we presume
that God wanted slavery
to end, there is no reason
for presuming that God
also wanted us to fight
the bloodiest war in all
our history to end it. The
North, the British, and
many others ended slav-
ery without going to war.
It may be fine to pray for
God’s guidance in weigh-
ing questions of war and
peace—recall that some
Quakers chose to fight
against Hitler—but it
skews everything if we
presume to place our own
self-serving version of
God’s will on the balance.

What to do? It would
not be possible to put the
old war horse out to pas-
ture—expunge the “Bat-
tle Hymn” from our
hymnals and hearts—any
time soon, even if most
people wanted to. The
answer, I think, is to give
people a choice by offer-
ing new lyrics set to the
same stirring tune.

This tune has aced the
test of time. Before “John
Brown’s Body” and the
“Battle Hymn,” it was

Continued on page 52

Walk in Freedom

*We came here through Alaska and across the tossing sea,
From Asia and from Africa and Europe’s family.
Some came in hope and some in chains, all longing to be free,
Across this wondrous land.*

*Let the people walk in freedom,
Let the people walk in freedom,
Let the people walk in freedom,
Across this wondrous land.*

*Through forests and through prairies with a beauty yet untold,
We took the chance to prove ourselves with labor, land, and gold,
And find a place to live and love and peacefully grow old,
Across this fruitful land.*

*Let the people stand for justice,
Let the people stand for justice,
Let the people stand for justice,
Across this fruitful land.*

*Like canyons red and cities white and mountains’ haze of blue,
And golden corn in Iowa beneath the morning dew,
Our skins have varied colors, but our blood’s the human hue,
Across this blessed land.*

*Let the people cherish freedom,
Let the people cherish freedom,
Let the people cherish freedom,
Across this blessed land.*

The Quaker Coalition for a Department of Peace

by Anne Creter

I am involved at various levels in a grassroots global phenomenon calling for ministries and departments of peace within governments. My particular passion has been to engage fellow Friends in our effort to advance the culture of peace by supporting legislation now pending in Congress for a cabinet-level U.S. Department of Peace (H.R. 808: *Department of Peace and Nonviolence Act*). A unique public awareness and lobbying campaign organized by the national Peace Alliance has coalesced to champion its passage. Many Friends have been drawn to this Alliance, sensing its spiritual groundedness coupled with powerful political action. They have formed the Quaker Coalition, representing Friends meetings from 13 states. Its purpose is to seek stronger Friends advocacy for the Department of Peace (DOP) because Quaker values are at the heart of this legislation.

With the historic and widely respected Quaker commitment to nonviolence, Friends have an unusual opportunity to empower this growing movement at the level of grassroots advocacy, particularly within Friends Committee on National Legislation (FCNL). Because the DOP reflects both the policies and priorities of FCNL, the Quaker Coalition hopes FCNL will endorse it. The DOP represents the embodiment of the Quaker Peace Testimony, and offers it as a vibrant and relevant practice in the 21st century. A DOP will give institutional heft to George Fox's words that we should "live in the virtue of that life and power that takes away the occasion of all war."

Under the U.S. Constitution, government's main purpose is to establish justice,

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insure domestic tranquility, provide for the common defense, and promote the general welfare (i.e. to make peace). Because government is failing in this, it is our civic duty to correct it, recognizing that real change starts from the bottom up. Missing from government are infrastructures to support nonviolence. The DOP will provide them.

Imagine a Secretary of Peace at the cabinet level whose job is to provide nonviolent options to resolve conflicts peacefully wherever they arise. Imagine a National Peace Academy on par with military academies. Imagine the funding, research, and intentional, uniform implementation of programs that reduce and prevent violence. Imagine consolidating scattered governmental peace-building functions to create a coordinated, unified peace focus. Internationally, the DOP will stand equally with both the Departments of Defense and State, connecting and complementing ways and means to enhance their distinct peacemaking roles.

The DOP will enable a more sophisticated analysis and a better-resourced effort to wage peace in as full a way as we now know how to wage war. It will address the root causes of violence both domestically and internationally, promote peace education, encourage peace media, and address the nonviolent resolution of human security issues. More details may be found at www.thepeacealliance.org. Quaker peace visionary Elise Boulding is a proponent, as is renowned broadcast journalist Walter Cronkite, who says, "It is not a matter of simply getting another department of government. You're speaking of an entire philosophical revolution."

The DOP campaign is organized around congressional districts with coordinators in every state. In my two years as a state co-coordinator, I have been inspired by this dedicated network of volunteer peace-builders. We organize creative lobbying actions, such as our



Imagine a Secretary of Peace at the cabinet level whose job is to provide nonviolent options to resolve conflicts peacefully wherever they arise.

popular delivery of pies to Congress on Mother's Day with the theme "Peace Wants a Piece of the Pie." Campaigners en masse flood Capitol Hill and their local Congressional district offices with pies and pie charts showing the little sliver in the national budget a DOP would cost compared to the humongous defense budget. Visits are synchronized to occur simultaneously nationwide. The Student Peace Alliance, with its emphasis on engaging youth, has also developed DOP chapters in many colleges and high schools.

Initially proposed in 1792 by Quaker reformers Benjamin Banneker and Benjamin Rush, a DOP has been suggested in legislation many times. Ohio Congressman Dennis Kucinich introduced an updated version in September 2001 just before 9/11 with 20 brave co-sponsors. Reintroduced most recently in February 2007, it now has 69 co-sponsors. A companion bill was also introduced in the

2006 Senate. Many prominent organizations, city councils, county boards of supervisors, and even one tribal council have endorsed the DOP. It has gained legitimacy because of the worldwide escalation of terrorism and increasing awareness that violence is out of control. Having just passed the fifth anniversary of the war in Iraq, people are more open to the profound wisdom in Martin Luther King Jr.'s remark, "It is no longer a choice between violence and nonviolence. It is nonviolence or nonexistence."

The global human family faces a crisis, an international public health and safety issue—violence. So say Peace Alliance leaders Dot Maver and Michael Abkin in their chapter "From a Culture of Violence to a Culture of Peace: The Case for Ministries and Departments of Peace" in *Earthcare: The Dawning of a New Civilization in the 21st Century* by Patrick Petit. Dot and Mike now head the newly evolving worldwide extension of the Peace Alliance called Peace Partnership International (see www.peacepartintl.org), where I am UN liaison. We presented a workshop at the UN on the concept of developing peace departments at last year's NGO (Non-Governmental Organization) Conference and are working to get a DOP Resolution in the UN General Assembly.

Peace Partnership International is part of a planetary civil society groundswell, known as The Global Alliance for Ministries and Departments of Peace, www.mfp-dop.org, which is present in 33 countries spread across all world regions. It conducts an annual Global Summit. The first was held in October 2005 in the United Kingdom, and each year since, the number of participating countries has steadily climbed. Among them are India, Iraq, Israel, Pakistan, Palestine, and Rwanda. Two already have budding Ministries of Peace: Nepal and the Solomon Islands.

I feel blessed to put my faith into practice in such a new way. It was the Peace Testimony that originally convinced me to become a Friend 30 years ago, after witnessing the courageous peace actions of Friends during the 1960s.

The peace movement and discipline of peace studies have matured since then, but so have lethal forms of violence. In 2008, as we enter the final lap of the UN-declared International Decade for a Culture of Peace (2001–2010), our planet is

in grave peril. In 2005 the UN did a Mid-Decade Status Report (see <http://decade-culture-of-peace.org>) of the progress made in the first five years by surveying 700 NGOs worldwide who work for peace. Results showed most believed progress had been achieved but was still under the radar, the biggest obstacle being lack of resources. Creating and funding a DOP within our government at the highest level would set a compelling precedent and example for other nations to follow.

Marta Daniels, fellow DOP Quaker Coalition member from Hartford (Conn.) Meeting, longtime AFSC peace activist, and author of *Peace is Everybody's Business*, calls the DOP a political tsunami. "It's here, it's growing, and it will take hold." Marta says "the DOP is fundamentally different from any other national effort

we've ever experienced—both in its comprehensive nature and transformational possibilities—to challenge the paradigm of pervasive and structural violence that permeates every level of our culture. It has," she says, "a seductively *freeing* and *welcoming* effect on newcomers and offers a place for everyone. We have in the DOP movement a political 'jaws of life' prying open the crumbled hearts and minds of millions of people who have been in a series of terrible recurring accidents since the dawn of humankind. People are grateful to those who help pry us free from this life-threatening culture."

The Religious Society of Friends could play a critical role in assuring the DOP's establishment by giving it the whole-hearted support our Peace Testimony surely suggests. □



Adapted from a photo © Larry La Bonté Photography

Restorative Practices as Practical Peacemaking

by Bette Rainbow Hoover

A restorative and holistic approach to peacemaking is urgently needed in a world where violence is an integral part of the fabric of our global community. The media and our elected leaders fan our fears, and we readily slip into defense mode. We sometimes forget Gandhi's living example of his words, "Be the peace you want to see," and Penn's query on seeing what love can do. How can we make a difference? How do we know when our work for peace is effective?

The emerging social movement for Restorative Justice (RJ) offers timely guidance to restore right relationships and take responsibility for our actions—to each other and to our environment. Based on concepts and practices of indigenous peoples from around the world, the present movement was resurrected in the 1970s. A Canadian, Albert Eglash, is credited with the term *restorative justice* as a form of addressing restitution in the criminal retributive system. To First Nations Canadians, it was already a universal truth that everyone is accountable to the community and that people need to get along in order to survive. That truth is still relevant and still universal.

Ceremony was important in traditional peacemaking practices. In the Americas, ceremonies included shared meals, fasting, vision quests, and sweat lodges. Closure to an agreement could symbolically include rituals such as smoking a pipe, burying a hatchet, or feasting, as described by Evan Pritchard in *The Way of the Heron* (see www.algonquinculture.org). Traditional African societies used many similar practices in their peacemaking.

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They live less than 15 minutes from each other, but their daily reality is worlds apart.

Although the particular ceremonies were unique to the group, the intended outcome was the same (as described by Birgit Brock-Utne in *Indigenous Conflict Resolution in Africa*—see www.africavenir.com). Uganda's practice, for example, included having all parties drink a bitter herb from the Oput tree to symbolize the bitterness the disagreement caused the community. With the help of elders, all affected parties were brought together to find a resolution that worked for the whole community.

Modern-day circles, in the manner of traditional practices, bring everyone affected by a conflict together to tell our stories and take responsibility for the effects of our behaviors. In a circle guided by a facilitator, an elder, or other respected peacemaker, the group looks for ways to repair damage, heal wounds, and make things better. Together, the stakeholders find solutions that honor themselves and their communities—locally and globally.

Mennonite author Howard Zehr, author of *The Little Book of Restorative Justice*, whose pioneering work provides an understanding of restorative practices, lays out the essential guidelines:

- Who has been hurt?

- What are their needs?
- Whose obligations are these?
- Who has a stake in this situation?
- What is the appropriate process to involve stakeholders in an effort to put things right?

These queries are the basis for reframing issues in a wide range of societal violence—beyond the legal justice system where they were first applied.

WOMEN'S PEACE EXCHANGE 2007

A group of Quaker, Jewish, and Muslim women gathered in the autumn of 2006 and decided to invite Israeli and Palestinian women to join them in a women's peace exchange. Grandmothers from Great Britain, who pioneered a Women to Women for Peace organization at the height of the Cold War, were also invited to join the delegation. Skeptics questioned what good such a gathering could do towards a century-old Middle Eastern conflict. Questions were raised about the ability of a small group of women to raise the necessary funds to accomplish such an ambitious task. Organizers of

the Women's Peace Exchange 2007: *Nurturing the Seeds of Peace*, remained steadfast in their belief that bringing people together—to face each other—is possible and can make a difference.

Organizers employed a key RJ principle that states: "Show equal concern and commitment to victims and offenders, involving both in the process of justice." In the group's initial circle, a safe space was created so stories could be told and healing could begin. Slowly at first, as trust was being built, the truth began to emerge and then erupted. Our Israeli and Palestinian guests, who lived mere miles from each other, discovered their realities were worlds apart. U.S. and British women moved between detachment and guilt for the policies of their countries in the conflict—both historical and present-day. None of us could escape the reality that all of us were affected by this struggle.

How does this affect you? Once the space for dialogue is established and the intention for making things better is agreed upon, participants are ready to ask the hard questions and do some intense self-examination and listening. The participants are invited to begin with the center of their own universe—themselves. As people share their stories and explore their feelings and desires, they discover their common humanity. Through this simple yet profound process, hearts open and bridge-building can begin.

In our initial circle, a Palestinian and a Jewish Israeli woman discovered a similar value: they worried about the safety of their children and wanted the best for them. One had given up a satisfying job in order to be available to her son who had to navigate many Israeli checkpoints each day to and from school. The other agonized over her grandchildren being turned into soldiers and taking part in the occupation. They looked in each other's eyes as they spoke their truths and were each as surprised as the other with what they heard. One chose to teach her children nonviolence in the way of Jesus and Gandhi and the other encouraged her children to leave the country—to save their souls and their lives. Tears and hugs ensued.

Who else is affected and how? Moving from me to thee, restorative practices direct participants to look outside themselves and see who else is hurting and affected by a given situation. As we identify the stakeholders and the needs of the greater community, accountability and responsibility

are shared in a wider context.

As our small group of women explored this question regarding life in Israel and the occupied territories, we discovered the myriad ways we are all affected by the situation. Our families and friends, our faith communities, and our countries were all

Through this simple yet profound process, hearts open and bridge-building can begin.

Women and the Environment in Israel/Palestine" in Washington, D.C. We ate together, gave each other backrubs, and took walks in the woods. Sometimes we couldn't talk with each other because of perceived differences that in the moment seemed insurmountable. And sometimes we had trouble finding the strength to meet with yet another group of strangers. At these times, we circled up and reminded ourselves of our love for each other and our mutual desire for justice and peace.

Near the end of our time together, we again asked the question of who has been



Women's Peace Exchange: Processing and planning at the final retreat

connected like a giant web. Emotions run raw on this subject and we didn't pretend to have solutions to the problem. All we had was a process and our willingness to take a risk and speak our truth.

What are the unintended consequences of actions and programs? In the process of being peace, we were becoming more aware of our real power and our voices became stronger. We grew into our roles as citizen diplomats. The delegation participated in a panel discussion at a conference called "The Effects of War on

affected. This time the intention of the question was to name all those whom we had touched with our message. The list was robust and seemed endless. We looked at each other in astonishment, knowing that something bigger than us had happened—something that touched each of us profoundly and that *did* make a difference. We knew that many had been moved by our powerful circle of ordinary women.

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Lynne Marshall

Building Peace at Crossroads Springs

by Alison Hyde

Rhubarb, garlic, and parsnips for peace! What do these have to do with the Friends Peace Testimony? At Orchard Park (N.Y.) Meeting, we think they have everything to do with rooting out the seeds of war.

A few years ago, an organic farming couple brought their parsnips to meeting, asking that in exchange for them, contri-

Alison Hyde, a member of the Orchard Park (N.Y.) Meeting, is an educator who has taught in the United States as well as in Zambia. She is assistant clerk for the Crossroads Springs project. For information on this project, see <www.crossroadsprings.org>.

butions be made to Crossroads Springs Institute in Kenya to support children whose parents had died of AIDS. Soon a decorated gourd was placed on an African tablecloth to collect donations for bed nets for the children, recognizing that malaria is a primary cause of death of African children under age five.

For the last four years, Orchard Park Meeting has partnered with Kenyan Friend Dr. Meshack Isiaho and his family and staff in supporting and educating AIDS orphans at Crossroads Springs in Hamisi, Western Kenya. The mission and vision of Crossroads Springs Institute is to

provide food, clothing, shelter, healthcare, and education so that orphan children will not only become self-supporting but also become leaders in service to their country. In addition to the current primary school classes, plans for the future include secondary school studies, as well as training in such skills as tailoring and computer technology.

What is it like to be a child at Crossroads Springs? Anastasia's story is telling. This seven-year-old girl put on her pink checked uniform and walked to school the morning her mother died. She had already lost her father to AIDS. She is one

of the million AIDS orphans in Kenya. At Crossroads Springs she found solace, friends, and the support of caring adults.

In 2004 my husband, Arthur, and I facilitated a group of 12 Americans and Canadians who spent two weeks at Crossroads Springs as volunteers and friends. The children sang "Welcome our visitors!" for us upon our arrival every day. They followed a lesson schedule, which was painted in bright colors on reused woven plastic sacks. Lively teachers taught math, reading, and other subjects in English, often with songs, always with writing on the blackboard painted on the wall. Small plastic chairs of many colors had taped name labels for each of the 40 children.

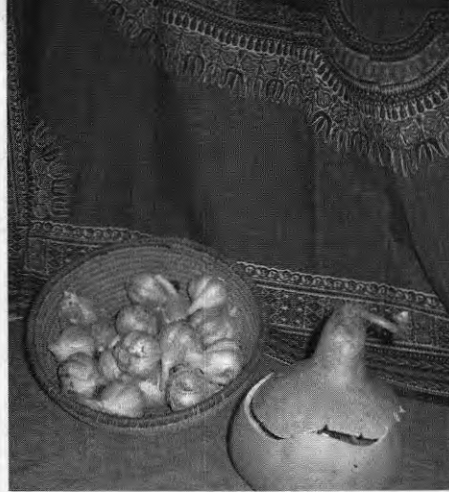
At recess they played games across the street on the village athletic field, which an international student group had helped build in 1962. After recess, the children lined up on the veranda to wash their hands in a basin as a teacher poured water from a jug. A healthy cup of porridge was served for snack time, prepared over an outside home fire and brought to school in a big plastic bucket.

Classes continued as we assisted local masons, tilers, electricians, and woodworkers who were working on this building's conversion to a school. While one of us was helping tile a bathroom, a teacher came by and asked if she could have the empty tile box. She used it to make flash cards for the children, gluing beans and rope to make letters and numbers.

During classes, we were always welcome to join in singing or finger plays. It was clear from the songs that the children felt the loss of their parents: "I've lost my parents, what shall I do?" they sang. But they also sang of hope for the future with words like "Education is our cry!"

Dr. Isiaho named Crossroads Springs Institute for the legacy of the Operation Crossroads Africa group that brought him together with us in 1962. Through Operation Crossroads Africa, founded by Dr. James Robinson, advisor to President Kennedy in establishing the Peace Corps, Arthur (leader) and I and a group of U.S. and Canadian students spent the summer of 1962 working beside Kenyans to build the athletic field in Hamisi. Meshack was the young sub-chief asked by Chief Hezron to guide the group in meeting and understanding the community.

In 2003 Arthur and I asked Dr. Isiaho about the plight of AIDS orphans in his



area. Dr. Isiaho responded, "Right now I have the names of 200 desperate children. I would give the rest of my life to helping them if I could find donors."

Since our visit in 2004, other volunteer groups have visited Crossroads Springs, teaching and learning, painting murals and playing sports with the children. There are now 210 children, and upper grades have been added. Here is a summary of accomplishments, 2004–2008:

- An unfinished tourist hotel has been converted into several classrooms, a kitchen with wood-conserving stove, a staff room, and sleeping rooms for up to 100 of the neediest children.
- The number of children served has grown from 40 in Early Childhood (Kindergarten) to Standard II (Grade 2) to 210 in Early Childhood through Standard VI (Grade 6). They are 4 ½ to 11 years old.
- Lunch, a rarity in Kenyan schools, is provided, and routine health checks are made. Uniforms, shoes, and school supplies are purchased as needed.
- Classroom chairs and tables, as well as dining hall tables and benches, have been built on site.
- Sixty orphan children have been selected to be the first residents. With bunk beds and cupboards built on site and bedding purchased, the children will move in soon. Housemothers and watchmen will provide care and safety overnight.
- An underground water storage tank and roof tanks were installed to hold rain-water runoff from the roof, and a well has been drilled for fresh water.
- A building campaign has been launched to construct eight classrooms to accommodate children through Standard VIII (Grade 8), assuring students the opportunity to complete Primary School. Ground was broken in September 2007, and the first floor is under construction. Progress depends on funding, mostly from abroad. In an area of poverty, local funds are scarce, but people bring gifts of food, and the staff has taken up a collection to support a Crossroads Springs fundraiser in the United States.
- A partnership formed with Both-YourHands, another U.S. nonprofit, has led to small business loans enabling 100 widows and guardians to start seven

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Opposite page: Children perform a welcome dance for their visitors.

Left: Garlic for peace at Orchard Park Meeting. Below: Orchard Park Friends with Meshack and Helen Isiaho

Alison Hyde

Courtesy of Alison Hyde

The Gift of The House of the Peaceable Kin-dom

by Tai Amri Spann-Wilson

The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. —Isaiah 11:6



In my youth I was a comic book geek. Occasionally one might hear me cheekily go off about their ability to save the human soul, but the truth is that oftentimes comics became a shelter for me. The superhuman awkwardness of so many of the characters saved my adolescent life on several occasions, especially

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the summer when I was afraid to go outside because the boy two houses down wanted to connect his fist with my jaw just because I was a quiet pacifist. I can laugh at that story now, but at the time comic books were my sanctuary and my refuge. Luckily for me they weren't the only refuge.

When I would leave my house I would walk down the street often feeling like a stranger in a strange land. I remember looking on with horror one day when two boys, both of them friends, got into a fist-

fight, and one of their dads came out to cheer his son on. After his son lost the fight his dad took off his belt and beat him for losing, while all the other children stood around and laughed. My own household was heaven in comparison. For my parents, violence was never an option, which was fine with me because, still to this day, the thought of causing physical or emotional harm to another being makes me feel nauseous. So I had to find interesting ways to keep my body and mind safe without hurting others, but sometimes, walking through this world, situations arise that make me feel crazy for not retaliating with violence.

That is why Quaker meetinghouses have been so important to me. I am peace to my core. But I do not fear confrontation; rather, I fear the harm that every single one of us is capable of, especially myself. Even in the Friends school that I attended in middle school there was a pecking order—peck or be pecked. More than once I pecked, and I regret that now as I regretted it then. I don't have any regrets from my experiences in the Quaker meetinghouse. I never once feared for my safety, and I was never placed in a position where I would have to commit violence in order to be heard, seen, or valued.

Everyone should have a place to go to for sanctuary. But there are too many who have never known peace, and they are all around us—from the face that looks up at us from the sidewalk beneath a blanket of newspapers, to the screaming child being dragged across the grocery store floor by the elbow. If you've ever worked in a group home, shelter, or prison, then you

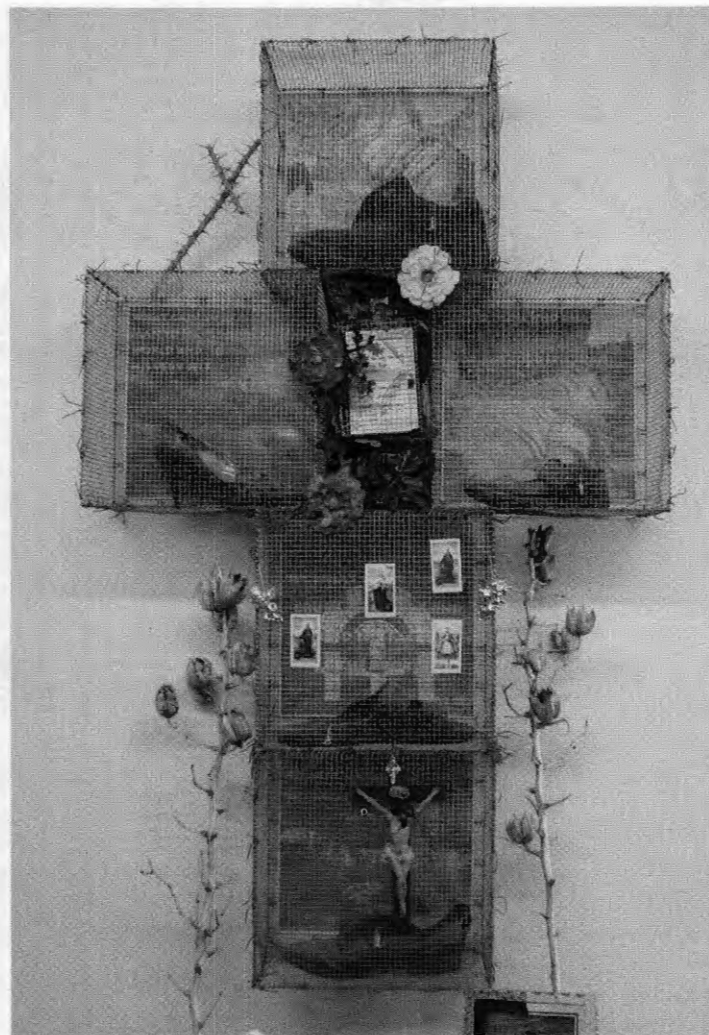
know that there are people who have never felt safe in their entire lives. I've worked in a home for emotionally traumatized six- to nine-year-olds and read files of their experiences that seem irreparable. Unfortunately, so many of our systems seem to re-traumatize these people, and so I wonder: will they ever have the peace that I have known and seen on a First Day?

I don't know the answer—in fact, I don't believe there is a definitive answer to that question—but I do know that there is a peace and a sanctuary within the walls of Quaker meetinghouses. I may not agree with every message in a meeting for worship, and I don't have to like every single individual there, but I never felt any physical harm would come to my person within its walls. Sometimes I don't think we Quakers realize how great a gift that is in today's world. I had a conversation with someone the other day who said that we are all here to share the gifts we have, and that the only sin is to withhold a gift. What a gift our places of peace are.

I've been reading Jim Corbett recently, and so a lot of what I am writing about is influenced by his words. I recently went to the El Paso/Ciudad Juarez border where, as a seminary student, I was asked to think theologically about almost all of my experiences. Jim Corbett, a Quaker who was seminal in instituting the Sanctuary Movement in the 1980s for refugees of Central and South American wars, asked a question of the Quaker meeting that I am continuously struggling with: "Has meeting for worship simply become a time for us to experience our own version of some postmodern personal salvation, or is it a springboard toward the creation of a just and sustainable world?"

For me, this kind of world has roots stemming from the portrayal of the *Peaceable Kingdom* by Elias Hicks that I have seen all my life and find myself contemplating increasingly the older I get. I know what my "Peaceable Kin-dom" looked like; it was those comic books that painted my inner sanctuary, and the meetinghouse where I didn't have to participate in harm. I continually wonder what others do for peace and sanctuary; what does the Peaceable Kingdom look like for them?

On the border, I witnessed a people with peaceful challenges I could never have imagined in my youth. The North American Free Trade Association—NAFTA—has created a cycle of debt and fuels a cycle of violence with the strength of a



Opposite page:
The church at Sin Fronteras (Without Borders), which provides shelter and help to migrant workers near the U.S.-Mexico border.

Left:
The "Cross of Crossing," at Annunciation House, El Paso, Texas.

Photos by Tai Anri Spann-Wilson

Everyone should have a place to go to for sanctuary. But there are too many who have never known peace. Where is the Peaceable Kin-dom for them?

hurricane. Local farmers in Mexico have to sell their land for scraps to multinational corporations who decimate the economy, community, and workforce. Refugees of wars and famine traverse countries filled with militia-like gangs to cross the barren deserts of northwest Mexico, often without food or water, and sometimes at costs that even I could not afford. Then they must break through the

border territories, where hundreds of thousands have died against these fences we have built to keep the poor out and the rich in, where Minutemen and local xenophobes lurk with gun in hand, where the Border Patrol waits with handcuffs, ready to toss them out the door, with no thought to whether they live or die. But if they manage to get across, the country that waits for them rarely extends a hand but to slap them back to the ground. Where is the Peaceable Kin-dom for them?

I saw the Peaceable Kin-dom in El Paso at the Annunciation House and Casa Vides. They have sheltered 90,000 migrants in 30-some years of existence. The first things arrivers are asked are, "Are you hungry?" and "Do you need a change of clothes?" Then they are asked what their plans are, and their need is assessed from there. I also saw the Peaceable Kin-dom at the Sin Fronteras Organizing Project that provides shelter for those who grow the food we eat, and build and upkeep the environments we live in for

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Teaching / Making Peace / Peacemakers

by Tom Dwyer

On April 16, 2007, my friend Roger's son Derek O'Dell was shot and injured by Seung-Hui Cho in what has become known as the Virginia Tech Massacre. Derek's story has since been covered extensively on TV, on the radio, and in countless printed articles, both in the United States and abroad. *GQ Magazine* labeled Derek as one of 2007's Men of the Year. In a *GQ* article, Derek recalls how the dean of the Veterinary School sent an e-mail to him and to his fellow survivors after the shootings, cautioning: "Don't be defined by the tragedy; allow your response to the tragedy to define you."

Although 32 people were killed and 25 were injured, the dean encouraged everyone involved to reject the impulse of allowing hatred, vengeance, negativity, and counter-violence to dominate their hearts and inform their actions. Instead, he suggested that the high, non-vindictive road, though difficult to walk, would be the better, more solid path to follow.

Derek seems to have taken his dean's suggestions to heart. He not only survived this gruesome event, but has also continued to attend to his and his classmates' physical and psychological wounds with care, sensitivity, and tenderness. Derek clearly and calmly spoke to the intrusive international media with intelligence and candor as everyone in the country tried to make sense of the massacre. He has continued to work tirelessly to honor the memory of his slain classmates and instructors, and he continues to speak publicly about his ordeal, offering analyses that illuminate the senseless events of that horrible day.

Tom Dwyer, a member of Abington (Pa.) Meeting, taught high school English for 35 years.



*Soft is stronger than
hard, water than rock,
love than violence.
—Hermann Hesse*

The national reaction and dialogue that ensued immediately after the Virginia Tech tragedy troubled me because of its oversimplification. Some suggested that by arming security guards on campuses, or by allowing students to carry firearms to protect themselves, similar tragedies could be forestalled. "Shoot them before they shoot you," was the implicit message. Others seemed to imply that there was little that anyone could really do to prevent such violent acts from occurring, or that such attacks happened so randomly and infrequently that it was unlikely that one would ever occur in their local school or community.

My career as a public high school English teacher has taught me a more hopeful lesson: violence in schools can be prevented and conflicts can be resolved non-violently when students are shown, taught, and drilled on how to make peace and how to become peacemakers. Violence

does not need to result in surprise, anger, fear, hatred, and hopelessness. Twice I helped create and participated in programs that took away students' opportunities for violent behavior through interaction, understanding, and compassion, creating a school that was safer, warmer, more inviting, more engaging, and more peaceful.

Columbine, the Amish School, Northern Illinois University, Virginia Tech: whenever I hear about another school shooting, my mind overflows with questions.

Why did the assailant behave so cruelly and so violently?

I continue to wonder about Seung-Hui Cho. What allowed him to inflict such mindless violence on so many innocent people? What kind of pain must he have been in? What did he *not* get in his life that enabled him to be pushed over the edge and commit such heinous acts? What kindnesses were *not* bestowed on him when he was younger? Was there no one who saw his pain, no one who could help him diffuse it and possibly stop the tragedy from ever happening? Could someone have listened to, counseled, and guided him? What if there had been a web of observant people who could recognize his behavioral aberrations and upon seeing his darkness, enabled others to provide him with the support and structure that he must have needed? Couldn't his pain have been somewhat assuaged? Couldn't the Virginia Tech tragedy have been avoided?

As a new teacher in the early '70s, I was

Photos courtesy of Tom Dwyer

a founding member of a program called "Project 36" (so named because 36 weeks of school needed to be conquered and mastered by our students in order to be successfully promoted to the next grade). This project was an alternative program designed to help marginal students gain self-esteem through programmed success. Students were taught how to turn negative feelings about school and about themselves into positive academic achievements. When the program ended in 1980, 99 percent of our students had been graduated from our school, an unlikely prospect for many of them before joining the program. Early in our work, my Project 36 colleagues and I realized that the only way that we could create success for our students was to enhance their self-images and consequently eliminate their tendencies toward self-apathy, antisocial interaction, self-destructive behavior, and violence. We observed our students; recognized their pain; listened to, counseled and guided them; and compassionately taught them both academic and coping skills that helped make them good students and solid citizens.

In 1993, 15 years after Project 36 ended, and by then having taught English for 20 years, I realized that, although our school was doing its best to uncover hidden problems in students, it was overwhelmed and incapable of addressing all of the psychological, emotional, and undiagnosed issues that seemed to burden many students who, to many, did not appear troubled. But every day I saw teenagers who were alienated, depressed, aloof, ostracized, shunned, or ignored disappear into the background of the school's corridors. When a guidance counselor invited interested staff to attend an organizational meeting to discuss the creation of a program that would train students to help peers solve their own problems, I went.

Our mission soon evolved into training student volunteers to become active peer listeners, peer helpers, and peer counselors. We would provide our students with high-quality



Photos:
Peer Mentor volunteers participate in a cohesiveness-building outdoor training session.

monthly training; interaction with professional experts from the community; and a time, place and structure where they could provide their classmates with confidential support and guidance. The "Peer Mentorship" program was born. We trained students who wanted to make the school safer and take an active role in improving the school's environment. In the back of my mind I understood that we would also more generally be teaching peace and making peacemakers.

We created an invisible safety web

throughout the school where our Peer Mentors would listen for, watch, and recognize aberrations in their classmates, and through our training we also created a mechanism that informed professional staff when serious problems developed and professional intervention was required. Our Peer Mentors learned how to listen actively without judgment; to negotiate; to empathize; to be alert to the pain of others; to understand; and to be vested in helping their peers solve problems in a fair, meaningful, dignified, and

honorable way. These caring volunteers dealt mostly with problems concerning parental miscommunication, boyfriend/girlfriend friction, school troubles, alienation, gossip fallout, or conflicts with teachers. They also discovered and helped classmates address issues like eating disorders, self-mutilation, drug and alcohol abuse, inappropriate sexual behavior, abortion, and racial conflict. Peer Mentors led discussions that challenged hatred and bigotry, confronted mis-understanding and prejudice, and often helped resolve problems between students before they blew up into major disputes or fights.

Some of the work that Peer Mentors did can be described as first-level peacemaking. One day a boy brought a knife to school, intending to attack another student. A Peer Mentor uncovered his intentions. Because I was alerted, we informed the appropriate administrators and, I believe, prevented a serious assault from occurring that afternoon.



Continued on page 60

Removing the Pressure

for War

Mario Alberto Magallanes Trejo



by Faith Morgan

Among the various books and pamphlets in our meeting's library, some focus on proving that war is wrong. Others expound on the large U.S. military expenditures, or the fact that a nuclear war would be a disaster. Some cover inequity in food and resource distribution as one of the causes of war. Each of these addresses part of the Peace Testimony, yet with world conditions, today I feel we need to broaden our view.

We are at a unique time in history,

*Faith Morgan, a member of Yellow Springs (Ohio) Meeting, works with her husband, Pat Murphy, at Community Solutions in Yellow Springs Ohio (www.communitysolution.org). She directed CS's film *The Power of Community: How Cuba Survived Peak Oil* (2006), and was part of the editorial staff for CS's forthcoming book *Plan C: Community Strategies for Surviving Peak Oil and Climate Change*.*

experiencing the end of cheap, abundant fossil fuels, the highest inequity since the Great Depression, accelerating climate change due to the burning of fossil fuels, and continuing war and civil unrest. I work in a nonprofit organization, Community Solutions, that focuses on ways to alleviate the potential suffering that could result from these threats. I believe we cannot separate war from inequity, or fossil fuel use from climate change (CO₂ generation). On the opposite page is a chart showing annual per capita income, fossil fuel use, and CO₂ generated for three regions of the world.

The peak in world conventional oil production may have already occurred. Worldwide we are now using six barrels of oil for every new one we discover. And as oil production barely keeps up with soaring demand, these events are producing international stresses, which could lead to much worse conflict than that already occurring in Iraq and elsewhere. Besides rising prices, we are seeing growing com-

petition between nations to get access to these dwindling energy-rich fossil fuel resources. This is because oil has been fueling our *growth* economy. The dynamic that faces us is that other countries want more of a share of this precious resource (which would mean less for us) while we in the U.S. want to keep our economy growing. But to maintain our economy's growth, we must take more and more of what is left, which creates intensifying pressure towards war. If the U.S. is successful, it means other nations would have less and become poorer. Their resistance to this could cause major unrest in the developing world, perhaps leading to violent uprisings, civil wars, and revolutions.

The root cause beneath these crises is our largely ignored fossil fuel-intensive way of life. We have become accustomed to the ease that the burning of these fuels provides.

Since the U.S. has exhausted much of the oil supplies on this continent, we have had to import from abroad. But this has come at the expense of other people. The film *Crude Impact* shows statistics on human rights violations, inequity, and violence in those parts of the world that contain oil. The statement, "Our American way of life is not negotiable," is at the heart of a foreign policy that requires access to the foreign sources of energy that we need to maintain how we live. Ultimately, the violence perpetrated daily by our government and corporations to bring us oil and maintain our lifestyle of ease is *our* responsibility. True peace, therefore, may require us giving up "the good life" as we know it today.

How can we live to eliminate the pressures that cause and perpetuate violence and war? First, we need to stop turning a

blind eye to how our affluence is built on other's suffering. This is difficult to do as every convenience in our daily lives has become habitual. When we turn on a light, boot up our computer, or use any other electric appliance, we don't think of the destruction of the lives of hundreds of Appalachian families from blowing up mountaintops for coal, or the destroyed farms from longwall coal mining. When we buy food that is trucked or flown for thousands of miles using oil, we don't think of the people in Iraq and other war-torn oil-producing countries. When we buy industrial meat we don't think of the intense suffering of animals in contained animal feeding operations, or how corporate meat production uses enormous amounts of fossil fuels and produces even more greenhouse gas emissions than our transportation system. When we buy clothes and other consumer goods we are spared the awareness of the slave-like labor our corporations use "offshore."

However, this affluent, comfortable lifestyle is catching up to us through the triple threats of peak oil, inequity, and global climate change. Because of our energy dependence we are dangerously vulnerable when these fuels become scarce and expensive. In order to reduce the threat of wars over control of oil, we must voluntarily choose to curtail our use of fossil fuels and goods that use fossil fuels in their production and transportation. If



we don't, we are faced with the possibility that either a third World War or global catastrophic climate change could lead to an Earth that is no longer habitable.

Mildred Binns Young, in her article "The Individual Peaceful Life" in *The Peace Testimony of Friends in the 20th Century*, has written: "Peacemaking is no part-time job. It goes to the root of our lives, and makes its claim. . . . We [must] begin where we are." The Peace Testimony requires that we take personal action in new ways. We are a Religious Society with a daily life practice, not just meditation and prayer, and not just on Sunday. I believe it is no longer enough to just "witness" against war; we need to address our own complicity. This is not about writing letters for someone else to take action.

The question is, "What can I do about it?" John Woolman is a good example for taking initiative; he chose to stop keeping slaves in a time when slavery was still socially acceptable.

We can no longer separate human violence from destruction of the planet through global warming, or either of these from the way we in the U.S. live. Taking action to radically reduce our use of oil will reduce the pressure for energy-based armed conflict, and at the same time slow the build-up of dangerous greenhouse gases in the atmosphere.

I don't believe we can change our government in time. So let's take a look at what each of us can do. Our

choices today can help break us out of a sense of powerlessness. This means taking personal responsibility for our own choices of the food we eat, the house we live in, and how we get around.

WAYS TO REDUCE THE AMOUNT OF FOSSIL FUEL WE USE

Change your diet. Minimize the use of foods that require energy-intensive production, such as bottled and canned beverages and pre-packaged and highly-processed foods, and ones that require refrigeration and freezing.

Reduce meat consumption: An industrial meat-based diet takes twice as many fossil fuel calories as a plant-based one. Factory meat production is also one of the highest producers of greenhouse gases. This does not mean the complete elimination of meat. Meat can be provided without using high-energy feeds like corn and soybean meal. Locally grown meats using natural forage are not as energy-intensive.

Purchase food differently. Buy food produced by local organic producers as much as possible. Petrochemicals are used when raising non-organic food. Join or start a Community Supported Agriculture (CSA) farm. Local production means less fossil fuel is used to transport the food and also helps to convert agriculture from a corporate-based, high energy-consuming model to a more local and efficient one.

Preserve and store food. Canning or drying reduces the energy used to keep products frozen for months in commer-

PER PERSON — ANNUAL INCOME, BARRELS OF OIL USED, AND CO2 GENERATED

	Population	% of Pop	Income per Person	BOE per person	CO ₂ per person
US	300 million	4.5%	\$43,800	57.8 boe	19.6 tne
OECD-L	700 million	10.5%	\$29,915	30.9 boe	9.3 tne
Rest of the World	5,700 million	85.0%	\$5,832	8.3 boe	2.7 tne

OECD-L: Western Europe, Canada and the industrial countries of Asia—Japan, South Korea, Australia, and New Zealand

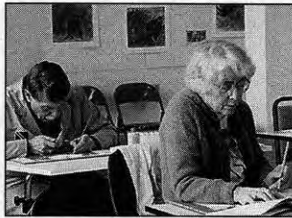
BOE: Barrels of Oil Equivalent for all fossil fuels

TNE: tonne (metric ton)



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-A Foxdale Resident



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cial storage. Buying produce locally for winter storage (like winter squash, onions, and carrots) will support local food production rather than that from hundreds of miles away, and it will help develop local food security.

Create a garden and/or a henhouse: Grow your own food or keep a few hens, and begin composting, starting with all those fall leaves. Consider replacing your fossil fuel-intensive lawn with a back or front yard garden. Use your compost, not petrochemical fertilizer.

Transportation: The average car/van trip in the U.S. has 1.63 passengers, including the driver, so share rides as much as possible. Increasing the number of people in a car directly reduces energy consumed. Next, change to an efficient car. Driving less and more slowly, bicycling, and walking as much as possible are also important.

Housing: Bigger is not better. The average square feet of living space per person in the U.S. has increased from 250 to 800 square feet since 1950 and consumes 2.4 times the energy of European and Japanese residences. The first energy-saving step is to live in a smaller space. Smaller homes, particularly multifamily units, use less energy to build and to heat and cool. Next, an extremely efficient house design called the Passive House has been developed in Germany that reduces home energy use by 80 to 90 percent. While it would be impossible to replace all existing homes with new ones, a passive retrofit of your home is an important option.

Much of today's conflict is economic in nature, and U.S. policy is to maintain economic control of weaker counties. John Woolman said, "May we look upon our treasures, the furniture in our houses, and our garments, and try [to determine] whether the seeds of war have [been] nourished in our possessions." Maybe it will be the fear of global warming that will wake us up and bring us to a place where we can finally say, "I will take delight in seeking and finding a way to live so as not to bring destruction to the planet and suffering to its people." As long as we in the U.S. continue to consume such prodigious amounts of oil, there cannot be peace. □

THE RESPONSIBILITY TO PROTECT: Quakers and Genocide

by Jack T. Patterson

As I sit writing this article, I hold in my hand a full-page ad placed by the Save Darfur Coalition with a message for President George W. Bush. It might as well be addressed to the many Friends and Friends organizations who struggle to answer the same question: Over a scorched desert landscape filled with dozens of fresh graves the ad pleads, "When all the bodies have been buried in Darfur, how will history judge us?" How indeed?

Following my retirement from the Quaker UN Office in New York a year and a half ago, I have been posing a similar question to a number of individual Friends and staff of Friends organizations struggling with a perceived inadequacy in many of our responses to genocide and other such massive violations of human rights. My goal has been to identify the dilemmas Friends face and to locate our witness when the killing starts. What, I asked, is our best contribution then?

While I focused on genocidal situations like Darfur and the earlier killing in Rwanda and Bosnia, I made it clear that responding to genocide is not the only challenge we face, nor is it necessarily at the top of our individual and corporate pyramids of concerns. Hunger and poverty kill more each year than war crimes, but for many of us, "stopping the killing" tears at our consciences in ways that are agonizing and perplexing. Many of our responses appear inadequate and even morally compromising. The either/or choice presented to us seems to be that of supporting calls for military intervention or doing nothing, sitting on our hands when we're not wringing them.

The results of these discussions with

Jack T. Patterson, a member of Shrewsbury (N.J.) Meeting, formerly served as a Quaker representative to the United Nations in New York, and now sells antique rural Irish furniture. This article grew out of his work as a consultant to AFSC on Friends response to genocide.

key individuals and groups of staff members here in North America as well as Europe and the Middle East were, on the whole, encouraging and often inspiring. Confronting genocide is not a new issue for Friends, and important aspects of the dilemmas we face reconciling our desire to stop the killing with adherence to our testimonies have arisen in recent years. Many readers will know this from their participation in such recent deliberations

*The either/or
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as Friends World Committee for Consultation, Section of the Americas' Friends Witness in a Time of Crisis Conference at Guilford College in 2003, with a subsequent book by that title published in 2005, and the book published by FRIENDS JOURNAL in 2006, *Answering Terror: Responses to War and Peace after 9/11*. Pendle Hill and FCNL, among others, have undertaken serious efforts as well to engage their constituencies in debate, and individual Friends, most notably Alan Pleydell of Quaker Peace and Social Witness in Britain, Diana Francis of Baltimore Yearly Meeting, and Gianne Broughton of American Friends Service Committee/Canadian Friends Service Committee, have written movingly and wisely in ways that push our thinking forward. And Friends are not alone: Mennonites and Brethren, along with the World Council of Churches, have convened high-level gatherings to

Here and on page 40: Peacekeeping Monument, Ottawa, Canada, honoring the contribution made by Canadian peacekeepers. The inscription on the monument is a quote from Lester B. Pearson: "We need action not only to end the fighting but to make the peace."

Alistair Williamson



discern their own responses.

All of my discussions quickly came up against the problems we face as Friends, as pacifists, when conflicts shift from the less violent pre-conflict stage to active violence and genocide. Friends are generally comfortable with the roles we take in trying to defuse such conflicts before they become extreme as well as in the stage of conflict that follows when the killing has stopped, that of post-conflict peace-building. It is when peaceful options seem to fall away that we are most acutely aware of the difficulties of continuing to act in ways that are meaningful to those who are the targets of such violence.

Again, Friends and proponents of non-violence are not the only ones found wanting when widespread violence erupts and governments are unable or unwilling to protect their own citizens. Indeed the weak, sometimes non-existent efforts of governments and intergovernmental bodies like NATO and the UN have been at the heart of the critics' argument that states have been too "risk averse" over and over again to intervene in timely fashion, from the Balkans to Darfur, choosing hypocritical measures that give the appearance of action, barely, leaving victims to their fates.

The demand for more "robust" intervention to stop genocide grew throughout the '90s. The call was led by outraged journalists like David Rieff and Michael Ignatieff reporting from the scene, and the example of Gen. Romeo Dallaire, who was the Canadian head of the UN token peacekeeping operation in Rwanda, author of *Shaking Hands with the Devil*, and seen in the movie *Hotel Rwanda*. While the initial calls for "humanitarian intervention" focused almost solely on calls for military intervention, the impulse to intervene eventually grew into a much more nuanced and yet passionate call for the adoption of a new "international norm" called "The Responsibility to Protect" or R2P.

Still, in my view, the proposal for R2P remains as one of the most significant moral and political movements in our time and one of the most promising, when combined with efforts to abolish war-fighting as an acceptable means to resolve human conflicts. There's no substitute for reading the report of the International Commission on Intervention and State Sovereignty (ICISS) that provides the single most explicit and com-

PELLING argument for R2P, and readers are urged to read it in its entirety at the Canadian government site http://www.idrc.ca/en/ev-9436-201-1-DO_TOPIC.html.

The heart of R2P is "the question of when, if ever, it is appropriate for states to take coercive—and in particular military—action against another state for the purpose of protecting people at risk in the other state." It answers by proposing what it calls a "new approach: a Responsibility to Protect" and a broadened threefold sequence of responsibility: First, a responsibility to prevent, then a responsibility to react, and finally, a responsibility to rebuild. Unlike the earlier calls for humanitarian intervention, R2P places a strong emphasis on and preference for *preventive* interventions in the hope such early action will stop any escalation of violence and make more coercive, military action unnecessary. Indeed, prevention is described in the "Core Principles" of R2P as the "single most important dimension of the responsibility to protect."

Critics of R2P, and there are many, fall into holders of one of two polarized, mirror image suspicions. Many in the Global South fear that any broadening or loosening of restrictions on interference in the domestic affairs of member states will provide one more rationalization for powerful states to intervene in developing states for less than truly humanitarian reasons, while some in the Global North suspect that such arguments are being used with some success by major abusers among developed states to avoid any form of accountability or sanction of their own human rights abuses. The result has been an impasse at the UN in the implementation of the "responsibility to protect" it adopted in the World Summit Message of 2005.

Do Friends fit into the R2P picture? My sense is that while some Friends are persuaded such a responsibility to intervene should be opposed as an inherent support for the use of armed force, many others, including most of those I interviewed, found much to support in R2P along with several important reservations.

While most Friends are relatively comfortable with the broadening of ideas of "state sovereignty" to include what Kofi Annan has called "individual sovereignty," i.e. the rights provided in the International Declaration of Human

Rights, and are ready to see at least some forms of intervention used when states are unwilling or unable to protect their own citizens, the provision of a right to or requirement to intervene militarily in the "last resort" runs two dangers. First, it is likely that the "last resort" requirement to intervene militarily can be misused by nations determined to have their own way, the U.S. in Iraq being a living example. Proponents of R2P have seriously and sincerely sought to fence in such efforts to exploit it through reference to Just War criteria, but there is scant evidence that such criteria have ever prevented or even restrained war. And second, while many Friends will support the emphasis on the "responsibility to prevent," as it puts the emphasis where Friends' "core practices" are most readily deployed, there is a "creedal" feel to the insistence that something, in this case, military intervention, *must* be brought into play when certain conditions are met. The inclusion of a threat of military intervention may undermine the efforts of states to "prevent" conflict through early and non-military, even non-violent, initiatives to preclude violence.

Is there a way for Friends to embrace the moral authority of the call for a Responsibility to Protect as an international norm and address some of the reservations identified above?

I find two analogies useful here. First, there is the famous distinction of George Fox in his letter to Cromwell between Friends refusal to bear arms against any-

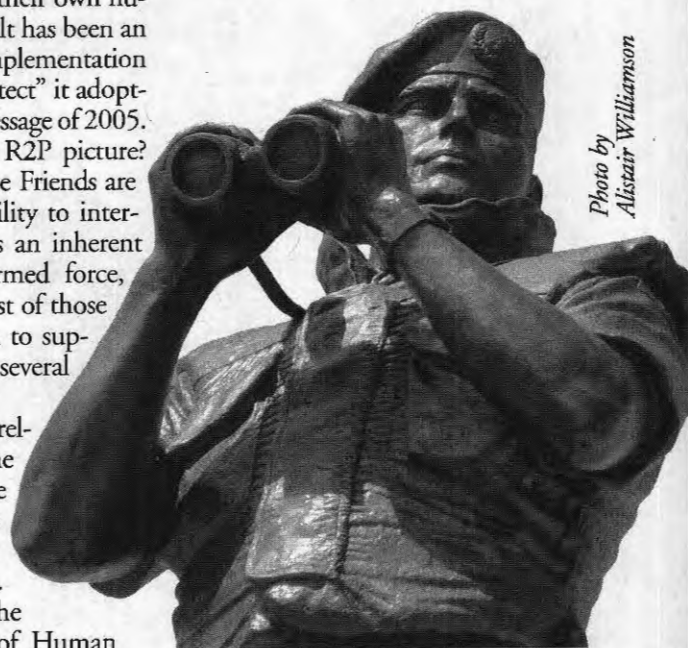


Photo by
Alistair Williamson

exercising their duties to maintain public order—"the magistrate bears not the sword in vain"—acknowledging the need for coercive force in some situations. And second, there is a more recent analogy developed by Alan Pleydell of Quaker Peace and Social Witness in London that many of us have found helpful in thinking about R2P—that of the development of child protection law. It used to be, and still is in many places, that cases of domestic violence against children, as well as women, could not be touched because of legal and social conventions that decreed that what went on behind the closed doors of a household, a family, was a private matter. Yet, step by step, the interpretation of law as it applied to families changed. The idea of the sovereign inviolability of the family (i.e., male rights) gives way to one of the primacy of the rights and interests of the child.

R2P, the reasoning goes, is directly analogous to the responsibility of parents to feed, nurture, protect, and develop their children. The purpose of child protection law is not to throw more people in prison, but to "expand the space for the acceptance of help"—from friends, social workers, and so on—to restore emotional balance within the family. The paradox, he points out, is "that the earlier and less official the intervention—and the more it is understood as fundamentally friendly—the more likely it is to be received without protest or forceful resistance." But in the end, the society, the state, has the right to intervene forcefully to protect the rights of the child, even using the ultimate sanction of breaking up the family.

The distinction in Fox's letter of separating one form of coercion from another—in effect the idea of policing from that of war-fighting—along with the support given for some forms of coercive intervention in protecting a broader interpretation of human rights, provides some interesting ground on which to stand in the face of genocide.

Are Friends prepared to embrace a *modus vivendi* with international intervention that includes boycotts, sanctions, divestment, and more "robust" peacekeeping missions that rely less on the neutrality of "blue helmets" than those that turn "khaki"?

Increasingly the UN is under pressure to intervene in violent conflicts for which

intervention in the last resort is that UN peacekeeping will be called upon to shift from traditional "blue helmet" peacekeeping operations where there is a peace to keep (policing ceasefires, truces, and negotiated peace agreements) to that of "peace enforcement" in the midst of violent conflict where there is no peace to keep.

My sense is that Friends are shifting in their view of UN peacekeeping and are increasingly prepared to support deployments for the purpose of enforcing peace when there is no peace, i.e., somewhat more militarized peacekeeping operations—for example, the current small AU force in Darfur and the proposed larger UN force for the purpose of protecting vulnerable populations.

Friends could support the shift of UN peacekeeping from the traditional blue helmeted operations to the somewhat more militarized enforcement missions, but work alongside them, or perhaps within them, to emphasize the "policing" roles of such deployments rather than the "war-fighting" roles envisioned by some.

As traditional peacekeeping evolved, it depended very little on its military trappings for its success, but rather developed an impressive array of non-violent approaches to solving problems that became its mainstay. So it may be with peace enforcement, if undertaken in the spirit of policing. A few Mennonite activists and academics, for example, are actively exploring the idea of "Just Policing" as a means of providing protection while avoiding violence. Perhaps we should join them in their consideration.

If there is a line, and I believe there is, it lies in making a distinction between coercion and violence, between policing and war-fighting. Such a distinction is based less on opposition to coercion and the use of force than it is on drawing the line at the use of lethal violence and armed military intervention as a means of imposing solutions—even those that genuinely seek to protect vulnerable peoples. It is a distinction that requires a robust response to genocide within our capacities.

Does such a line exist? If it does it puts us on a difficult and sometimes ambiguous path. Indeed our most important role may be that of "holding" the dilemmas to give time and space for their eventual resolution on the basis of new insights and well—revelation. □

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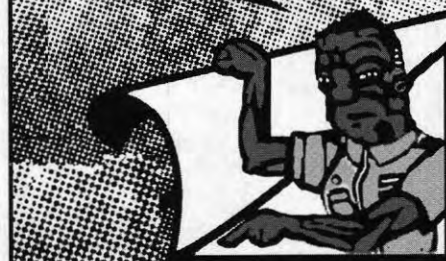
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Integrity Means Being Part of the Solution

by Ruah Swennerfelt and
Louis Cox

"We want to hear more about the Earth-care resources you mentioned at your presentation last night," our hosts said after we had rested from a long, hot day of walking. We were near the end of our six-month, 1,400-mile "Peace for Earth Walk" from Vancouver, British Columbia, to San Diego, California, from November 2007 to April 2008. By that point in our pilgrimage, we had given formal presentations to more than 1,000 people, mostly Friends, at some 60 gatherings.

Our new hosts had been talking all that morning about living more lightly on the planet after being moved by our skit about John Woolman and his living in right relationship with all of Creation. As Friends, they had been feeling the call to live with integrity, to stop being part of the problem and start being part of the solution. Now they were ready for specific changes in their lives, so we spent the evening fielding questions on everything from travel to energy and from leisure activities to diet.

In truth, when it comes to caring for God's creation, no action is too small. This was shown vividly in a *National Geographic* video we watched recently, titled *Human Footprint*, about the huge demand that our affluent living can place on the Earth's limited resources. Simple actions like bringing our own cloth bags to the grocery store and carrying our own mugs when traveling can add up to big positive impacts over our lifetimes. Just as important, these habits frequently remind us that we are part of the web of life and therefore responsible for everything we do. This is why we concluded our formal Peace for Earth Walk presentations with "homework assignments," providing some beginning steps for Friends to put into practice.

The first thing we told our listeners was that we can't do this by ourselves. We are bombarded today by corporate advertising and other signals from the dominant culture that tell us what to buy, what to wear, or what house or car will make us "complete" as individuals. But if Earth-friendly living comes down to being in right relationship, we need our social networks for wisdom and strength to make better choices.

Ruah Swennerfelt and Louis Cox are members of Burlington (Vt.) Meeting.

One way to treat our addiction to materialism is to start a support or study group of like-minded people who can provide inspiration, challenge, and encouragement to make changes and stick to them. In a personal note, Ruah acknowledges that, even though she buys used clothing, it's hard for her to stop consuming. "What is it that compels me to stop at yet another thrift store to buy something else for my closet when my closet is already full?" She then shares that one Friend has proposed a 12-step program for consumers, often getting laughs when she goes on to picture herself saying, "Hi, I'm Ruah and I'm a consumer."

We highly recommend the Northwest Earth Institute (www.nwei.org) as a resource for discussion groups. We have been part of one in our community for four years, and participants have found it to be so meaningful that most have made significant changes. NWEI offers eight discussion guides to work in small groups, which can be in your meeting, neighborhood, or workplace. Another great resource for a discussion group is the workbook *The Low Carbon Diet—A 30-Day Program to Lose 5,000 Pounds*, by David Gershon, published by the Empowerment Institute. This study course works on positive ways to make changes and doesn't invoke guilt. Those we know who have worked with this book have been encouraged and enthusiastic.

We also recommend *Earthcare for Friends—A Study Guide for Individuals and Faith Communities*, from Quaker Earthcare Witness, as a resource for adult education sessions. It has lessons, readings, activities, and scriptural references on many of the pressing ecological issues of the day as seen from a spiritual perspective. There is also a companion book, *Earthcare for Children—A First Day School Curriculum*, which has been widely used and appreciated.

One of the most exciting resources we learned about on our walk is *The Better World Shopping Guide: Every Dollar Makes a Difference* by Ellis Jones, from New Society Publishers. This little and inexpensive book rates companies that produce and manufacture most of the types of items we buy in grocery stores, drug stores, gas stations, furniture stores, and even where we do our banking. Each company is rated from A+ to F; criteria

are presented to help us make good, sustainable decisions; and even a "Corporate Hero" and "Corporate Villain" are identified and described. We've been surprised and delighted with the response to this book. When we've brought it out in a home, the children have been quick to pick it up and search for their favorite foods, body care products, clothing, or electronics producers.

While it's necessary to shift our purchases to those corporations that are acting responsibly, it's also important to cultivate a habit of generally consuming less of the world's limited resources. The idea goes back at least as far as World War II, when posters promoted frugality with the motto, "Use it up—Wear it out—Make it do or do without." This applies to our stewardship of energy as well. Many people we meet say they are interested in installing solar panels on their homes. We tell them this is a great idea—but only after they have reduced their electricity and hot water demand to less than half that of the typical wasteful North American household.

We can all learn to use a lot less water, toothpaste, shampoo, heating fuel, or commercial beverages; to do less driving; and to simplify our gift-giving. The list goes on and on. The core idea is learning to stop consuming when we discern we have enough to satisfy our needs. As a way of supporting this, we encourage people to compare their monthly bills and give themselves stars when their increased mindfulness results in decreased consumption.

We can all rediscover the pleasure of low-consumption activities such as walking, biking, sharing music, and good conversations. This is a good way to start weaning ourselves away from commercial television and other kinds of exposure to advertising, which encourages unnecessary consumption by making us feel continually dissatisfied with what we have.

It is natural for us to resist behavioral changes that we perceive as sacrifices or duties imposed from the outside. But it is also natural for us to want to make the world a better place for all, and to undertake such changes joyfully and enthusiastically, as a result of widening our boundaries of self-interest and compassion to include all of Creation. □

True godliness does not turn people out of the world, but enables them to live better in it, and excites their endeavors to mend it." — William Penn, 1682



Nonviolence & Racial Justice
BY MARTIN LUTHER KING, JR.
King's 1958 address to Friends General Conference.

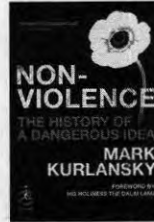
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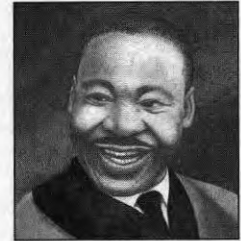


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BY MARK KURLANSKY
Modern Library, 2008, 224 pp., paperback
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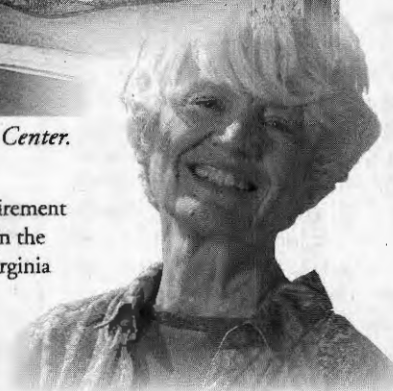


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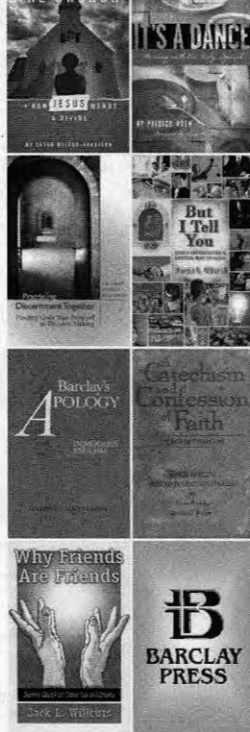
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Flying Close to the Sun: My Life and Times as a Weatherman

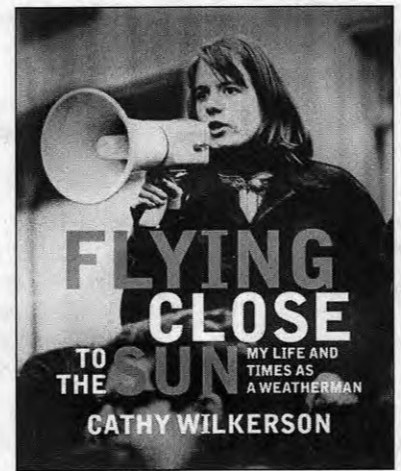
By Cathy Wilkerson. Seven Stories Press, 2007. 422 pages. \$26.95/hardcover.

Cathy Wilkerson stood at the center of a key moment of protest during the Vietnam War. She was in the townhouse that blew up in New York on March 6, 1970, killing three Weatherman members who were making bombs in the subbasement. Cathy's father, who owned the house, knew nothing of her activities there. She and another woman (Kathy Bondin) survived the blast, escaped, and disappeared. The FBI sought them, and Cathy Wilkerson remained a fugitive until 1980, when she surfaced with a three-year-old daughter, pleaded guilty to the illegal possession of explosives, and served 11 months in prison before being paroled. After that, she earned a teaching degree, and she is now a mathematics educator in New York City.

You may not know that Cathy has some Quaker roots. Her mother is a Friend, and while Cathy was in grade school she attended meeting. She found it boring. But in her teen years, when she worked as a counselor-in-training at Farm and Wilderness Camp in Vermont, she was more favorably impressed—the silent meetings, held in the cabins, “were occasions to express hurts or joys and know you would be heard. The young people used it with uncanny wisdom.” She later returned to the camp as a senior counselor, and she writes that the daily 20-minute Quaker meeting “affirmed the growing relationships among us. . . . We often discussed issues of peace and justice, how they applied to the world at large, and how they came up in our personal relationships.”

Cathy didn't attend a Friends secondary school like her older sister, Ann, who went to George School, but she did study at Quaker-founded Swarthmore College, from which she graduated in 1966.

At Swarthmore, Cathy's leaning toward justice and truth led her to become involved in Civil Rights activities in the nearby city of Chester, and in the antiwar movement. There she came into contact with the Students for a Democratic Society. After graduating, she first tried conventional politics, working in the Congressional campaign of Robert Kastemeier, a progressive Democrat in Wisconsin. It didn't satisfy her. “What was missing was the sense of urgency that I had felt around movement people, that things weren't changing fast enough and that the myths that maintained the status quo were not being dispelled or challenged openly.” At the end of 1966 she



went to Chicago and began editing the SDS's *New Left Notes*.

Cathy's position at the hub of SDS information-gathering meant that she was very well informed about the ugly side of the U.S. involvement in Vietnam. In 1969, when the My Lai massacre surfaced in the media, where it was received with outrage and presented as “an exception,” Cathy writes that this seemed hypocritical. “We had known about the systematic torture and killing for years. We had talked with vets who had told us about their training and experience on ‘search and destroy’ missions, and we knew that inflicting terror—random and overwhelming—was part of the strategy.” SDS was also well aware of the brutal treatment of the leaders of militant black nationalist groups by the FBI.

When Cathy saw evil she was impelled to confront it, as an exercise of her conscience—but more than that, with a determination to stop it. In 1967, when SDS challenged universities over their involvement in the war, Cathy reflects: “We wanted to not only protest and expose university complicity, but also actually disrupt the cogs of the war machine—stop recruiters, interfere with the induction process—and generally gum up the works.” She adds, “There was little clarity whether that meant we were still committed to nonviolent tactics of the Civil Rights Movement or if it meant a new kind of militancy in which demonstrators responded with violence to the consistent aggression and violence of the police.”

SDS initially began using participatory democracy for its decision making, following *Robert's Rules of Order*, but it slid into “the same kind of backroom deals and attempts at emotional vote manipulation that characterized mainstream politics.” (This accelerated after the intensification of the FBI's COINTELPRO dirty tricks aimed at disrupting SDS and other organizations, and with the chaotic

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interference of the Progressive Labor Party.) Cathy continues: "It was easy to forget that the goal was to convince one's opponents, not to humiliate them in order to decrease their power." She reflects: "It was here, although imperceptible at first, that I began to lose my bearings. It's a direct line from abandoning hope for those close to you to abandoning hope for the larger population."

In late 1969, when the secretive Weatherman emerged out of SDS, Cathy sought membership in it, convinced that this was a hopeful if desperate way forward. During her intense pre-entry interview by a collective, she writes, "Suddenly it seemed urgent that I get myself accepted." Looking back years later, she notes how her implicit acquiescence to the silencing ethic of "need to know" hindered her ability to discern, and this helped her miss seeing the "political idiocy" of the absence in Weatherman of clear goals, other than retaliatory violence.

In this book Cathy tries faithfully to present views she once held but no longer does, which enables the reader to trace the evolution of her awareness. She breaks into the narrative with occasional flashes forward, to share how her thinking shifted during her years in hiding and in the years since then. She is self-critical, but without discarding her respect for the person she was then. She still holds that her desperate actions were better than no response at all to the evils of U.S. policy.

With the exception of not revealing where and with whom she hid during the 1970s, Cathy writes with great candor. She does not shy away from topics like involvement with drugs and the breaking down of monogamous relationships.

What is powerful about this book is not what Cathy has experienced—which was remarkable enough—but how she has processed her thinking in the intervening years. I am amazed by her precision and clarity in describing her own history as well as the social events and thinking of these turbulent years, much of which I now see in a new light. She searched for global solutions to political and economic injustices that are still with us. She hasn't found the answers, but she has made valuable progress in formulating the questions.

This book is rich with precious learnings for the reader to ponder, won at great cost. Here is one of them: After describing what "organizing" meant in her SDS days, she notes, "The heart of organizing, I would say now, is helping people notice things that don't make sense, and helping them formulate their own questions and find ways to investigate these questions." This is valuable advice for a would-be organizer today.

Another learning relates to the role of

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women. In 1969 she sharply criticized those who wanted to caucus separately from men. She called feminists “man-hating freaks”—a formulation, she writes, that now embarrasses her. With acquired wisdom, she reflects back: “I could not yet imagine that women together could explore different ways of defining not only womanhood but humanity as a whole.”

This book has touched me deeply—partly because the 1960s were also central in the formation of my own political awareness, but mostly in response to Cathy’s searching and honesty.

After reading it, I am led to pose two queries for us Quakers. First: When privilege threatens to insulate us from truth, what steps can we take to stay meaningfully engaged in the pursuit of justice? And second: How well does the Religious Society of Friends work with those among us who are fiercely propelled by their Inner Voice to confront injustice, and help them stay centered and not lose their bearings?

—Robert Dockhorn

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

Walk With Us: Triplet Boys, Their Teen Parents and Two White Women Who Tagged Along

*By Elizabeth K. Gordon. Crandall Dostie & Douglass Books, 2007. 320 pages.
\$19.95/paperback.*

In a surprisingly honest, beautifully written memoir, Elizabeth (Kathryn) Gordon shares a period of her life when she and her partner, Kaki, invited teen parents and their triplet infants to live with them in their North Philadelphia home. Gordon reveals her joys and struggles in being part of this multi-class, biracial, multicultural family. Through her story we discover the terrible violence of grinding poverty and ever-present racism. We also see how cultural difference strikes and divides when and where we least expect it, even when everyone is trying very hard to “do good.”

The facts are simple. Tahija and Lamarr were North Philadelphia teens caught in family and cultural patterns that led to Tahija being pregnant (with triplets), homeless, and without the practical and, at times, emotional resources to begin family life. Lamarr met Kaki through the Alternatives to Violence Program and asked for help. Kaki and Kathryn decided to take Tahija into their home, to provide her a safe and healthy place

to wait for and then care for (sometimes with Lamarr) the three tiny boys.

But it proved much more complicated, largely because of racism, cultural, and class difference. Gordon reveals such difference in her own and her partner’s backgrounds. Both white, lesbian, middle-class Quakers, Kaki and Kathryn have very different class and cultural pasts; Kaki was from a prosperous, well educated, upper-middle class suburban family, while Kathryn was the first in her alcohol and abuse-plagued family to have a college degree. Kaki, employed as an executive at AFSC, seems to know who she is and where she is going. Kathryn flails around looking for paid work and identity. Add to their home Tahija and Lamarr, African American, Muslim teens grasping at their identity as partners, parents, and responsible members of a violent, racist, materialistic society. One window into these young people’s world is the words of Tahija’s journal, which Gordon places at the start of most chapters. They tell of daily challenges of the young, inexperienced mother. She is full of love for her three tiny sons but is struggling to balance their needs, and hers, for education, resources, and personal time. Through Tahija’s writings we see her truths as the family struggles over what is best for the boys—what kind of food and how much, what kind of limits and how many, and by whom and how the boys can best be loved.

Difference divides, causes conflict, leaves everyone exhausted. Bias is revealed on both sides; racism, with the anger and mistrust it breeds, is experienced by both black and white.

Several times Gordon digs deep to understand her leading to be part of this family. What God reveals to her is the need to continue to be faithful, to continue to try to forgive, to continue to be part of the reconciliation that comes from eventually understanding another’s perspective. Gordon quotes Hannah Arendt: “The only power we can have over the past is forgiveness.” Ultimately, all the characters in this story learn that the only power we have over the future is love.

Quakers and others should read this book. In addition to telling a compelling story of one woman’s struggle to live a leading to address racism, Gordon is a master of metaphor and story. Over and over again, you see her words as pictures, feel her experiences in your heart. Clearly, Gordon is a writer. She has used her gift to make a difficult but meaningful period in her life into a book that teaches, entertains, and demonstrates how we can grow spiritual-ly from living and loving in diversity.

—Liz Yeats

Liz Yeats is a member of Austin (Tex.) Meeting.



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Thanking and Blessing— The Sacred Art: Spiritual Vitality through Gratefulness

By Jay Marshall. Skylight Paths Press, 2007.
176 pages. \$16.99/paperback.

Thanking and Blessing—The Sacred Art: Spiritual Vitality through Gratefulness is a part of "The Art of Spiritual Living Series," published by Skylight Paths. This is an easily read guide to the spiritual practices of nurturing an attitude of thankfulness and taking actions of blessings.

It was somewhat of a cosmic joke that I received this book for review while I was recovering from a serious case of acute pancreatitis. To say the least, I was thankful to have survived without permanent damage and was ready for acts of blessings.

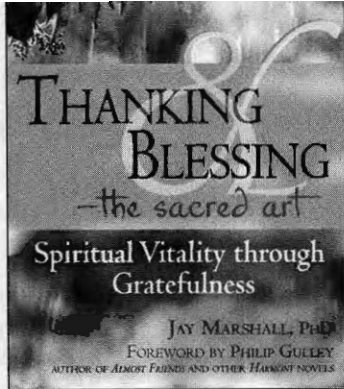
Jay Marshall, PhD, who serves as dean of Earlham School of Religion, is a recorded Friends minister and is the author of *The Ten Commandments and Christian Community*, *The Beatitudes of Christmas*, *Family Faults*, and *Where the Wind Blows*. Marshall writes from a Christian, specifically Quaker, perspective, and while understanding the theological basis of his teachings and suggestions, I found it useful, in my case, to translate his theistic language into nontheistic language that was meaningful to me.

I appreciated Marshall's use of biblical quotations and feel this would be particularly helpful for Friends who do not have a strong biblical education. He is, however, at his best when he tells his own story of how he has come to live out the art of thanking and blessings.

Marshall begins with inviting us to recognize that the Divine is present in all aspects of our world, enabling us to see it not as foreign territory, but as a more welcoming and friendly place. He reminds us of the statement in Genesis that after God created all creatures, the Lord blessed them and considered his work to be good. Further, Marshall also references similar teaching from other traditions. For example, he cites the statement, "I am Father and Mother of the world," from the *Bhagavad Gita*.

Marshall writes that the actual practice of thankfulness can begin with regular meditations on texts that highlight God's original blessings, for example, passages found in Psalms 8 and 104. He also suggests the practice of journaling and of spending time in favorite places that can be sacred spaces for meditation and reflection. As a farm kid in northern Minnesota, I had a secret place in the woods that, as I look back in memory, was a sacred space.

Marshall cites Thomas Kelly, who wrote,



"Deep within us all there is an amazing inner sanctuary of the soul, a holy place." He quotes the prayer in Psalm 139:7, "Where can I escape from Your spirit?"

Perhaps many readers of FRIENDS JOURNAL can tell their story of when they felt for the first time that they were part of a unity that encompassed the universe. Marshall tells his own story of just such a transforming moment. It happened as he was walking to his car after teaching a class in world religions. In an instant his perspective on life was changed. He became aware of the unity of all things under the surface. It came to him that he could have a much larger picture of life that served as a backdrop against which each individual event and encounter unfolded. He calls this perspective "living sacramentally."

For Marshall, living sacramentally involves that very Buddhist practice of being fully present to each moment and each event in our daily lives. He suggests that we follow George Fox's teaching, to "Walk cheerfully over the Earth, answering that of God in everyone."

In this way we practice the art of blessing, of being a blessing to others. He writes that our love for others is the greatest blessing and contributes to the healing and transforming of our world, quoting the Dalai Lama, "If there is love, there is hope that one may have real families, real brotherhood, real equanimity, real peace."

Marshall writes that loving others is more of an attitude than a feeling. We can be indifferent to others, but we also can choose to love. He tells a sweet story from early in his relationship with the woman whom he would eventually marry. They were having an argument. In the midst of the disagreement they held onto an attitude of love for each other. He references the Buddhist Loving Kindness Sutra which has a line, "Let his (the person for whom you are praying) thoughts of boundless love pervade the whole world."

In summary, Jay Marshall offers many useful suggestions on how we can live our lives supported and nourished by learned attitudes

FRIENDS JOURNAL July 2008

of thanking and acts of blessing for ourselves and all other beings in this, our much loved world.

—Brad Sheeks

Brad Sheeks is a member of Central Philadelphia (Pa.) Meeting and works part-time as a hospice nurse.

God's Healing Grace: Reflections on a Journey with Mental and Spiritual Illness

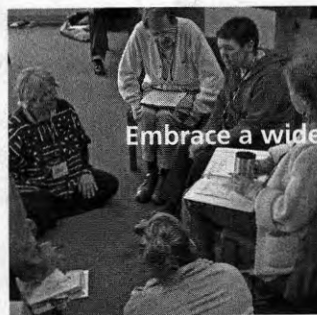
By Mariellen Gilpin. Pendle Hill Pamphlet #394, 2008. 36 pages. \$5/pamphlet.

Mariellen Gilpin writes as a Friend who copes with mental illness in the context of a rich and full spiritual life, with the help of God, her husband, medical interventions, and supportive counseling as needed, and a loving Quaker community. "Through trial and error over years, I have learned how to find and benefit from the right kind of help, while maintaining personal responsibility for my treatment and recovery." She is extraordinary in her ability to articulate an ongoing journey that takes her into territory that may be unfamiliar, or even threatening, to many of us. Her ways of understanding her illness are described in this pamphlet clearly and honestly, with an awareness of the difficulties that readers may have in accepting some aspects of what she describes. For example, she interprets her psycho-spiritual experiences as "demons" with whom she must negotiate, but writes, "Friends are welcome to decide whatever they wish about the literal reality of the demonic. I may be simply praying for unruly aspects of myself and coming to peace with myself." Whatever we choose to make of her interpretations, the insights that she offers are genuinely profound and useful. It is evident that, although her illness requires a great deal from her and from those around her, she gives back at least as much as she receives—as she acknowledges when she writes that "needing support and being able to give it are not mutually contradictory." This pamphlet is an example of the meaningful support, the wisdom and encouragement, that she has to offer the extended community of Friends, including those who may face similar challenges.

—Kirsten Backstrom

Kirsten Backstrom is a member of Multnomah Meeting in Portland, Oreg. Her ministry as a spiritual counselor for those coping with illness, loss, or life transition has been taken under the care of her meeting.

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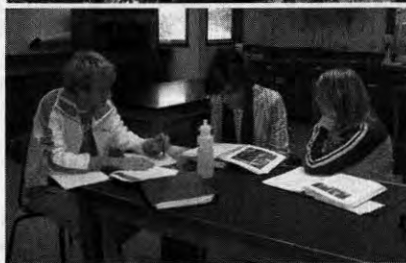
•May 3–September 22—An exhibition of Quilts and Quaker Heritage will be on display at the Virginia Quilt Museum in Harrisonburg, Virginia. The exhibition will feature over 30 quilts, clothing, vintage photographs, samplers, and related items. Most of the quilts were made in the mid-19th century by a close circle of Friends under care of Baltimore Yearly Meeting. Quilts by contemporary quilter Janney Lupton will also be on display. For more information contact Mary Holton Robare at (540) 667-4557 or <fivers@comcast.net>.

•July 10–13—Youth Empowerment Gathering, hosted by American Friends Service Committee, middle Atlantic Region. Take Basic HIP training or a HIP Refresher Seminar. For more information go to <www.afsc.org/hip/upcoming.htm>.

•January 13–17, 2009—*Heeding God's Call: A Gathering on Peace*, put on by Philadelphia Yearly Meeting, the Church of the Brethren, and the Mennonite Church USA, at Arch Street Meetinghouse, in Philadelphia, Pa. To contact the Steering Committee e-mail <info@peacegathering2009.org> or call Philadelphia Yearly Meeting offices at: (215) 241-7000.

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Understanding Pacifism

continued from page 10

to uphold the Peace Testimony. In effect, the testimony encompasses all the ethical values that make pacifism a valid standpoint. We must try to integrate all these values into our lives, evident throughout the times when our countries are at peace. We must be pacifists all the time and not only when confronted directly with war. Furthermore, our duties to the environment, to our fellow human beings, to equality, and to integrity are all challenged by any manifestation of violence.

And I can suddenly see what it means to be a pacifist, what it truly means to uphold a testimony, because I see that I do not. Without the explicit awareness, the questioning forced upon me by study, I would remain complacent in my belief, inactive and inattentive. I realize that we must ask the question of our testimonies, "What does this mean to me?" and in the answer seek a deeper understanding of the concept, find the true meaning, and gain the awareness that banishes complacency. We should allow God to lead us to that clarity, to fully comprehend our beliefs, and to be open to their truth. In failing to be mindful, we risk a subconscious breakdown of faith, a neglect of understanding that could result in an inability to be open with ourselves and our children about our belief.

Thus I shall look into my life, look into the clear pool, and dredge the depths to see how I might change it, to strive for justice within the world by exercising a non-violent attitude. I shall attempt a modification that will class me as an absolute pacifist, and thus I shall uphold my testimony and acknowledge the restoration of value and of clarity. Through this process I hope to understand and be able to speak to the pacifist stand, to claim that I hold these views for two reasons, my faith and my morality—that war is grossly unethical, and it is through the medium of our religion that we may seek to communicate this to those who may never have thought about it. Let our attitude to non-violence be a tool to promote peace and understanding in all nations and societies. In the words of George Fox (in Epistle 200), "Let your lives preach, let your light shine that your works may be seen." □

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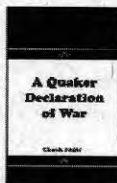
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Effects of Combat

continued from page 19

walking away, nor the luxury of normal people in normal places of declaring profound statements of peace while they do not face the choice of taking lives or giving up their own. It is a humbling, soul-damaging experience. It is worsened by knowing the majority of service members thrown into such impossible circumstances are far too young to handle the raw emotion—the disgust and helplessness—that accompanies such a pivotal moment. Little or no aid is given to men and women in terms of surviving the trauma of combat emotionally and spiritually. What happens after the shooting stops, when some lie in graves and others live in guilt over their actions, has not been answered effectively by any component of the military of which I am aware.

That is my experience of war. It broadens experience, but destroys lives. Once the physical destruction is done—the dead stowed away in their graves, the mutilated shunned to the side, the abandoned and destitute left to their devices—the real horror unfolds in the minds and souls of those left behind. There is a reason why more than twice as many Vietnam vets have died on the streets from substance abuse and suicide than were killed overseas in the Mekong Delta, the highland jungles, Khe Sanh, Hue City, and Saigon. To those who are left, and to the veterans of my own generation: I urge you to look for that small sliver of self that has grown amid the destruction and hold fast to its goodness, hope, and Light.

We are the first generation to be enamored of, and seduced by, violence in all its variety and horror through television, movies, and video games. Even this perversion of our society, however, cannot prepare individuals for experiencing warfare. It is altogether a different reality, one full of boredom and discomfort, terror and revulsion, and anger and guilt and sorrow. You cannot reset a lifeless human body full of metal and glass and silence, like you can reset a Nintendo game. You cannot hit the mute button to stop the endless chatter in your mind as your conscience strains to find meaning in the randomness and insanity of it all. You cannot flip the channel and see your lost friends speak and talk and laugh again. You can only think of their memory, and wish for days past. □

A Modest Step

continued from page 25

apparently a revivalist hymn. In 1915, a labor activist named Ralph Chaplin used it for his union song, "Solidarity Forever." I recall from my school days, "Glory, glory, hallelujah/ teacher hit me with a ruler." The tune can surely serve another turn.

To provide a true alternative to the "Battle Hymn," the new lyrics need to be patriotic yet peaceful and affirmative, along the lines of "America the Beautiful" and "God Bless America" (which entreats but doesn't presume). As the "Battle Hymn" was born out of our deadliest division, the alternative should stress the common bonds of humanity and tradition that unite us all. It should be inclusive of everybody: the Native Americans who trekked from Asia across the land bridge before the Bering Sea washed over it, the millions who were forced into claustrophobic floating dungeons that sailed here from Africa, and everyone else who crossed by ship or plane. The words should stress what unites us (and, indeed, unites all humankind); be historically sound and unflinching; and, echoing Quaker testimony and the Pledge of Allegiance, reflect our core values of liberty, equality, and justice. Indeed, the words may proclaim that the same humanity flows through each of us regardless of skin color or, by implication, any other difference. Towards these ends, I offer "Walk in Freedom"—see page 25.

However these words strike you as you read them over, I hope you will try singing them—with your family, friends, in your school or place of worship, or simply in the shower. For the words without the music are like a surfboard on the sand. I expect you know the tune.

Above all, I hope that "Walk in Freedom" will move our nation at least a little way towards becoming a peaceable land, and will remind everyone who sings or hears it that, despite the differences among us, there are deeper bonds that unite us all in the great adventures of this nation and of life. Believing that "Walk in Freedom" stands the best chance to catch on if nobody ever has to pay anybody else to copy, perform, or publish it, I hereby place it in the public domain. Enjoy! □

Lee Thomas

continued from page 15

FJ: How is that?

Lee: He was a U.S. ally. He won the war. We were certainly not going to stop the slave labor camps. We would've had a huge mess on our hands if we had. In war, you get some very unsavory allies.

FJ: So the decision was to cut the losses.

Lee: The decision was to cut the U.S. losses. Never mind the Russian losses.

FJ: How long were you there with the occupation?

Lee: About a year.

FJ: Did you maintain any relationships from that period?

Lee: No, I've made friends since, who were there in the area too, because I've done business there. I came back from the war in '46, and I went back to Yale. I got acquainted with a guy by the name of Wight Bakke. He was part of a Quaker meeting, and he was my advisor for four years at Yale. This guy was magnificent. He was the foremost expert in the world on labor relations. He

established the School of Labor Relations in Norway and in Egypt. He knew every labor leader in the country, I think. I would go through labor contracts with him, sitting as the clerk of the meeting. He would bring the sense of the meeting to the table. Here we are, trying to run a business after the war, and I have a Friend trying to have a business that takes away the occasion of war.

FJ: Was that a revelation to you? Was this something that you had been exposed to before you met him?

Lee: No, because I was not a Quaker when I first met him. But I was searching; I was grasping because of the experience I had been through.

FJ: When you went into the war, you certainly weren't a pacifist.

Lee: I was not.

FJ: Tell us about how that evolved in you.

Lee: Okay, I went back to Yale. I met Wight, and we talked and talked. I asked Wight about attending meeting for worship and he said, "Yeah, come on!"

So I started attending meeting for worship and I became involved with Quakers and pacifists. I joined the meeting there after my sophomore year. There was an American Friends Service Committee project in Philadelphia—they called it "Intern in Industry." You went out, got a job in industry, you joined a union, and learned something about labor relations. Speakers would come in the evening and give us an education. Sometimes it would be a personnel manager from a company; sometimes it would be an education director. At the Intern in Industry Project I met Joan, who shared my values. After our children were in school she went to medical school and practiced medicine for 21 years in the slums of Louisville. We have been married 58 years.

FJ: How much do you think the experience of the war itself was why you became a pacifist? Do you think you would have become a pacifist anyway or was it really the experience?

Lee: It was the experience. □



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Restorative Practices

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What can I/we do to make things better? An agreement that emerges from a restorative dialogue circle needs to include apologies and acknowledgements of accountability as well as a concrete plan that can be implemented. Since we were all on the same side of the problem by the second week, this question evoked amazing responses that were incorporated in a visionary and yet practical agreement. Our working plan included specific follow-up commitments as well as support for the United Nations Security Council Resolution 1325 for Women, Peace, and Security (see www.peacewoman.org). We came to the circle as individuals with our own views of reality and parted as sisters with deeper commitments to justice and peace.

Evaluation and next steps: A careful review of the process is important to learn how to do it better the next time. A focus on what works (rather than what doesn't work) provides an opportunity to create a base on which to build future collaborative work. We all had learned a lot from the experience. Although some things we would do differently the next time, those involved in Women's Peace Exchange 2007, overwhelmingly, responded with something akin to "You bet, we'd do it again."

OTHER WAYS RESTORATIVE PRINCIPLES AND PRACTICES ARE USED

Juvenile services in approximately 28 states refer young people for restorative dialogue in lieu of the traditional retributive path. Seen as a type of mediation, the circle expands to include the support system of each youth. Parents and friends, aunts, uncles, or teachers are a part of a process that comes to an agreement deemed as fair and reasonable by everyone involved.

Community conferencing, in the tradition of the Maori peoples of New Zealand, has been practiced in Baltimore, Md., since 1995. The program brings everyone affected by conflict together in a circle to talk with each other and come to resolution. The Center's services are available to a variety of sectors including neighborhoods, criminal justice, law enforcement, schools, and human services. The program is promoted by the cam-



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paign for a Department of Peace as a best practice to be replicated. (More information may be found at www.communityconferencing.org.)

School systems begin to follow the example of Canada, New Zealand, and Great Britain in using the restorative model instead of expulsion for early offenders. Circle talk, Rap Circles, and Restorative Dialogue Circles are among the names of the process used for prevention. The facilitated group encourages community building and accountability for behavior among those who participate.

Sulha is the Middle Eastern process of peacemaking that has been revived by a dynamic and diverse group including Israeli Jews, Arabs, and Palestinians. The annual gatherings in Israel bring people of differing views, cultures, and experiences together over several days to share meals, music, and interfaith ritual. Listening circles offer opportunities to understand others and seek solutions. Co-founder Gabriel Meyer says, "We're going to surprise reality until it changes." (For more information, see www.sulha.com.)

The Alternatives to Violence Project (AVP) is well known in Quaker communities as a model birthed in the 1970s for teaching conflict resolution and violence prevention in the prison system. Seated in a circle, participants face each other and engage in dialogue that incorporates some restorative practices—and is often life-changing. Transforming power as a key element in the program offers possibilities for personal change. Practitioners of both AVP and RJ are seeking ways to incorporate core restorative principles in the well-respected model that could bring much needed change to the prison system. (For more information, see Michael Bischoff's article, "How Restorative is AVP? Evaluating the Alternatives to Violence Project according to a Restorative Justice Yardstick," at www.clarityfacilitation.com.)

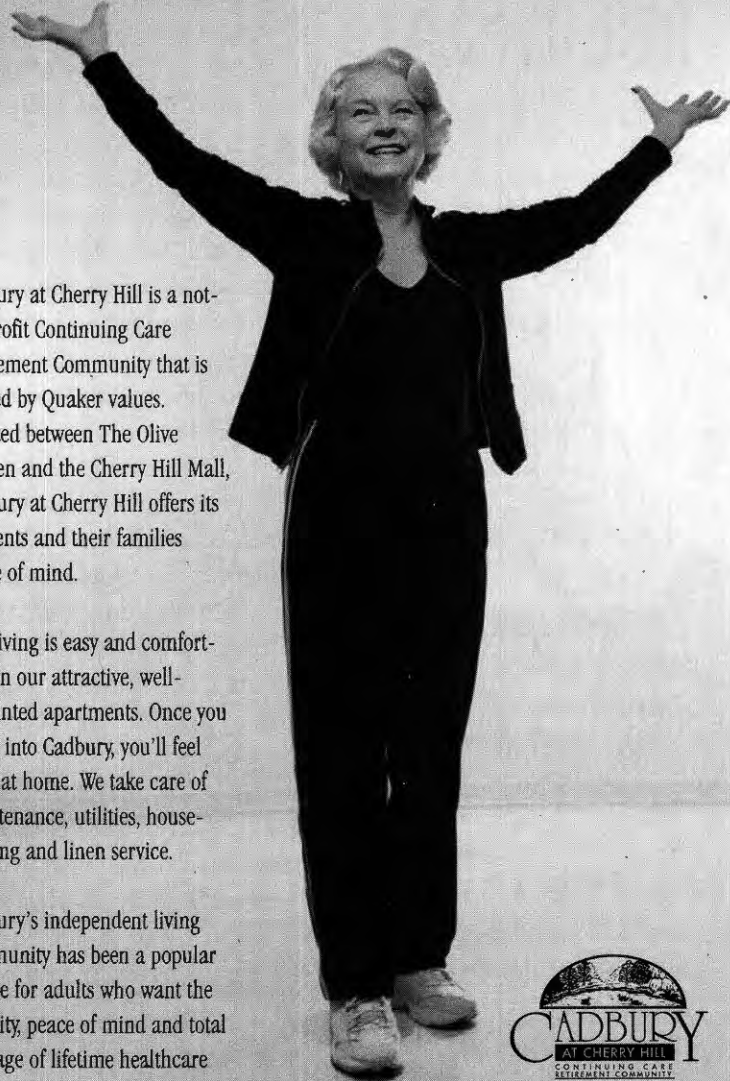
The Native American blessing "All my relations" speaks to the connectedness of all life. Who will speak for the voiceless and the children and the women, the water and the environment? No longer can any of us opt out of our part of a problem—and our responsibility for seeking solutions. Our global village urgently needs us to circle up, heal our hurts, and work together to make things better. □

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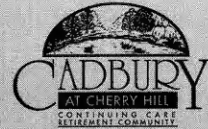
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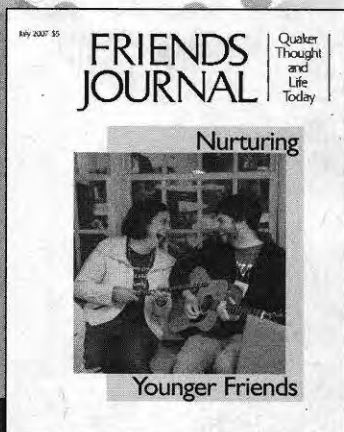
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FRIENDS JOURNAL

Crossroads Springs

continued from page 31

small businesses. The businesses provide income for families, as well as lower-cost products such as food and uniforms for Crossroads Springs.

When it became clear that the original building could not hold all the children as they moved up through the grades, as well as new entrants in Early Childhood Education, Orchard Park Meeting determined to raise funds for a new classroom building, as requested by Meshack Isiaho. The design and plans were made in Kenya in keeping with the Crossroads Springs Management Committee's assessment of children's needs and government requirements. One Sunday, Orchard Park Friends arrived at meeting to find a standing display of the proposed building, rhubarb crumble with recipes, and a donation box. Thus a Friend's home-grown rhubarb, baking skills, and artwork launched the building fund campaign.

Members of Orchard Park Meeting have felt Spirit-led to carry out the Peace Testimony through raising awareness and funds, and extending a hand in friendship to the caregivers and children at Crossroads Springs. We envision a world without war, in which all children have the opportunity to develop their gifts through nurturing and education. We know, as Stephen Lewis writes in his book *Race Against Time*, that AIDS prevalence in Africa declines with every higher level of education completed.

Faith and Practice of New York Yearly Meeting quotes London Yearly Meeting of 1937: "We have seen that peace stands on a precarious footing as long as there is unrelieved poverty and subjection." Meshack Isiaho tells us bluntly that children without parents and no money often turn to prostitution and carjacking to survive. As his daughter once said to us, "Poverty makes people do things they would not otherwise do." Children in school with hopes for a future life do not join rampaging gangs.

In November 2007 Dr. Isiaho and his wife Helen came to the United States on a friendship and medical visit. They talked with schoolchildren from elementary to high school, meeting young people who had supported Crossroads Springs through lemonade sales, a school supplies program, and concerts. They

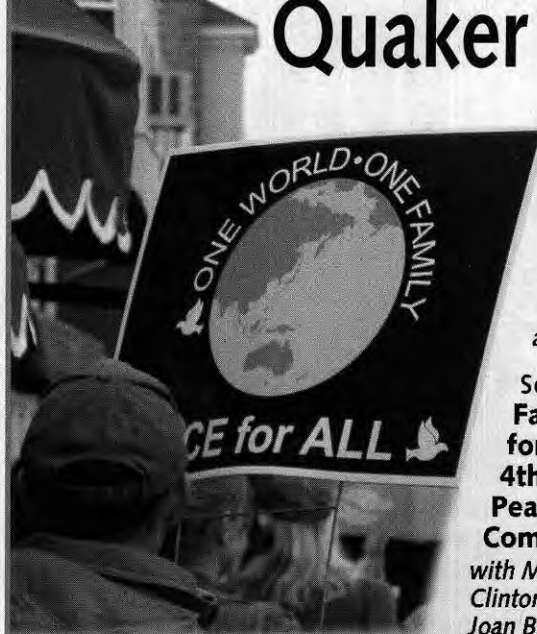
worshiped and talked with Friends, leading one member of our meeting to say, "Meshack is now my family." When the children of Orchard Park Meeting heard that the Crossroads Springs children have only their school uniforms to wear all day in school, they decided to do something. They made envelopes decorated with cut out pictures of shorts and shirts to ask Friends to make contributions for play clothes. Meshack and Helen said they were surprised that people in the United States really care about African AIDS orphans and work so hard for their care and education.

Orchard Park Friends realize that to spread awareness of the orphans' needs and raise sufficient funds for the desperately needed building, they must engage others so they are inspired by the hopes of the children for a full life through education. To meet this challenge, the meeting appointed a Sustainability Committee that brings together community members and Friends. Communities and schools across the United States and Canada have been moved to join in this peace-building activity. We need and welcome all partners of all ages! Please see the website www.crossroadssprings.org for information and ideas, and contact Alison Hyde, Assistant Clerk for Crossroads Springs, Orchard Park Friends Meeting.

Does our partnership with Crossroads Springs make a difference? Is it realistic to think our witness to the Peace Testimony through relationship with Crossroads Springs is effective? We know that 210 children are safe, healthy, and learning. We know that teachers, construction workers, cooks, cleaners, and watchmen are employed and can feed their families. Small business loans are fostering businesses for widows and guardians who learn to make uniforms and grow food for the school. We know we are in a valued professional and family relationship.

When a big bag of aromatic garlic cloves appeared at a recent Meeting for Worship for Business, and the gourd stood ready for donations, we knew we would wholeheartedly continue our efforts for peace through partnership with Crossroads Springs. □

Quaker Faith & Action



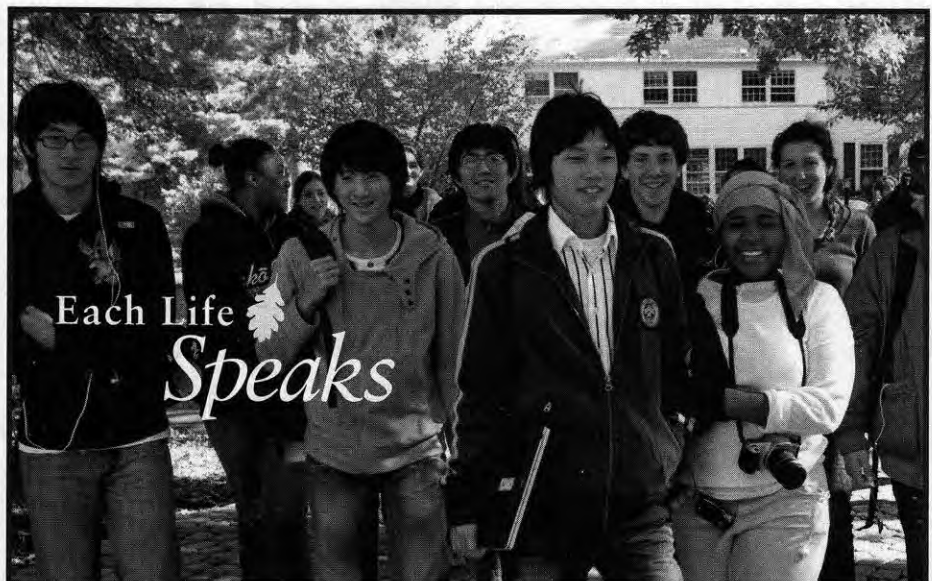
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unlivable wages. These are the people who must live in shelters or sleep on the streets because none of our social services will support their existence, while all of our economy benefits from it. I saw it in Obreras Mujeres, a nonprofit that gives job training to women, begun by factory workers fired from their positions at Levis after NAFTA gave the corporation the green light to exploit workers in Mexico for less pay.

It was at this non-profit where I witnessed the childlike face of Christ.

One of the first projects of Obreras Mujeres was ethical childcare. For the many women for whom it provides training and employment, there was an onsite daycare center. It was one of the first places that we observed on my visit. I had barely stepped into the door when a toddler, sitting at a table, stood up and shook a finger of my hand. He then proceeded to shake the finger of every individual that walked in the door. After he made sure to greet everyone and took his seat back at his art project, we stood around in awe at his hospitality. As if he were receiving instructions straight from the Loving Spirit, he got back up from his chair again and proceeded to hug every individual in our group. "And a little child will lead them," I reflected. If we are to follow a child, where might it lead us, and are we ready to go there?

I have both silently and loudly proclaimed views on Quaker hospitality, but I have found a great deal of covert and overt resistance to them. One of the most significant things I found in this child was that there was absolutely no one excluded from the gift of love that he had to offer. I still feel the power of this child months later, and I expect it to stay with me throughout my life. And now that I have told this story over and over again, it has begun to touch the lives of multiple people and may continue to grow—all from shaking the hand and receiving the hug of a child. How much more can an act of an entire community, with resources as rich as the material and historical privileges that have been afforded to us, affect our local and global communities? Put another way, in considerations of gifts and sanctuary, couldn't it be perceived as a monumental sin to not offer our meetinghouses of peace and safety to those in need?

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You see, what I am suggesting is not whether or not there is a thing called sin that we must redeem ourselves from, but whether or not Quaker meetinghouses are going to be places of shelter for those who have none. I am not just proposing that the vast amount of financial and spatial resources of Quakers be used for the sanctuary of refugees of war, but that meetinghouses also be offered as places for those who are homeless and those who never experience a day without violence. But how will people ever know that there exists a place like this if they are never told about it? Here seems to be one of the biggest snags I have come across. I was raised an unprogrammed Friend, and there is a great deal of humble pride in not being evangelical, as if it were unquakerly to invite a stranger to meeting for worship. Maybe I am reading the journals of early Friends incorrectly, but it seems to me that they seemed to like to talk about the Gospel of Peace and bring people to the Light frequently.

I am grateful that we have so little hierarchy in Quakerism. It means that not only are you not coerced to do what leaders say, you aren't even required to agree with them. I wouldn't want to tell people what to do anyway. But I do hope we can recognize a little bit better this gift we have been given and look at answering some of these questions together. Sometimes in conversations with other Quakers about how we can be more welcoming, I think about our gifts as Quakers and realize that they are no different than any other gifts that an individual might have. Expecting people to just show up at our door is kind of like being a gifted poet but never telling anyone, yet being surprised when our expectations that people will ask us to share our work with them are unmet. If we want communities that are welcoming, more multicultural, and more just, we have to invite people. Not inviting people to meeting holds significant ethical problems for me.

And so I'll end with a few more questions. Do you find value and meaning within the walls of a Quaker meetinghouse? If not, then why do you continue to attend? And if you do, then why *not* invite others, in varying degrees of need, to experience that wonder and that peace with us? □

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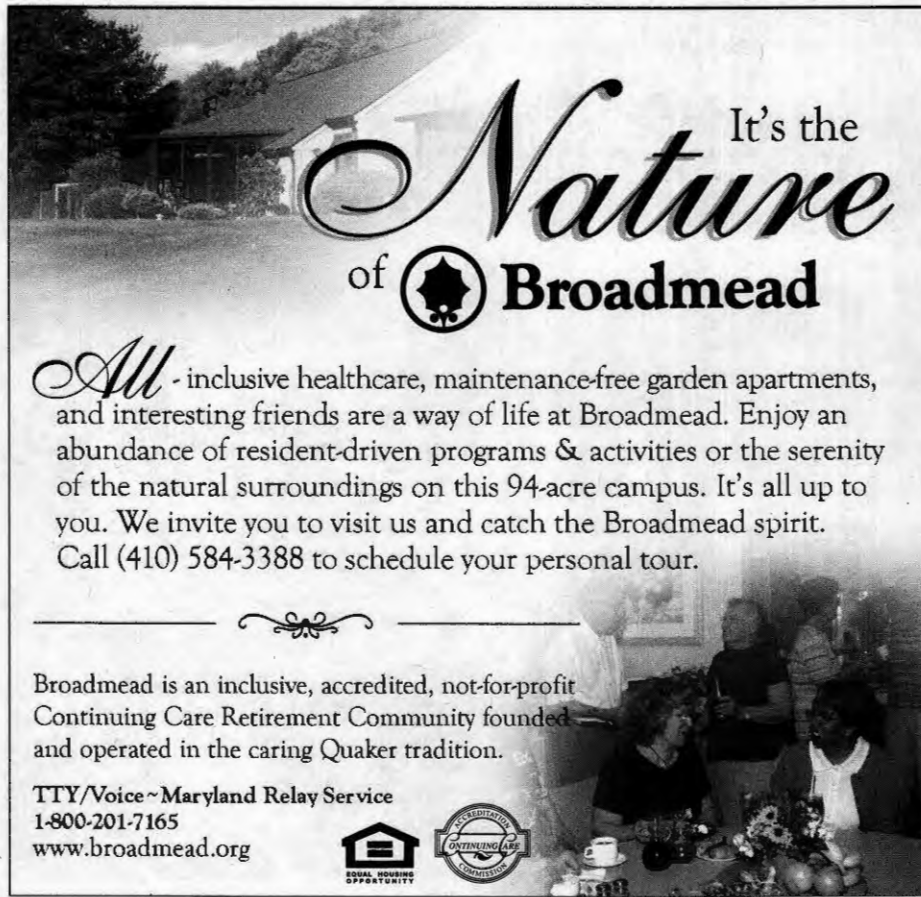
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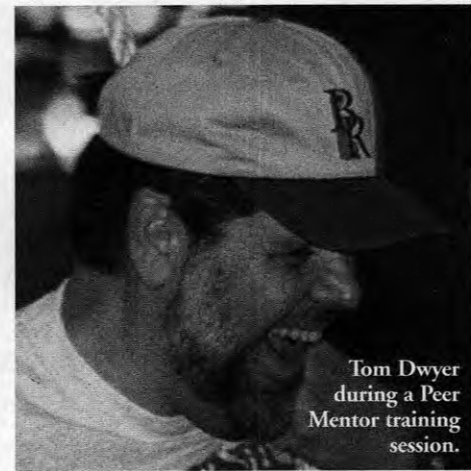


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After the Columbine shootings occurred on April 20, 1999, our school schizophrenically became both chaotic and depressed for about two weeks. During this period, the support that Peer Mentors provided for our student body was palpable. While some voices in the community-at-large seemed to exacerbate fear and add fuel to a frightening fire, the mentors offered a calm place where frightened students could seek refuge and interaction. When a prank call was made to the school's switchboard suggesting that someone was going to copycat Columbine, armed police officers were posted throughout the campus. Their presence was intended to make the school safer. But when a carload of students drove past the front of the school building and one student jokingly yelled, "We have a bomb," a full cafeteria witnessed the frenetic police chase that resulted. Pande-monium erupted and exploded into the school's hallways. Police arrested the student who yelled the threat, and he was removed for the remainder of the school year. The overt police presence did nothing, however, to stop this one troubled student's misbehavior. Yet our Peer Mentors calmly addressed the panic effectively, encouraging their peers to talk about their fears in a safe place, listening non-judgmentally, and showing compassion to those who likely had difficulty finding it elsewhere.

While programs like Peer Mentorship will never eliminate violence, they can provide a place for the troubled, dispossessed, frightened, and lost to be acknowledged and possibly helped to avoid becoming aimless. And perhaps the human

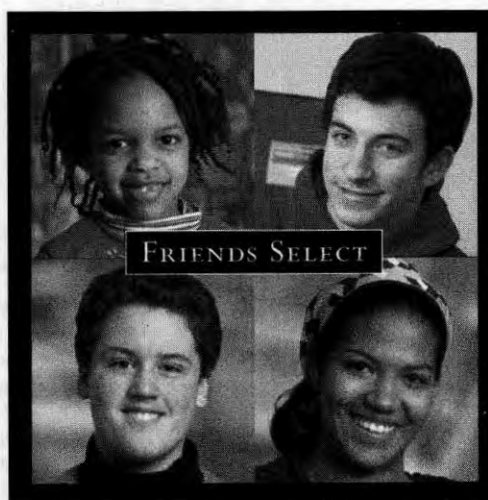


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connection can prevent some random, future violent acts from occurring. I felt that Peer Mentorship's unstated goals were to make our high school a kinder, safer place, and consequently the world a more peaceful place, where everyone can be noticed, recognized, and treated with compassion.

Teaching peace and peacemaking must be more than marching in protest against a war, more than military or draft counseling, more than dialogues about peace with other Historic Peace Churches. Teaching peace and creating peacemakers is a positive, kinetic act that results in caring, empathetic, compassionate people. Our Peer Mentorship program taught peace and made peacemakers.

We can teach our children and one another peacemaking skills if we are patient, trusting, and confident that violence is never the answer. I believe that my Quaker obligation is to challenge those who advocate violence and to demonstrate how peacemaking can be taught. I believe that it compels me to stand up and challenge acts of recrimination, revenge, and reactive counter-violence, and to say loudly and clearly, "Let's stop violence before it happens." And when violence does occur, I believe that we need to offer an alternative voice that tells society-at-large that falling back onto worn, failed, vindictive ways must end. We need to show better, creative, preventive, proactive ways to deal with and to eliminate violence.

When we are angry or afraid or despondent, finding peace and being peaceful can feel next to impossible. But our obligation is to remind everyone, including ourselves, that violence never adequately assuages past hurts and that revenge only fans the fire of pain, hatred, and emptiness. We Quakers need to let our *response* to violent indignities and assaults define who we are.

Derek seems to have found his way through his darkness by following the Light, by listening to and by following wise advice, and by responding to the Virginia Tech Massacre by becoming a peacemaker. May we all find similar Light in our own darkness, similar strength in our own struggles, and comfort in knowing that, "There is no way to peace; peace *is* the way." □



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Deaths

Ames—*Alfred Campbell Ames*, 91, on August 27, 2007, in Ft. Myers, Fla., of complications from abdominal surgery. Alfred Ames was born on July 21, 1916, in Spokane, Wash., the only child of a Congregational pastor and an instructor at the local teachers' college. His family lived in Beverly, Kans., during Alfred's high school years. Alfred received a BA in English in 1936 from University of Kansas. While an assistant instructor of English at University of Illinois in Urbana, he earned a master's degree in 1937 and a PhD in 1942. Alfred became a pacifist in college, while writing an essay "Christian Attitudes toward War," which won first prize in the university's essay contest on the topic of "Applied Christianity." Upon moving to Urbana, he became a nonresident member of 57th Street Meeting in Chicago and participated in Urbana-Champaign Meeting after it was formed. Not being what he considered "an absolutist pacifist," he registered with the Selective Service in 1942. However, a 4-F classification for nearsightedness let him continue his academic career throughout World War II. Alfred was appointed to the faculty of Illinois Institute of Technology in 1944. Moving north to Evanston, Ill., he became a member of Evanston Meeting. He met Eleanor (Nell) Holliday at the 1949 annual conference of the British Fellowship of Reconciliation; they married at Evanston Meeting in 1951. They kept a flat in England and visited her relatives nearly every year. Alfred served a long tenure as clerk of Evanston Meeting while it was affiliated solely with Western Yearly Meeting and Friends United Meeting. In 1951, Frederic Babcock of Downers Grove (Ill.) Meeting recruited Alfred to be his associate on the staff of the *Chicago Tribune's Magazine of Books*, a position that allowed him to continue teaching full-time. Five years later, Alfred joined the *Tribune's* editorial board, continuing to teach part-time at Northwestern's School of Journalism. In 1972 he favorably reviewed *All Creatures Great and Small*, by veterinarian James Alfred Wright, whose pen name was James Herriot, and the best-selling author always gave Alfred credit for his success, maintaining a correspondence with him until his death. About six weeks before Alfred's death, he donated his collection of their letters to the James Herriot Museum in England. In the 1980s, Alfred and Nell retired to Shell Point Village in Ft. Myers, Fla., where she died in 1992. In the fall of 1993, he married Violet Mostoller, a retired librarian whom he met at the retirement community. Alfred retained his membership and active interest in Evanston meeting, often writing letters to members to express his opinions about issues facing the meeting. He is survived by his wife, Violet.


Boynton—*David Merrill Boynton*, 62, on December 29, 2007, in Manassas, Va., of complications from flu and strep infections. David was born on April 2, 1945, in New York, N.Y., the first child of Mary Orr Boynton and Ted Boynton. After majoring in chemistry at Earlham College and completing his alternative service at the National Institutes of Health in Bethesda, Md., he spent a year traveling, including a five-month voyage by sailboat from the East Coast through the Panama Canal to San Diego. Then, with his uncle, he helped found a publishing company. While living in Chicago and

attending 57th Street Meeting, he met Charlotte Montel. They were married under the care of that meeting in 1972. They moved to Northern Virginia and joined Langley Hill Meeting in McLean. During the next 35 years, David participated in almost every committee of the meeting, clerking several, and serving as meeting treasurer and bookkeeper. In addition, he served on Baltimore Yearly Meeting's Finance Committee, Peace and Social Concerns Committee, and Camp Catoctin Facilities Committee. In the mid-1980s he joined the staff of Friends Committee on National Legislation, where he eventually became Associate Secretary for Finance and Development. He brought his background in business and his passion for peace and justice to FCNL and used both to advance the goals of the organization. In 1994, David moved to the National Science Teachers Association, a nonprofit organization dedicated to promoting excellence and innovation in science teaching and learning, where he became the director of institutional research, responsible for accounting, financial modeling, and systems support. He often placed his expertise in computer systems and financial management at the service of organizations he believed in, serving as financial steward for the Northern Virginia Coalition for a Nuclear Weapons Freeze, the Folklore Society of Greater Washington, Bikes for the World, and his children's preschool. He believed in honesty and truthfulness even when they were costly. He valued people and relationships over material things. He had a quiet but intense spirituality, cultivated through years of prayer and reflection. He and Charlotte attended many Friends General Conference Gatherings and enjoyed intervisitation among Friends. They loved to dance and regularly attended contra dances. In recent years, David became an avid cyclist, riding to work and to Friends gatherings in rain or shine. After the start of the Iraq War, David helped start and maintain two local peace actions: a weekly peace vigil at the U.S. Capitol and a monthly vigil against torture in front of the headquarters of the CIA. David is survived by his wife of 35 years, Charlotte Boynton; son, Thomas Boynton; daughter, Betsy Boynton; sisters, Beth Boynton Parkes and Connie (Boynton) McPeak Green; his parents, Ted and Mary Boynton; and his grandson, Caspian Loki Boynton.

Courteol—*Bernice Courteol*, 97, on December 11, 2007, after a short illness. Bernice was born on October 26, 1910, in Philadelphia, Pa., to Nellie and Norman Zimmerman, and was a ninth-generation Philadelphia Quaker. She met Paul Courteol at George School in Newtown, Pa. They married in 1933, after Paul's graduation from Lafayette College. Bernice and Paul lived in several states, but spent most of their married life in the Chicago area. After retirement they lived in Georgia and then moved to California in 1986. She participated in Quaker meetings throughout her life, beginning in Philadelphia, and continuing in Illinois, Georgia, and California. Her strongest affiliation was with Lake Forest (Ill.) Meeting, where she was involved in building the meetinghouse. Bernice participated in peace vigils, the Civil Rights Movement, and served as a draft counselor for conscientious objectors during the Vietnam War. Bernice was active in the League of Women Voters in both Illinois and Sacramento, saying that she felt the League was

important because of its ability to sift out rumor, present the facts, and remain impartial. She was a long-term volunteer at Lutheran General Hospital in Park Ridge, Ill., where she became a certified EKG technician. She donated her extensive Quaker library to Earlham College. Bernice was predeceased by her husband, Paul; and two infants, Paul Jr. and Caroline. She is survived by two daughters, Ouida Parker and Mary Kasch; four grandchildren; and one great-granddaughter.

McClure—*George Raymond McClure*, 85, on November 3, 2007, at Arbor Glen, in Bridgewater, N.J. George was born on November 21, 1921, in Secaucus, N.J., the oldest of three children of Mabel Struth McClure and George McClure. He graduated from A.J. Demarest High School in Hoboken, N.J., in 1939, and attended Central College in Pella, Iowa, where he studied French with the intention of teaching. The outbreak of World War II interrupted those plans, but he never lost his love for French. In 1942, George left college, enlisted in the Army Air Corps, and became a navigator on a B-24 aircraft. After the war, he enrolled in the Newark College of Engineering (now the New Jersey Institute of Technology) and graduated with a BS in Mechanical Engineering in 1949. In 1948, at the Reform Church in Secaucus, George married Madeline Katherine Schwinge, his younger sister's childhood friend. George and Madeline made their home in Little Falls, N.J., for 46 years. He served as chairman of the Board of Adjustment, and as a member of the Little Falls Town Council. George made his career as an engineer at Bel Art Products in Pequannock, N.J. Valued for his integrity and honesty, George provided counsel to his colleagues about sound business practices. In 1970 he became a member of Montclair (N.J.) Meeting, joining Madeline, who had become a member earlier. At Montclair Meeting, George served on many committees and held positions as clerk, clerk of the House and Grounds Committee, trustee of the meeting, treasurer, and registrar. He served on the New York Yearly Meeting Peace and Social Action Committee, and served as clerk of the Sharing Fund, clerk of the Financial Services Committee, clerk of General Services Coordinating Committee, and clerk and member of the NYYM Trustees. For 30 years, he was a board member for the McCutchen, the NYYM home located in North Plainfield, N.J., and he regularly attended the Annual Meeting of Friends Committee on National Legislation in Washington, D.C. He and Madeline enjoyed travel, and made trips to European and Asian countries as well as Brazil. They enjoyed going to Puerto Rico in the winter, and to Quebec in summer. George also enjoyed the theater and concerts in New York City. He retired from the Bel Art company in 1994, continuing to serve as a consultant. He and Madeline moved to Arbor Glen in 1997. George organized activities for the "French Table" for friends wanting to polish up their French. He would often gather selections from French literature and songs for the group. His presence was a source of grounding for the meeting and he was a source of spiritual light for his fellow Quakers. George was predeceased by his sister, Mabel McClure Duke; and his brother, Melvin McClure. He is survived by his wife of 59 years, Madeline Schwinge McClure; three daughters, Kit McClure, Mary Jane Johnson, and Emily Borom;



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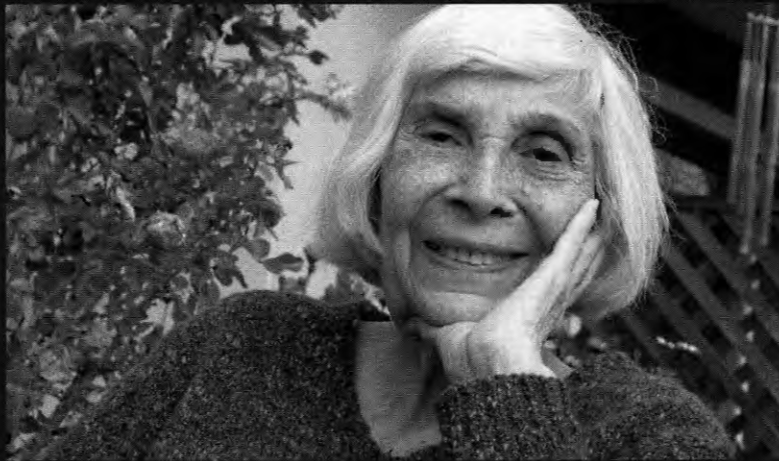
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one grandson, Trevor Chase Johnson; and many cousins, nieces, nephews, grandnieces, and grand-nephews.

Polazzo—Justin Marcus Polazzo, 31, on February 4, 2008, in Atlanta, Ga. Justin was born on December 31, 1976, in Alma, Mich., to Carol and Free Polazzo and graduated from Druid Hills High School in DeKalb County, Ga. From 2001 to 2005 he supported the network at Georgia Institute of Technology. After a period as a security contractor, he returned to Georgia Tech in 2007 to support the college's security and authentication systems. Justin was a self-taught computer expert who loved his work, and was so good at it that a grateful client once paid his airfare to Australia for a three-week vacation. He traveled widely and was an intense worker. Justin loved gardens and had a special affinity for wild animals and plants. He was part of a worldwide online community, enabling his grandfather to reunite with a relative he had not seen in 50 years. At the time of his death, Justin was employed at the Georgia Institute of Technology Office of Information Technology in the Division of Architecture and Infrastructure. Justin is survived by his parents, Carol Anson Stanwyck and Free Solomon Polazzo, co-founder of Anneewakee Creek Friends Worship Group in Douglas County, Ga., and former treasurer of Atlanta Meeting; his stepparents, Douglas Stanwyck and Janet Hemphill Minshall; a brother, Chad Polazzo; a stepsister, Liz Stanwyck; and two stepbrothers, Jay and Eric Roache.

Wright—Margaret Harned Wright, 87, on March 4, 2008, in Sandy Spring, Md., following a stroke in 2007. Margaret was born on June 14, 1920, in Starkville, Miss., to Edna Johnson Harned and Robey Wentworth Harned, both descendants of many generations of Quakers. Her family moved to Washington, D.C., when she was 12 years old, and in the early 1930s Margaret joined Friends Meeting of Washington. Margaret graduated from George School in 1938. In 1941, while attending a Friends General Conference meeting in Cape May, N.J., she met her future husband, Walter C. Wright Jr. She received a BA from American University in 1942, and she and Walter married that year. They lived in various places before settling in Cape May in 1955. In 1970 they moved back to Washington, D.C., and Margaret was active in Friends Meeting of Washington until 1996, when she moved to Friends House in Sandy Spring. Walter had died in 1981, and although initially reluctant to make the transition to Friends House, Margaret came to value the opportunity to live with so many old friends, enjoying the accessibility of the social and religious activities and appreciating the conscientious staff members. For several years during the 1980s she served on the Board of Directors of William Penn House. She is remembered by her family and friends for her generous spirit, unconditional love, and good humor. She was fortunate to meet fellow resident Ted Pritzker, and spent many happy years with him until his death in 2006. She is survived by her three children, Diana Wright Barlow, Walter (Terry) Wright, and Melanie Wright Tripp; eight grandchildren; and five great-grandchildren.

and they might also be hedonistic deists.

I'm raising this discussion because I have noted a great rise in the use of the term "Quakerism" among Friends. As an example, in the May issue of FRIENDS JOURNAL I find the word used 42 times in the first 15 pages. Having grave doubt that there is any uniform understanding among Friends of the meaning of the word Quakerism, I am troubled by the use of this word. Words like Quakerism are dangerous in large part because their extreme generality and vagueness allow users to believe they are speaking about something concrete, when in fact that is not so. Reifying abstractions like this get used when what is needed is a plainer conversation. When this happens, we can easily get led into nonsense expressions like "Quakerism disapproves of violence." I doubt that George Fox, who cautioned Friends to make their words "few and Savory," would be happy with "Quakerism."

Furthermore, I am concerned that Friends may be led by this expression to think that what Quakers are about is something that can be put into a systematic set of religious beliefs that should be put down to distinguish us from, say, Mormonism. This, I fear, would lead to efforts like the Richmond Declaration or other divisive creeds. There is no doubt that unprogrammed Friends have often not been diligent in working to ground themselves in the fundamentals of their faith. But "Quakerism" turns our faith on its head to become some sort of ideology we can salute and peddle. As the JOURNAL article by Young Friend Anna Obermayer ("Kindling a Spark: Young Friends Voicing a Need for a Radical, Spiritual Quakerism," *FJ* May) points out, the result is a good deal of confusion and misunderstanding (and hunger for something more) among the younger generations of Quakers. When we begin using words like "Quakerism" it is a sign that we are worried about getting things organized in our heads. I believe Fox would think that was making a "notional" religion out of our Society. Friends need the experience of the Light in their hearts and submission to the leadings that Light brings. "Quakerism" doesn't lead us in that direction.

Will we soon see Friends become Quakerists or Quakeristic?

Robert Griswold
Denver, Colo.

Secularism fueling fundamentalism

Innocent children are always harmed by adult conflict, whether through the divorce of celebrity parents, the present civil war in Iraq, or the historical struggle between secularism and fundamentalism. Today,

children of a fundamentalist Mormon sect are being torn from their parents and given to strangers. To gain an understanding of why, it helps to look at the wider context of a global secularization of human society.

According to Karen Armstrong, former nun, religious scholar, and author of several bestselling books (including *The Battle for God* and *Islam: A Short History*), "Fundamentalism exists in a symbiotic relationship with a coercive secularism. Fundamentalists nearly always feel assaulted by the liberal or modernizing establishment, and their views and behavior become more extreme as a result. Very often, fundamentalists begin by withdrawing from the mainstream culture to create an enclave of pure faith. Fundamentalism is a rebellion against the secularist exclusion of the Divine from public life, and a frequently desperate attempt to make spiritual values prevail in the modern world."

Globally spreading secular materialism, valuing wealth more than people, spawns fundamentalism in cultures and societies it invades around the world. Because fundamentalism is a problem for everyone, everywhere, I believe its cause—modern secularism—must be reexamined. Armstrong warns, "The desperation and fear that fuel fundamentalists also tend to distort the religious tradition, and accentuate its more aggressive aspects at the expense of those that preach toleration and reconciliation."

We Americans need to reexamine our modern secularism—the actual cause of fundamentalism—that we export to the rest of the world, imposing "a dictatorship of relativism," in the words of Pope Benedict XVI. Children are being harmed because we tend not to notice the log in our own eye as we try to remove the speck in our neighbor's eye. Because we fail to recognize that fundamentalism—here at home, as well as in poor homes around our world—is materialistic secularism's long, dark shadow, young American soldiers and innocent Iraqi children are being horribly maimed and killed. It's time we acknowledged, as Armstrong reminds us, "Muslims are in tune with fundamentalists in other faiths all over the world, who share their profound misgivings about modern secular culture."

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Friends Service Committee. It is so far-reaching in its scope that I hesitate to bring to your attention such a small area where humanitarian aid is sorely needed.

This is about an illness that is diagnosed and treated by very few physicians. Those of us who have it are hypersensitive to the plethora of chemicals in our present day environment. We are known to have Environmental Illness, or MCS—Multiple Chemical Sensitivity. Why should an illness that cannot be helped by the administration of drugs be acceptable to the medical profession? A very fine physician once said to me “You make me feel so useless—I cannot prescribe any medication to help you.” In fact, most medications are injurious to the MCS person. We find it necessary to live a chemical-free life. As far as possible this extends to food, water, and the air we breathe.

Many people are beginning to understand that our modern way of living is damaging to Planet Earth and its living beings. Back in the '60s when my friends and I first became ill we tried to bring this condition to public notice. Rachel Carson was our only spokesperson. Now, almost 50 years later, we hear much about climate change or global warming and the need for a “Green” way of living. This we have been aware of.

People with this illness need understanding and humanitarian aid. A place to live with air to breathe that is free of chemicals is almost impossible to find. Yesterday I found Joan trying to live in her small car—not big enough to stretch out in. Her friend let Joan, evicted from a rental, park in her driveway. Joan's few belongings are in storage exposed to chemicals they will absorb. Joan is one month out of the hospital and confined to a wheelchair. The friend buys and cooks Joan's food. The friend's husband is also chemically sensitive, but they have no space inside their house for a guest. What to do?

For years I have shared my home with other chemically injured persons. Now I am old. I would love to be cared for in a Quaker facility. Quakers are great and compassionate people. In every issue of FRIENDS JOURNAL I read ads for assisted living facilities, nursing homes, senior rental apartments, but none have areas designed to address the needs of the chemically sensitive. Could some of these institutions set aside even small areas that would be free of toxic chemicals? Such a room would need to have non-toxic paint, ceramic tile floors, metal furnishings with older cotton upholstery. Cleaning materials could be baking soda and water, or whatever might be acceptable to the occupant. No fragrances of any kind could be used.

It has come to my attention that a non-Quaker establishment in Arizona is

attempting to accommodate an MCS couple. Why cannot some of our very fine Quaker homes do this?

Iris C. Ingram
Nokomis, Fla.

Seeking Truth

In my eighth-grade Quakerism class, the teacher once asked us what the central belief of the Religious Society of Friends was. We stumbled over the predictable possibilities—the Inner Light, the Peace Testimony, and so on.

His answer was the following: that new Truth is constantly being revealed; that everyone has access to the Truth; and that the Truth is one. In less highfalutin language, I have taken that to mean that new insights into what is true about the nature of our existence are always available; that everyone has the ability to perceive them; and that, somehow, all these perceptions fit together as parts of an all-encompassing single order.

I have since found it a hard formulation to argue against. Certainly, if one cannot derive all of Friends' beliefs and practice from one or the other of them—be it our commitment to the nonviolent resolution of conflict, to the way meetings are organized—one can derive a great deal.

Of these three, it is the third that, today, seems most distant. And yet that's the one that, to me, speaks most clearly to the "shallowing," to the stresses within the current Religious Society of Friends, of which other contributors have recently written.

How we got here is not hard to understand: If there's nothing else that's occurred in the last 40 years, the incredibly broad and diverse spectrum of spiritual belief in the world has been brought home; and the legitimacy of each to be able to open a window into the mystery of human existence has been made clear.

In one sense, we find ourselves victims of our own good words: the recognition that new truths are constantly being revealed and that everyone has the ability to perceive them has now made overwhelmingly clear (or is that, "clearly overwhelming?") how immense and complicated the order everything fits into actually is.

Stepping back from the attempt to make sense of it all—through, for instance, simply asserting up front that all viewpoints have truth in them and leaving it at that; or through readopting a more proscribed and defined understanding of what the order of everything is—is hardly an incomprehensible response.

But it is the shared attempt to articulate and expand our mutual understanding that gives our communities vitality. Certainly I can say the most thrilling and invigorating meetings I've been part of have all been characterized by this unblinking, common

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pursuit of what is true wherever it leads. To the extent we step back from that—at least as I see it—we are diminished.

It is the interplay of all three basic beliefs—taking the insights that come to us individually, and, as a community, seeking the way they all fit in with what we all already mutually understand—that has been the life force within Friends meetings, it seems to me. Not just what we have learned, it is the process through which we have learned it that has made us what we are.

True, as they say, the universe now appears not only stranger than we know, it is stranger than we can know. But when has that not been the case? And if anything, it seems to me, this calls us only all the more to seek out each other—to seek out everyone—to help assemble and consolidate whatever insights may have come to us separately; and thereby build on what we all collectively do know.

Though not futility, it does prompt humility—but that is rarely an unwelcome occurrence. From that arises thankfulness, not hubris and not despair.

*Christopher B. Fowler
Point of Rocks, Md.*

War protesters were silenced

Last year, sentences were handed down in Federal District Court to citizens of Santa Fe, “The Elevator 9,” who tried to contact their U.S. Senator at his office on September 26, 2006. At that time, these citizens were prevented from visiting their representative’s office on peaceful business in a public building during business hours. They were denied their Constitutional rights to speak, to assemble, and to petition the government. They were and are being ignored, and the basis of democracy is severely damaged.

Their Senator’s office manager directed GSA workers to stop the elevator. She obstructed the basic rights of citizens to visit the office of their representative.

The citizens would not have obstructed anyone or anything if they had not been obstructed by the office manager and GSA workers.

The judge failed to assess the real points at stake here. The judge mocked democracy by focusing on the sub-issue of the citizens supposedly not following directions on signs about loitering when they were stopped in the elevator. The real issue is that citizens wanted to engage their Senator in dialogue about the war in Iraq. Although they had sent a petition to the Senator’s office several times, there had been no feedback, acknowledgement, or dialogue.

The judge validated everything the government witnesses said, regardless of

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its truth.

The judge invalidated and belittled all the testimony of the citizens.

If these people had been in American Legion hats with a commendation for the Senator, they would probably have been welcomed, and offered coffee.

There has been a serious obstruction of constitutional rights to petition our Senator. An elected representative needs to hear the full range of opinions to do his or her job. Who to listen to is not a choice.

The sentencing of the nine people was spread out over many days to make it difficult, if not impossible, for people to come and show support at the sentencing. Most were given a suspended sentence, a fine of \$300, and directed to register with a Federal Marshall, which included fingerprinting—for a Federal misdemeanor. A suspended sentence jeopardizes the voices of U.S. citizens. If during their probationary period, they say anything against the current government or participate in any sort of peace action or protest, the sentence can be put into effect immediately; they can be thrown in jail. Essentially, all opposition is silenced.

The Senator is not representing the citizens, 70 percent of whom do not believe the war should be continued. When this large number questions what is going on, we think this Senator would benefit from hearing from all his constituents about the issue.

Jennifer Wellington
Santa Fe, N.Mex.

Community and war taxes

Responding to Lucinda Antrim's letter about supporting community no matter its goals ("Testimony of Community and war tax resistance," *FJ* June), I would ask: What is her (our) community? We all suffer attachments to many government communities as well as work-related and living communities. Are these where our spirit lives?

Is an imperialist country our community? The history of this nation, even before it was a nation, was a model of British imperialism extending to conquests of Native American, French, Mexican, Spanish, Hawaiian, and Philippine peoples.

My understanding of the Religious Society of Friends is of a spiritual community. I am joined with George Fox, Margaret Fell Fox, John Woolman, Lucretia Mott, Henry David Thoreau, Mohandas Gandhi, Mother Teresa, and Martin Luther King Jr., among so many others.

Thirty-six years ago I was led to begin refusing to pay war taxes. The Spirit has, in this community, led me to a grand life since, without paying for war. I currently send the

small amount that I calculate this warrior nation wants to agencies that support the families of wounded military personnel.

I have followed Thoreau's warning: "What I have to do is to see, at any rate, that I do not lend myself to the wrong which I condemn."

Perry Treadwell
Decatur, Ga.

The "costs" of reparations

Jeff Hitchcock is certainly entitled to his heartfelt opinions in "Quakers and Reparations for Slavery and Jim Crow" (*FJ* June). The editors of FRIENDS JOURNAL are, however, responsible for printing such a flawed account of American History. I presume the "disclaimer" in the left margin of page 18 is a weak attempt to admit Hitchcock's arguments are undermined by his lack of understanding of the finer points of U.S. History.

Space will not allow me to comment point by point. I do, however, wish to make a handful of observations. First, North Carolina Yearly Meeting was, in the 1830s, one of the very largest slave owners in the Republic! Second, in many states the *real* purpose of the Poll Tax was to get poor whites off the voting rolls. Third, the Union Army spilled more than enough of its soldiers' blood, white and black, to cover the "costs" of reparations. Look up the casualty figures, view the photographs of the many maimed "survivors," and tell me that "pound of flesh" was inadequate.

Vinton M. Prince Jr.
Wilmington, Ohio

Milestones for the living?

The older I get, the more I read obituaries. All the people in the "Deaths" column of FRIENDS JOURNAL seem to be wonderful, productive, and lovable. The problem is that they are all dead.

I propose that FRIENDS JOURNAL have a new column with short biographies of Quakers who are alive, doing interesting things, and who are interested in networking with other Quakers.

Richard Grossman
Durango, Colo.

Corrections: The photo of Jamie K. Donaldson on page 11 of the April issue was taken by Dave Amarel.

In the Milestone for Larry Miller in the Apr. issue, Larry's stepdaughter's name is Susan Pinales.

Emma Lapsansky-Werner wrote the preface for *A Biography of Lillian and George Willoughby—Twentieth Century Quaker Peace Activists* (*FJ* June), she was not the co-author.

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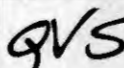


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Friends Homes, Inc., founded by North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-for-service, continuing care retirement communities 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.friends-homes.org>.



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:

Untie 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+

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- o Wide choice of garden-style home & apartment designs
- o Dynamic, resident-driven community life
- o Ideal locations for culture & recreation
- o 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

FRIENDS HOUSE

Continuing Care Retirement Community
A great place to grow old

Friends House is a Quaker-sponsored nonprofit retirement community located north of San Francisco in beautiful Northern California. Assisted living, skilled nursing, and garden apartments for independent living are all situated on a seven-acre level campus. Residents may participate in governance, educational programs, entertainment, and hospitality activities along with free use of a well-maintained private library of 5,500 cataloged volumes. Residents enjoy an abundance of edible landscaping and exercising in the on-site fitness center. 684 Benicia Drive, Santa Rosa, CA 95409 (707)-538-0152
<www.friends-house.org>
RCFE #496801929 / SNF #010000123 / COA #220

Schools

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

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. <info@arthurmorganschool.org>. 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.

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>.



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>.



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- Project-based learning
- Living in Quaker community
- Extensive service-learning trips

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<www.woolman.org>



Friends School of Portland
An Independent Quaker school for grades Preschool-8.
Welcoming new students for Fall 2008
<www.friends-school-of-portland.org>. (207) 781-6321.
1 Mackworth Island, Falmouth, Maine 04105.



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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>.

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