Reflections on Hope

This year’s presidential campaign has brought an unprecedented opportunity to reclaim a sense of decency about the United States. It has replanted the knowledge that hard work and a deep desire for fundamental change can restore hope for countless millions, not just here but worldwide. It has confirmed the reality that we truly make a difference with our choices, our actions, our lives. This message of hope, empowerment, and restoration comes at a time when humanity is facing equally unprecedented challenges: wars, diminishing resources, climate change, economic disaster, and long-standing animosities between ethnic groups and nations that will impact our ability to address these monumental issues. It could not have arrived at a more propitious time.

Perhaps you, like me, remember the days of fellow human beings getting slammed about by water from fire hoses and set upon by ferocious police dogs for wishing no more than to be treated as equal to human beings with white skin, risking their lives in marches and refusing to ride on buses in Montgomery, Alabama, until change truly began to happen. The culture of hate and disenfranchisement that was so prominently exposed in those days has been slowly unraveling in the decades since, making the election of Barack Obama to our nation's highest office a tangible reality. Racism has not died in the U.S., but it is slowly waning, to the point where the majority of people in our nation now pin their highest hope for addressing overwhelmingly challenging problems upon an extraordinary man with black skin. Perhaps you, like me, witnessed the results of election night holding your breath, with tears streaming down your face, awestruck at the enormity of what has been accomplished by so many over so many years.

President-elect Barack Obama knows that the hardest work is still ahead of us. He understands that we will need to unite in facing the enormous challenges of our time—and he has shown us that this can be done, encouraging us with the simple words, "Yes, we can." His election is an amazing antidote to despair.

For me, the greatest antidote to despair is the child who was born more than two millennia ago. Hope was born in a humble stable in Bethlehem, making itself known in a humble stable in Bethlehem, making itself known to the simple and the wisest alike. Jesus did not teach us that our dreams would be realized or that we would be spared from suffering. He taught us how to live with each other and offered an example of loving self-sacrifice that can release us to realize transformed lives and a transformed world. For the ultimate hope brought into the world by Jesus so long ago, and for the renewed hope offered by a very human man in our small portion of human history, I am profoundly grateful.

S.C.F.
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Sharing experiences in a Quaker Quest session, summer 2008
A thank-you from death row

Being a devout Catholic, and a fledgling one at that, I know next to nothing about the Religious Society of Friends—except that the members of the local meeting (Marin Meeting in San Rafael, Calif.) have become friends of mine.

I don’t know their names. I don’t know their faces. What I do know is their hearts—and I know this because they’ve opened up to my friends and me. What makes that a big deal is that we are on California’s death row here at San Quentin.

The Marin Friends have shown me that people can care for the sake of caring, without a hook or agenda, which flies in the face of my life lessons. I can’t say that I can put faith in people; however, I am learning to trust people. That is the greatest gift these Friends have given me.

Thank you doesn’t say nearly enough. Yet it’s all I can say—thank you, Marin Friends.

Richard Gamache
San Quentin, Calif.

Disappointing responses to reparations

Most of the responses to Jeff Hitchcock’s essay “Quakers and Reparations for Slavery and Jim Crow” (Forum, FJ June) were troubling in their predictability. I had not expected to hear from Friends the same responses one hears from the general public, nor had I expected insult.

I am a European American brought to a belief in reparations after years of worship, discernment, reading, listening, holding the concern up to the light of the Inward Teacher, and experience. I know experimentally the legacy of slavery. I feel the Spirit has asked me to work for reparations. It may be that I am wrong, but I do not expect my concern to be labeled “nonsense,” “a power play,” and “blatantly racist.”

Dorothy Tinkham Delo, in “Reparations are racist” (Forum, FJ Aug.), calls those who advocate for reparations “professional victim[s]” and “greedy lazy racist” people. I’m not sure who she intends to call greedy, lazy, and racist, but whatever her target group, I think we all agree those are generalizations we’d rather not hear from Friends, or at all. I implore white Friends to take responsibility for the strong, often defensive responses this issue can bring up in us. Let these reactions be an opportunity for healing; consider them evidence of damage caused by growing up in a white supremacist society that fed us ideas about ourselves that we never asked for and may not even be aware of. Let’s move forward on this.

The fact that slavery ended over seven-score years ago makes the cause all the more pressing, not less. I wish Dorothy Tinkham Delo would reread Jeff Hitchcock’s article and ask herself this: What in me and my experience might be interfering with openness to this tenderly delivered, reasonable message? Disagreement is fine; insults are . . . well, insulting.

James C. Schultz’s response (“Reparations and the Spirit,” Forum, FJ Aug.) was less insulting, but more patronizing. He wrote, “What God has put on my heart is not to love my neighbors by helping them get more to spend but encouraging them to reconsider spending the money they have on things they might not need and to live within their means.” This rationale is based on a few common but unsound assumptions: 1) that the African Americans remaining in poverty are there because of bad personal choices, not knowing how to “live within their means,” rather than—as many argue—because of the policies, laws, and violence that barred generations from sources of wealth; 2) that the debtors have the right to decide how the debt they owe is used or to withhold it should they in their greater fiscal wisdom perceive that the people owed will buy “things they don’t need;” and 3) that James Schultz knows what black people need.

When will we get beyond fear, stereotyping, and victim-blaming denial to thoughtful examination of this issue?

Then there is the argument that the deaths of white soldiers in the Civil War paid the debt once and for all. Some of the soldiers, we should remember, were black people who had escaped slavery. Many others were white draftees who by their own actions—such as the New York City anti-draft, anti-black riots—and their own written accounts were repelled by the idea of fighting to free enslaved people. Still others rightfully perceived enslaved workers as a threat to good wages in the north and fought out of self-interest.

And yes, there were the noble souls who gave their lives, first on the Underground Railroad and then the battlefield. I wonder what they would say about the abandonment of the freedmen after the brief freedom of reconstruction, and the century of violent, government-sanctioned oppression that followed. I wonder what they would say to us, who scoff at the very idea of finishing the work for which they gave their last full measure.

Rosemary Bothwell speaks my mind in

REMEMBER: SPECIAL ISSUES FOR 2009

Although most FRIENDS JOURNAL issues offer feature articles on a variety of subjects, periodically we publish thematic issues. For 2009, we invite submissions for the following two special issues:

Marriage, Gender, and Relationships (June 2009)

Do Friends have a distinctive approach to gender, and to the formation and nurture of relationships of commitment between individuals? What is the meaning of marriage under the care of Friends? How are Friends meetings participating in relationships, and how does (or how should) this participation extend over time, before and after the ceremony, and for the rest of people’s lives?

We request completed submissions by February 1, 2009.

Friends Witness in Our Everyday Lives (October 2009)

Friends are continually involved with non-Friends and with lifestyles that are incongruent to varying degrees with Quaker testimony in our educational institutions, in the workplace, in recreation, in personal relationships, through organizations, and in the political arena. What particular challenges do we face, and how well do we meet them, as we strive to keep our outward lives in harmony with our faith? How are we learning and growing through these encounters?

We request completed submissions by May 15, 2009.

If you are interested in contributing material on either of these topics, please get in touch with us. We invite advance inquiries and suggestions from prospective authors and artists. Contact Robert Dockhorn, senior editor, at senedi@friendsjournal.org, or by postal mail, telephone, or fax; for addresses/numbers, see the masthead on page 2. FRIENDS JOURNAL’s general Submission Guidelines are posted at <www.friendsjournal.org>.
The need for reparations

I am writing in response to a letter published in the August issue of FRIENDS JOURNAL ("Reparations are racist," by Dorothy Tinkham Delo).

First, I think a bit of personal background may be helpful in understanding my response. I am not a Quaker. I was raised in an offshoot of the Conservative Southern Baptist tradition. For the sake of clarity, I will refer to my religious background as Southern Baptist.

I must also confess to a conflict of interest in regards to the letter to which I am responding. I am a white man who was married to a black woman. My only child was raised as an African American. Much of my dismay concerning the August letter is based on a purely selfish interest of making the world a better place for my child. I was quite shocked by the author’s student opposition to reparations for African Americans. I must first make an argument in her defense. I hope she is not offended, as that is not my intent. The author has a common misunderstanding—shared by most white people—concerning this nation’s history of slavery. In her first paragraph she asserts, “It has been over 140 years since there was slavery in the United States.” She is correct in stating that legal slavery ended 140 years ago. What she is unaware of is the de facto slavery that continued to the 1940s.

After the end of the Civil War, under Reconstruction, the great plantations of the south were to be broken up and the former slaves were to be given “40 acres and a mule.” After Lincoln’s assassination, this part of Reconstruction was stopped by President Andrew Johnson. The plantations were kept intact. Also, after Reconstruction, the southern states began passing “black code laws.” Although these laws were struck down by the Supreme Court, the south persisted in passing them until the Supreme Court allowed such laws to exist in the Plessy vs. Ferguson decision. The “black code” laws eventually evolved into what we know as “Jim Crow” laws.

The purpose of the Jim Crow laws was to end or restrict the freedoms that African Americans gained after the Civil War. These laws were also meant to dehumanize blacks so that poor whites would think of themselves as privileged. This discrimination preserved the South’s economic and class system.

The Jim Crow laws did not simply require separate water fountains or schools. These laws were also often intended to restrict employment opportunities, usually to domestic servitude or agricultural labor. Where there were no laws restricting employment, there was social convention, applying the same restrictions.

These laws restricting the employment opportunities of African Americans were for the benefit of the plantation owners. Since they no longer had slaves, they needed new ways of obtaining cheap or free labor. One solution was to change a former plantation into a prison labor farm. African Americans, under Jim Crow, would be arrested for any reason (or none at all) and sent to work on such farms for no pay of any sort. This was one form of de facto slavery.

Another form was share-cropping, which worked thusly: the former slave, instead of getting his promised “40 acres and a mule,” worked as a tenant farmer on a plantation. The farmer paid his rent with the crops he raised. The plantation owner alone determined the price to be paid for the crop. The price was never enough to pay the rent. Thus the farmer was bound to the land by debt.

Objections can be made that poor whites were also share-croppers, and questions may be raised as to why blacks didn’t simply leave the land. The answers are simple. The white share-croppers were paid enough for their crops to pay the rent, and, if it suited the plantation owner’s purposes, perhaps a small profit as well. The discrepancy between the white and black share-croppers was there to preserve racially defined social customs. By paying whites more than blacks, however small, the difference over areas like the Middle East, to ensure that they get the lion’s share of the world’s crucial physical resources like oil and water. For more information on this, an excellent

Continued on page 46

The Jim Crow laws were a system of racial segregation and discrimination that lasted from the end of the Civil War until the 1960s. They were designed to maintain white supremacy and deny African Americans the rights and freedoms enjoyed by white Americans. The laws restricted African Americans in many ways, including education, housing, voting, and employment. The Jim Crow laws were established through a combination of state and federal legislation, and were enforced by state and local authorities.

The Jim Crow laws were enforced through a system of segregation, which required African Americans to use separate facilities and services. This included separate schools, restrooms, drinking fountains, and public transportation. These laws were designed to keep African Americans segregated from white people and to maintain the social and economic status quo.

The Jim Crow laws were also supported by a belief in white supremacy, which held that white people were superior to African Americans. This belief was used to justify laws that denied African Americans basic rights and freedoms.

The Jim Crow laws were eventually challenged and overturned through legal action and political activism. The Civil Rights Movement of the 1950s and 1960s played a significant role in ending the Jim Crow laws and establishing the rights and freedoms of African Americans.

For more information on the Jim Crow laws, see the following sources:

- "Jim Crow Laws," by the U.S. National Archives and Records Administration
- "Jim Crow," by the American Civil Liberties Union

Friends Journal, December 2008
My family and I eat locally grown food three meals a day, every day. My neighbor and her family do the cooking, and we talk together, sharing stories as we eat. I don’t cook much anymore, myself. Years ago, however, when I lived on a little farm in the Shenandoah Valley of Virginia, I was a compulsive “from scratch” kind of cook. These days I work to benefit my community, and I leave the cooking to others.

My friend buys the raw ingredients for our meals at a local market and, occasionally, directly from local fishermen. Area farm families bring their produce to market by bicycle, motorbike, and city bus. Families in my neighborhood often eat breakfast at a local soup shop, but they always head home from work or school at midday for a home-cooked lunch and a nap. Dinner, too, is a “cooked from scratch” family affair.

This is life in the “third world” country of Vietnam. It doesn’t sound too bad, does it?

Food travels an average of 1,500 miles before it ends up in a mouth in the United States. Ecologists tell us that this way of eating—gathering that well-traveled food from supermarket shelves and takeout windows—is not sustainable. Eating foods from multiple continents at one meal flies in the face of the Friends Testimony of Simplicity. We don’t need to be psychic to perceive that a finite oil supply and a shrinking dollar will eventually spell the end of this moveable feast. Eventually, circumstances will force a major revision for this way of eating—and those changes will be wrenching indeed, unless we prepare for them now.

It’s readily apparent that much of the farmland in the United States—especially near population centers—has been replaced by pavement and suburban sprawl. What is less obvious is that we are also losing the skills of farmers who once knew how to grow food for people. A substantial portion of farmland is used now for growing corn to produce factory-farmed meat, industrial foods such as high-fructose corn syrup, and ethanol to fuel automobiles. The skills and labor required to bring in a crop of hybrid field corn bear almost no relationship to those required to grow fresh vegetables for human consumption. Also, unless you have been one, it’s difficult to realize how effectively the small farmer has been shut out of the nation’s food distribution system. A farmer in Iowa, growing field corn destined for the Cargill Company, must only get the crop to a local grain elevator at harvest time each year in order to collect a payment and a government subsidy check. Even with this relatively stable source of income, however, most U.S. farmers today rely on off-farm employment to help support their families.

If a farmer decides to grow tomatoes and green beans, selling the crop becomes much more problematic. A market farmer in central Iowa might need to send the produce, a pick-up truck, and a family member to a parking deck in Iowa City once or twice a week in order to participate in the Farmers’ Market. There he or she would spend several hours, chatting up a trickle of city folks and suburbanites while they decide whether or not to buy the farmer’s green beans. This is an enormous amount of time and effort to clear very little money—and most farmers are not natural-born salespeople. One brilliant exception is my former neighbor Joel Salaten, the Shenandoah Valley farmer featured prominently in Michael Pollan’s book, The Omnivore’s Dilemma: A Natural History of Four Meals.

Disappearing farmlands, loss of market gardening skills, and a fragile distribution network are serious impediments to eating locally, but they’re not the only ones. Another is that shopping for, as well as preparing, food cooked “from scratch” takes both time and skill. Time limitations aside, even if we were to get hold of locally grown produce, many of us would be at a loss as to exactly what to do with it!

I’m in my 50s, but “raw materials” for meals in the home where I grew up included canned macaroni, frozen spinach, and Spam. A “special occasion” casserole consisted of canned tuna, frozen peas, and Campbell’s Cream of Mushroom soup, topped off with crumbled potato chips. When my husband and I bought a little farm and tried to “live off the land” many years later, we not only had to learn how to grow our food, but also how to cook the sorts of vegetables that would grow readily in the Shenandoah Valley. We learned, for example, that spinach can only be grown in very cool weather, so the spinach season is very, very short. The entire spinach plant, however, can be harvested mechanically, freezes...
Swiss climates. Both plants can be hand-picked repeatedly for their leaves, leaving the plant itself in place to produce more. Both Swiss chard and kale were foreign to me when I started gardening, but eventually I learned to cook and enjoy them, thanks in large part to the wonderfully down-to-earth advice and delicious recipes provided in the Victory Garden Cookbook by Marian Morash.

I learned what I could about old-time farming techniques from books, county extension agents, and old farmers that I met in the course of my physical therapy practice. My cooking skills developed through trial and error during years when I had large blocks of unstructured time and a whole lot of raw material with which to work. How much easier all that would have been had I had the guidance and support of like-minded Friends! Which brings me to the role that I envision for food activists within Friends meetings. When one realizes the importance of establishing a viable local food network as well as the obstacles preventing its realization, it becomes apparent that intentional work is needed. Establishing local food networks is essential to both our well-being and that of the planet. Yet there's little to no monetary profit to be made in trying to replace the present system of mass production and distribution of factory foods, especially in the early stages of the effort. This is not something that big business has any incentive to develop. But we, as clear-eyed members of caring communities, have priorities other than profit or convenience. Establishing a local network with no expectation of financial gain requires the cooperation of a community of like-minded individuals. We already have that in our Quaker meetings. A project like this, done in a loving spirit, can serve to strengthen that core community as well as draw in additional like-minded folks.

Here are my suggestions for a core group of committed Quakers:

- Commit to purchasing vegetables from them and plan to use those veggies to prepare a community meal after meeting for worship each week.
- Invite everyone from the meeting.
- Allot an hour between close of meeting for worship and the start of the meal to allow time for food preparation and for informal get-togethers among other members and attenders.
- Invite others to help prepare the meal. Share recipes. Learn from each other.
- Have a contribution box to help cover expenses.
- Devise a way for others to add their vegetable purchase orders to your own on subsequent weeks. Make it simple for them to purchase locally grown produce for their own families.

I would advise food activists to consider:

This is not something that big business has any incentive to develop. But we have priorities other than profit or convenience.

the difference between purchasing lettuce grown under a cold frame in Pennsylvania or Indiana, and buying produce trucked in from California or Mexico.

Be that knowledgeable consumer! Develop a market for local produce and work with local farmers as they struggle to learn how to farm as their grandparents did. Consider using this vital exercise as a means to develop a closer and more caring community for the benefit of all.
Will government-sponsored torture remain a shocking anomaly in U.S. public life? Or will it become an accepted precedent, one of the many tools of power in the hands of our rulers?

I believe the United States is approaching a crucial shift from the first state to the second. It can be called the torture transition. As this is written, our rulers have built Guantanamo, Abu Ghraib, a string of secret gulags, and a vast clandestine infrastructure to support them. Their inmates, who number in the thousands, have no legal protections. As the outlines of this system of suffering have been revealed, its architects have trumpeted their open and flagrant defiance of our own laws, international treaties, and the preponderance of informed world opinion.

Chuck Fager is director of Quaker House, a Friends peace witness in Fayetteville, N.C. He is a member of State College (Pa.) Meeting and attends Fayetteville Meeting.

I spent six weeks in Europe last spring, giving talks about the need for international action to dismantle this torture system. Along the way, I got a taste of just how repelled most thoughtful people on that continent are by this sordid spectacle. And while there, I came to understand better the torture transition and the importance of stopping it.

To be sure, each country I visited has its own shameful history of torture and abuse. Yet the reactions I experienced are not to be confused with hypocrisy. These people know their own countries’ failings well enough. That’s part of the reason for their dismay: they expected better from the United States, the self-proclaimed bastion of freedom and justice.

Nevertheless, most of those I spoke with were holding their breath, and still are, waiting for the rapidly approaching change of administration in Washington. Things are certain to get better then, they seem to feel; how could they possibly get worse? I’ll tell you how. Things could get worse if the U.S. makes the torture transition.

What’s that?

The answer can be summed up in two words: impunity and precedent.

Impunity means getting away with it. If those who created the torture system and those who managed it are not held to account, they will have achieved impunity, which is now their primary goal.

And with impunity will come a shift in the underpinnings of torture. It will move from being an outrageous aberration in our public order to being an accepted part of it. It will become precedent. With that change, all the laws and treaties against torture will be worthless, dead letters.

How does this work?

A homely local example will serve. At Quaker House, in Fayetteville, North Carolina, where I work, there is a sign in the front yard that says, as you might expect, “Quaker House.” It and its predecessors have been there for more than 35 years.

But this sign is in fact illegal. It openly violates local ordinances for residential neighborhoods like ours.

Nevertheless, because it’s been there so
The same thing could happen with torture, even though— from various reports I’ve seen and heard— there is a good chance that the new President will say that torture is bad and that it will now stop. Such an action would be good as far as it goes. But it could well mean no more than if, for instance, someone took a weapon that had been used in deadly assaults and put it away in a drawer.

It will still be there, at the ready, when— not if—the temptations of power begin to make the new ruler’s hands itch to use something “more effective,” when pushed to revisit the dark side, and pressed to use it to head off some new forecast of the so-called “ticking bomb” scenario.

If we think a new President, especially one many of us might support, would never do such a thing, I suggest that this is an overly optimistic view.

The weapon of torture will still be there. And next time, if the current perpetrators achieve impunity, it can be used again without hope of restraint. Torture will have been grandfathered into our system as surely as the sign on the Quaker House lawn.

That’s the torture transition. And it’s coming nearer, day by day.

So what are the chances for impunity? How likely is it that those responsible for the U.S. torture machinery will escape punishment?

According to a man named Dick Marty, right now the chances are good. Very good, in fact.

Dick Marty should know. He’s the Swiss equivalent of a U.S. Senator—and the chief anti-torture investigator for the Council of Europe.

Marty produced two groundbreaking investigative reports that disclosed many hidden details about illegal U.S. torture flights to and from Europe. The reports named Poland and Romania as the sites of similarly unlawful secret U.S. prisons. And Marty charged that the UK had permitted torture flights too—a disclosure that proved correct despite initial government denials.

These reports are now available in book form, under the title CIA above the Law? Secret Detentions and Unlawful Inter­

Marty’s response was unmistakable: “That’s exactly the right question to be asking,” he said.

After that he didn’t have much encouragement to offer, but he’s not in the optimism business. Sure, he agreed, torture is a crime under both international and national treaties and statutes. We don’t need any new laws.

But at a secret NATO meeting in Athens in late 2001, he told me, the U.S. demanded and got assurances of impunity for its military and intelligence agencies.
of public pressure come from?"

al interchurch anti-torture coalitions at

detaine d there for over a year, and his London in November 1998. Pinochet was
detained there for over a year, and his arrest gave a great impetus to anti-
impunity efforts back home in Chile.

But to make anything like that happen in the U.S., where would such a buildup
of public pressure come from?

Believe it or not, the most likely place is U.S. churches. There are already several
interchurch anti-torture coalitions at

Behind the fence, at Aero Contractors

work here. Numerous monthly and yearly meetings have joined in, adopting minutes opposing torture. The Quaker Initiative to End Torture has held two conferences on the subject.

Nor are these stirrings limited to the usual liberal suspects. There's now a group called Evangelicals for Human Rights, based in Atlanta, which has persuaded some heavy hitters in that constituency to sign on and speak out.

All this is encouraging. But even so, Dick Marty's sober counsel still rings in

Continued on page 32

EPISTEMOLOGY

It's always about loss,
this kind of epistemology
philosophers regard with dread.
And we can fool ourselves with thinking.
Like the grandfather
I read about recently
who picked up his four-year-old grandson
in two pieces on a Baghdad market street,
after a sudden car bomb there.
And then just yesterday grocery shopping,
concentrating on which broccoli florets to buy,
out of the corner of my eye
a little blond four-year-old girl
is running to the side of my leg
yelling grandpa, grandpa, we saw your car
in the parking lot and knew it was you.
And my son and his beautiful wife
are smiling an aisle away,
neart the potatoes and sweet onions,
she holding their year-old daughter
on her hip the way mothers do.
And I'm so happy to see them all there
in one piece that I begin to cry,
like a foolish, foolish old man.

—Ed Higgins

Ed Higgins teaches creative writing and literature at George Fox University.

December 2008 FRIENDS JOURNAL
The Quaker Peace Testimony, Economics, & the Common Good

by Keith Helmuth

Quakerism and Economics of the Common Good

English Quaker John Bellers (1654–1725) was the first social thinker to advance universal healthcare as a public policy. He based his case on the enhanced level of well-being and economic efficiency that would result from an improved level of health across the entire society. Bellers was also the first social thinker to advance a comprehensive plan of vocational training and sustainable employment as a national solution to chronic poverty. This policy and investment proposal was also based on calculations of progressive improvement in the economic well-being of those in poverty, and on the society-wide benefits of ameliorating social degradation and its accompanying violence.

These are but two of many social and economic reforms that unfolded from the Quaker faith and moral vision of John Bellers. His social and economic analyses and his visionary moral response come to us from the beginning of Quakerism. His lucid and prescient approach to social and economic conditions was focused through the new light that early Quakerism was bringing to the sense of “right relationship.” Bellers was just a half generation younger than George Fox.

Bellers repeatedly petitioned the English Parliament to enact legislation that would implement the social policies and economic projects he proposed. He was not successful in convincing the national government of the time, or the holders of capital to whom he also appealed, that implementing his proposals would advance the common good and be beneficial across the entire economy. However, it was only a matter of time until the soundness of his proposals would be recognized and acted on in many progressive jurisdictions. One hundred and fifty years later, Robert Owen, England’s greatest social reformer and the originator of the cooperative movement, said he had gotten all his best ideas from John Bellers.

As far as I know, there is no direct evidence that John Woolman was familiar with the work of John Bellers, but there is no doubt that the same holistic vision informed both men’s social and economic analyses and moral witnesses for the common good. All of John Woolman’s discussions on spiritual life, and in particular on spiritual disorders, crossed over into their social and economic consequences. And all his discussions on social and economic behavior led back to their spiritual foundations. In his continual probing of these relationships, he repeatedly returned to the recognition that minds possessed by the spirit of domination lead to social and economic disorder. Woolman’s holistic understanding also went a step further and helped set the stage for ecological thinking. He clearly understood economic geography and ecological adaptation. He understood that unwise use of resources leads to ecosystem breakdown in the same way that unwise use of labor leads to societal breakdown.

Why is it that from the beginning of Quakerism, the life of the spirit and economic affairs converge into a single focus? Why is it that both William Penn and John Woolman amplified this convergence into the larger context of the human-Earth relationship? Why is it that Quaker economist Kenneth Boulding (1910–1993) was one of the first social scientists to recognize Earth’s ecological context as the primary reference for all progressive thinking, policy, and action with regard to the human future? The answer, I suggest, is as obvious as the full moon in a cloudless night sky.

The Spiritual Basis of Economics and Ecology

In a deeply profound sense, economics and ecology are domains of relationship. Economics is about access to the means of life. Ecology is about the mutual interdependence of life communities. There is a deep sense of right relationship within a fully rounded understanding of these domains.

For example, in the right relationship...
activity flowing from social relations that enhance the common good. In the right relationship of ecological integrity, we see the human economy as a wholly owned subsidiary of Earth’s ecology. When we bring these two perspectives together, the lens of human solidarity and the lens of ecological science pivot into a single focus. Through this focus we can see right relationship in a more fully rounded and deeply instructive way. Right relationship then becomes the central motif in both the social design of human well-being and in ecologically sound economic adaptation.

Our spiritual traditions teach us that in right relationship, we touch the fullness of human meaning and the presence of the Divine. The Friends Peace Testimony is about elevating all areas of human policy and practice into this zone of right relationship. Because economic behavior is so often excluded by policy from the zone of right relationship, it is a primary area of injustice, conflict, violence, and war. A Peace Testimony that does not address economics in a major and sustained way is not a fully developed or spiritually accountable witness.

A Fully Developed Peace Testimony

Near the end of his short life, Martin Luther King Jr. (1929–1968), saw how certain kinds of economic arrangements were directly connected to oppression, conflict, violence, and war. He began to focus his analysis through a vision of right relationship that challenged inequity and structural violence in U.S. economic behavior and its worldwide extensions. Within this enlarged context he asked the question, “What is the moral assignment?” This question of right relationship in economic policy and behavior is now central to the renewal of the Peace Testimony.

In this context we need to make a distinction between the economics of resource competition and the economics of the common good. The former is leading to resource wars, social disintegration, and ecological degradation. The latter has the potential of creating cultures of peace, enhancing the common good. Within this enlarged potential of creating cultures of peace, challenged inequity and structural violence, we touch the fullness of human meaning and the presence of the Divine. In the right relationship of ecological integrity, we see the human economy as a wholly owned subsidiary of Earth’s ecology.

The most recent work on this theme comes from the Friends Testimonies and Economics Project, which is now posting its three-volume resource guide Seeds of Violence, Seeds of Hope on the website of Friends General Conference. (Copies are available from Ed Dreby at <drebymans@igc.org>.)

Our quest to renew the Peace Testimony will be lifted into a more fully rounded and relevant context if we bring this heritage into a position of central focus and if we see the economics of the common good unfolding as the central peace issue.

Strengthening the Peace Testimony in Its Moral Vision

The Peace Testimony is strengthened in its address to economics when we remember that economics is primarily a social science. It is further strengthened when we realize that economics, in its origin, was a moral discipline. It still is. And being a moral discipline, economics is precisely the arena where religion enters most fully into the service of the world. It is the arena of analysis and action where Friends can discover a more fully rounded expression of the Peace Testimony as it develops within the economics of the common good.
The Ethics of Human Solidarity

the ethics of human solidarity and the economics of the common good are our moral assignment, can we pose a straightforward and helpful guide to action? To answer this question we can paraphrase Aldo Leopold (1887-1948), a founding figure in conservation biology and a thinker who formulated a "land ethic": "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise." With this simple admonition, Leopold coined an ethical formula that has entered into the foundation of the ecological worldview and environmental ethics. It is an expression of solidarity at the level of the human-Earth relationship.

In a similar way, and with respect to human solidarity, we can say: "A thing is right when it tends to preserve the integrity, stability, and beauty of the human community. It is wrong when it tends otherwise." In a time when human solidarity is a preeminent requirement for decent human survival, this is a moral template against which all economic policy and behavior can be gauged and evaluated.

Renewing the Peace Testimony is, in large part, a matter of how Friends respond to the economic, social, and ecological mandate now placed before us by the converging crises of our time. This is the moral assignment. As a matter of religious responsibility, we can enter fully into reshaping economic policy and economic behavior on behalf of the common good and the integrity of Creation. Thus will the visions of John Bellers, John Woolman, and many Friends since their time be given new opportunities for realization. Thus will the Peace Testimony be renewed, and thus will Quakers be able to more effectively advance a moral vision of the common good.
At the Friends General Conference Gathering in Johnstown last June, Mary Jo Clogg and Elaine Crauderueff facilitated a weeklong Quaker Quest training workshop for Friends with “a concern for the future of Quakerism.” In the workshop description, the leaders wrote: “We will discuss simple, radical, and contemporary ways of articulating Quaker spiritual practices and testimonies to others and to ourselves, including how to use the Quaker Quest program that is so effective in Britain.”

The Quaker Quest program, which began in Britain in January 2002, involves local Friends meetings offering a series of public outreach sessions on various aspects of the Quaker way. Typically, three to six topics are offered by a local meeting in repeating weekly sessions that are heavily advertised and promoted. Topics have included “Quakers and the Experience of God,” “Quakers and Worship,” “Quakers and Simplicity,” and “Quaker Faith in Action.”

While the topics vary, the format of a Quaker Quest outreach program is always the same. A host welcomes the attending seekers and introduces three Friends who each give a five- to-six-minute presentation about their own spiritual journeys in relationship to the topic. After the presentations, the session participants break into small discussion groups, which include one local Quaker and a few seekers sharing their own thoughts and feelings about the topic. After this, the three chosen Quaker Quest speakers give another round of short presentations this time focused on how the session topic has come to impact their lives personally. This second round of presentations is followed by a general question-and-answer period, which is then followed by a half-hour meeting for worship so that all can gain an even deeper sense of the Quaker way. At the close of worship, the host invites the seekers in attendance to stay for refreshments and informally chat about the session topic or check out the literature table.

On the third day of the Quaker Quest training workshop at the 2008 FGC Gathering, Mary Jo Clogg and Elaine Crauderueff facilitated a two-hour simulation of what a public Quaker Quest outreach session would look like. The selected speakers for that session were Christina Repoley, Rex Sprouse, and Steve Chase, and the chosen topic was “Quakers and Jesus.” This article is meant to let you listen in on these presentations and get a taste of what happens in a public Quaker Quest session.

**Round One Presentations**

**Christina Repoley:**

Hi folks. I have to say that Jesus did not play a very big part of my spiritual life when I grew up in my Quaker meeting in Charlotte, North Carolina. Growing up, we just didn’t talk about Jesus very much, if at all. I learned a lot about other faith traditions and I learned some really important lessons about community, peace, and justice, but very little about Jesus and radical Christianity.

So, because of the religious education approach of the adults in my home meeting, I grew up feeling pretty ambivalent, not having very strong feelings one way or the other about Jesus. The only time I really remember studying the Bible was when the kids in the meeting went to see the musical Jesus Christ Superstar. Seriously! I remember sitting there with a tape recorder, listening to the soundtrack, stopping it...
and flipping to the Bible story with which that song corresponded. And that was really the entirety of my exposure to the Bible within my Quaker meeting. This is not true of all Quaker meetings, and it is not even true of that meeting today, but it was true at the time.

My view of Quakerism changed when I was 18 years old and went on a Quaker Youth Pilgrimage, which brought together young Quakers from all over the world, representing the whole spectrum of belief among Friends. We spent a month together, primarily in the area of northwest England where Quakerism began in the 1650s. This was really the first time that I encountered Quakers with a strong Christian identity who took the Bible very seriously. It was also the first time I really studied Quaker history and learned about the deep Christian roots of my faith.

We had regular Bible study and we talked openly about our own spiritual journeys. I loved it! I remember being so intrigued to study the life of Jesus and see how these ancient stories could have so much power and relevance for us today. I wondered why I had never learned these things before. It was exciting to me and I began to crave more of this kind of knowledge and experience.

Shortly after that I started at Guilford College, a Quaker school, where I was part of the Quaker Leadership Scholars Program, again bringing together Quakers from many different backgrounds and experiences. I continued to find a lot of inspiration from Scripture study and in discovering more about who Jesus was—and is.

One of the gifts of my experience growing up without much theological formation was that when I did finally encounter the Bible, I was able to come to it without any baggage. I did not have a previous negative experience that I had to overcome, like so many of my friends. I got to start fresh. So the perspectives I gained through study and dialogue with others was the basis of my understanding of and experience with Jesus, and it was energizing and inspiring. I particularly focused on liberation theology and feminist theology, and was continually amazed, challenged, and inspired by Jesus, this radical teacher who has guided so many in struggles for justice and liberation.

I began to feel that following him, trying to live my life in some small way as a disciple of Jesus, was what I was being called to do. This is not just a rational conviction. I've come to love Jesus and feel him move in my life and heart.

Rex Sprouse:

In 1926, Friends General Conference, the North American Quaker umbrella organization with which my local and regional Quaker bodies are affiliated, published a book about its faith and practice. Under the section "Basic Statement of Faith," this book of discipline, as Quakers would say, states the following about Jesus:

[The] manifestation of God in [humanity] was most perfectly exemplified in Jesus of Nazareth. As we submit ourselves to the leadings of the Christ Spirit we are enabled to live a life of love in conformity with the will of our Heavenly Father. . . . Friends have always believed that the spirit which animated Jesus of Nazareth was fully divine and that his teachings, example, and sacrificial life were the fullest revelation of the will of God and that to try sincerely to follow him in spirit and in truth is the true Christian life.

While I could not say that all contemporary Quakers would agree with every word of this statement, as Christina's story about her home meeting illustrates, it does happen to capture my own understanding of Jesus of Nazareth almost perfectly. I understand Jesus to have been a profoundly spiritual first-century Jewish teacher and miracle worker who so fully surrendered his own will to the Spirit of God that his mind, his will, and his intentions became fully united with the mind, will, and intentions of God—at least to the fullest extent that it is possible for a flesh-and-blood human being to become united with God.

It is no small historical irony that I am now seeking to understand and follow the life and teachings of Jesus of Nazareth, let alone giving presentations and writing about my experience of Jesus. In my youth, I was never able to quite connect with the figure of Jesus. By early adulthood, I had wandered entirely away from the religion of my youth and I began to identify myself as a "plain old-fashioned atheist." However, at age 42, I began to have strong, undeniable mystical experiences, and I actually felt the presence of God for the first time. This led me directly to Quakerism, where I had the experience, in the phrase of Marcus Borg, of meeting

When I did finally encounter the Bible I was able to come to it without any baggage. I got to start fresh.

—Christina
Jesus again for the first time.”

So, who then was this Jesus and how have his life and teachings impacted the last decade of my life? Let me give you a couple of examples.

First, perhaps to state the obvious, Jesus was a deeply spiritual human being who led a pious life of walking with God. It is clear that Jesus spent many hours in prayer and that he sought the guidance of the Spirit of God for decisions big and small. When I came to Quakerism, the whole matter of prayer was rather mysterious to me. My reasoning was this: If God is omnipotent and omniscient, why would God need to hear from me? It is not as if I have some knowledge that God does not have.

However, as I studied more about what the Bible records about Jesus, I came to realize that God invites faithful human beings to act as co-creators of the continually developing fabric of the universe. This is not a one-way street. In the primary direction of traffic, I desperately need God to be guiding the reformation and reorientation of my mind. However, as our minds and hearts become more attuned to the will of God, we begin to make contributions to a dialogue with the Mind of God. I see this daily, indeed hourly, minute-by-minute personal relationship with God as the first and most important lesson that Jesus of Nazareth offers me.

I also understand Jesus to have been a human being who was not seeking material possessions or societal status. Jesus practiced what Quakers have traditionally called simplicity and what contemporary people might wish to call spiritual focus. I do not believe that Jesus advocated poverty for its own sake. Rather, I understand Jesus as advising his disciples to “seek first the Kingdom of God and his righteousness” and to trust that necessities will be provided.

One way that I have tried to apply this advice to my own life recently has been to drop recreational television viewing from my evenings. I am not suggesting that Jesus would have said that watching television is a sin. Rather, I feel that the spirit that animated Jesus’ life has led me to see that my habitual TV viewing was complicating my life and distracting me from cultivating a deeper relationship with God and with other people.

As of now, I’ve been away from television for five months, and it has been a very liberating experience. I’ve rediscovered the evening, and I have more time and energy for the religious service and study to which I feel called. I do not want to say that I will never watch TV again, but for me, at this point in my life, this represents a way in which the spirit of Jesus’ teaching and example is having an impact on my modern life, moving it step-by-step away from the noise, confusion, and self-indulgence of this world and toward the Kingdom of God.

Steve Chase:

I’m very glad to be here today. I also appreciate hearing how Christina and Rex have come to embrace Quakerism as a contemporary version of the spiritual renewal movement led by Jesus of Nazareth, that radical Jewish upstart in first-century Palestine. Like Christina and Rex, I also want to be a faithful friend and follower of Jesus in the modern world.

Unlike Christina, however, I did not grow up as a Quaker. I actually grew up as a Boy Scout. For many years, the Cub Scouts and the Boy Scouts were the closest thing I had to a faith community.

I had always thought that being a Christian meant believing a specific set of things about Jesus so you could go to heaven after you died. But these Quaker questions focused on our lives here and now.

—Steve

I also understood Jesus to have been a follower of Jesus, who led a pious life of walking with God.

I saw it, my duty to God and country. That’s something I took very seriously. By 1968, I was 13 and, through my mother’s encouragement, I had imprinted on Martin Luther King Jr. and his call to end racism, poverty, and militarism in our country. As I saw it, my duty to God and country was to help our country become what King called a “Beloved Community” of peace, justice, and equality.

It turned out that my scoutmaster didn’t agree. One summer day, I was in our town square in Galesburg, Illinois, at the annual Boy Scout Jamboree. When I finished all my tasks for the morning, I noticed a small, silent peace vigil at the edge of the square opposing the U.S. war against Vietnam. I had never seen anyone...
in my town stand up against the war and I was moved to walk over and join the protest. My scoutmaster spotted me within minutes and dragged me out of the vigil. He shouted at me that I was a "communist," a "traitor," and a "disgrace to the Boy Scout uniform." He then told me that I was no longer welcome in his Boy Scout troop. I stood there, stunned, as he stormed off. Soon, an elderly woman from the vigil came up to me, put her hand on my arm, and said, "Young man, you will always be welcome at a Quaker meeting."

This moment began my conversion from the Boy Scouts to Quakers. I asked my mom what the Quakers were like and she gave me a little information. She said it would be fine if I wanted to go to their worship services. I called the number for the Quakers in the phone book that night and asked about where and when they had their services. This woman was also very welcoming—even though I was a 13-year-old kid! I asked her about what to expect in their weekly service, which she called a "meeting for worship." She said that the Quakers in Galesburg sit in a circle with a shared attitude of silent waiting and the expectancy of being touched by God's Spirit. She then added that if anyone felt moved by the Spirit, they would stand up and give their message to the whole group and then sit back down into the silence. I had never heard of a worship service like this and I loved the idea.

I then asked the woman what Quakers believe. She said that the core belief of Quakerism was that God gives every man, woman, and child on Earth the spiritual capacity to directly experience God's love, presence, and guidance in their lives and to do God's will in the world—if we just open our hearts to God's Spirit. I loved that answer, too, so the very next day I went to worship with a group of about 17 Galesburg Quakers in a living room belonging to one of the local members. A few people gave spoken ministry out of the silence and one woman spoke about how her work to nonviolently defend the Vietnamese people from our government's violence was an outward expression of her inner faith. She experienced it as God's will that all the faithful should take up this task even more strongly than we had to date. I had clearly found my spiritual home.

Okay, you may be wondering what all this has to do with Jesus. I'm getting to that right now. After that first meeting for worship, I asked the group if there was anything I could read to learn more about Quakers. One man handed me a copy of one of the books of Faith and Practice that Rex mentioned earlier. In it, I found a section called "Queries," a list of questions to help Quakers think more deeply about their own faith and practice. The first set of questions I read was about spiritual life. It went something like this:

Do you live in thankful awareness of God's constant presence in your life? Are you sensitive and obedient to the leading of the Holy Spirit? Do you seek to follow Jesus, who shows us the way? Do you nurture your spiritual life with prayer and silent waiting and with regular study of the Bible and other devotional literature?

I didn't know what my own answers to these questions were yet, but I was really struck by the question about following Jesus. I had always thought that being a Christian meant believing a specific set of things about Jesus as the "only begotten son of God," as long as we focus on learning how to be his friend and disciple. For this man, following the way of Jesus—including turning to the Spirit of God for continuing revelation—is the very essence of Quakerism. After 40 years among Quakers, I've grown to agree with him. I, too, now see Jesus as my spiritual rabbi.

**Round Two Presentations**

**Christina Repoley:**

As I became more personally interested in scripture and exploring who Jesus was, I focused a lot on the historical Jesus,
on learning as much as I could about the context in which he lived. I also learned that most of what the Bible says really doesn’t make much sense without some level of understanding about what was going on historically, what cultural assumptions and practices were, and how Jesus’ actions and teachings were interpreted in that context.

And the more I understood this, the more I believed that he was truly a nonviolent radical revolutionary. So I got the political messages, but I was still unclear as to what I thought about Jesus being the “Son of God,” or even whether or not he was divine, or just a person like you or me. I was sure that I loved him, admired him, and wanted to follow him, but I was not sure if I believed in him, at least not in the way that it seemed like a whole lot of other Christians did.

Then I took a workshop on the early Quakers and Jesus. That really changed things for me. We were talking about language and how the Biblical text has gone through so many translations. I knew about the ways in which translators of the Bible had used their power to utilize language that would favor their interpretations and their own theologies of power and privilege. What was new for me, though, was how certain seemingly insignificant words could have been translated in more ways than one. For example, we were told that the word in Greek that usually gets translated as in could just as easily have been translated as of. Okay, seems like not a big deal, right? But think about how many times the Bible tells us to have faith in Jesus. What if we were instead advised to have the faith of Jesus. To be faithful in God in the way that Jesus was. This changed everything for me!

I now understand Jesus to be an example of what we might all be capable of if we were so radically faithful, so open to and in touch with God’s spirit and movement in our lives. This also helped me understand the meaning of the Kingdom of God, or the Beloved Community of God. I believe that Jesus calls us to lives of faithfulness and communion with God and others. The Kingdom of God that Jesus teaches us about is always present and always available, if we open ourselves up to participation in it.

When Jesus tells the rich young man that he will never enter the Kingdom of Heaven, that’s not because rich people can’t get in. No, it’s simply because when we live in material affluence that deprives others of their basic needs while deadening us to the interconnectedness of life, we simply do not participate in the Beloved Community. It’s our choice and we can always choose differently.

I see examples of these choices in my own life and in the lives of many Friends. I lived in Philadelphia for a few years after college, and while I was there my car was stolen. Now I wish I could say that I chose to stop driving my car for moral or environmental reasons, but this was simply a “choice” that chose me. What it meant, though, was that instead of getting in my car and driving to work, I walked more, I talked to my neighbors more. I had interesting interactions with people on buses, trolleys, and subways, and in short I was a more fully alive participant in my community.

This choice, like Rex’s decision not to watch TV, could be seen as a sacrifice. But in reality, it is a choice that allowed me to participate more fully in the Beloved Community of God. I remember one day in particular during this time when, as I walked the streets of the city and as I interacted with people in the subway, I felt a deep knowing and recognition. I can only describe it as an intense opening of love and joyfulness. It felt like I saw and recognized Jesus in each person I encountered. It was an ecstatic and exhilarating experience, and it lasted all day long.

How amazing is it that this is the kind of community and life that Jesus calls us to? For me, this is what Jesus means. For me, Jesus shows me a way to live that is radical, nonviolent, challenging, and ultimately life-giving. He helps us to courageously open the doors of our hearts and minds to the beautiful and joy-filled world of love that is always present, always available, if we but have eyes to see and ears to hear, and if we strive to lead faithful lives, with the kind of faith that Jesus practiced.

Rex Sprouse:

I was struck earlier by Steve’s story about how I became a Quaker. Back in early 1991, when I was living in Cambridge, Massachusetts, and years before I became a Quaker, I observed some Quakers faithfully following a leading of the Spirit similar to the one followed by the Quakers in Galesburg. During the Persian Gulf War, I noticed a group of people standing in front of Au Bon Pain on Harvard Square every day. They were silent, but they held candles and a banner saying something to the effect that they represented Cambridge Friends (Quakers) for peace. Now, it was very, very cold on some of those winter days in Cambridge, and not even in progressive Cambridge did all passersby necessarily agree with this message.

I did not engage in conversation with these folks or otherwise interact with them. A cynic would point out that their silent vigil did little or nothing to end the Persian Gulf War. I could not say. However, this I do know: their witness planted and nourished a seed in me, even when I was a self-professed atheist, a seed that eight years later helped lead me to the Religious Society of Friends. Those Quakers in Cambridge were faithful followers of the example of Jesus of Nazareth, and their example helped me (and still helps me) to understand the kind of transformation the Christ Spirit that was in Jesus points toward and enables me to undergo.

I have already spoken of Jesus’ emphasis on simplicity and spiritual focus. Jesus also concentrated on unconditional love of God and love of one’s neighbor. The Sermon on the Mount is filled with explanation and magnification of the moral code of the Hebrew Bible, Jesus preached not only against killing, unfaithfulness to one’s mate, and lying, but also against the attitudes that underlie these actions: hateful anger, inappropriate desire, and a double standard of honesty. In all of this, Jesus called his disciples to a life of integrity, where our thoughts, words, and actions are in harmony with one another and are in harmony with the promptings of the Light Within. This integrity is grounded again in the most basic tenets of Jesus’ reinforcement of traditional Judaism’s teachings of love for God and for neighbor.

Consider what this means for my daily life. My challenge is not so much to avoid literal murder, but rather to treat
with kindness people who cut in front of me in line at the supermarket, who drive too slowly in front of me in no passing zones on the highway, who represent political or social positions I find stupid, or who tell jokes I find offensive. This is, in fact, a much higher standard than a simple prohibition against killing, and one that requires a constant replenishing of the Holy Spirit to attain or approach.

Yet Jesus’ nonviolence was by no means a passive resignation to the world as it was (or as it is). Rather, Jesus challenged both religious and secular authority, particularly as it sought to oppress the common people. Jesus offered a public witness of the Light he was given, and he encouraged his followers to do likewise.

The Gospel of John records that on the evening before he died, Jesus asked God not to remove his followers from the world, but to keep them from the evil that is in the world.

Jesus’ followers are called to be in the world, but not of the world. Jesus said that the Kingdom of God is already here, but people do not recognize it. We are called to live in the belief that the current “domination system” is bound to fail as it is replaced by the Kingdom of God. The means must be commensurate with the ends. We cannot bring about the Kingdom of God on Earth by violence, subterfuge, or exploitation. Such methods would merely reinforce the domination system. Rather, we are called to be the light of the world and the salt of the earth, a city set on the hill for all to see. To be a leader in the Kingdom of God means to be a servant.

Indeed, Jesus’ life is the ultimate example of faithfulness unto death. Jesus was willing to die as an innocent human being for his proclamation of the Kingdom of God and his witness against the domination system. I do not know what the future will bring for me or what the Christ will require of me. Today, I have restricted myself to sharing about such seemingly trivial transformations as watching less television or not making obscene gestures at my fellow motorists. Seeking to follow Jesus has, however, led to some more profound transformations in both my private and my public life.

A literal execution at the hands of that system is not required of all who would follow Jesus. Rather, a recurrent mortification of one’s own selfishness, of one’s own schemes for self-advancement at the expense of others, and of one’s desire to “make it one’s own” without the love, guidance, and support of God—in short, a metaphorical death of the self is required. While I am not worthy of this calling, I am eternally grateful to God for opening to me the path that Jesus of Nazareth walked and for giving me each day the opportunity to open myself to the Christ Spirit with which Jesus was united.

Let me close my remarks with some words from the traditional hymn “Come Thou Fount of Every Blessing”:

Oh, to grace how great a debtor
Daily I’m constrained to be!
Let thy goodness like a fetter
Bind my wandering heart to thee!

Steve Chase:

That hymn is beautiful. Thanks, Rex. So, what has Rabbi Jesus taught me about how to live? Let me give you two examples—one very political along the lines mentioned by both Christina and Rex, and the first one very personal.

I don’t know if anything like this has ever happened to any of you, but I once had a horrible fight with my wife. It was late at night and Katy and I were angry, hurt, and bitter. We had yelled some hateful things at each other and were lying in bed next to each other in a sullen and stubborn silence. After what seemed like hours of hell, Katy got up and left the room, slamming the door behind her. She was carrying her pillow and blanket, so I figured she intended to sleep on the couch. Has anything like this ever happened to anybody here? Wow, who knew I wouldn’t be the only one?

Anyway, I was sitting on the bed in the dark just fuming and aching inside. Thoughts ran through me like, “She better come back now and apologize, or else we’re finished.” Other harsh thoughts pushed through, too: “I sure as hell ain’t going out to her. It’s her fault, and it’s her move if she wants to save this marriage. I am so sick of these fights.” I was desperate and lost and in complete despair. I needed a shot of salvation, big time.

Out of nowhere, I had a crazy thought: “What would Jesus do?” I was startled, but I started thinking about it. Well, I think it is in the Gospel of Matthew, but I remember that Jesus was pretty down on men divorcing their wives. Okay, step one, don’t divorce Katy. It felt better to have at least one thing settled.

Then, I thought about how Jesus once said that both the sunlight and the rain fall on the just and the unjust alike. I’ve always thought that this bit of Scripture means that God’s love is unconditional. That gave me some hope, I thought it was possible that I could love Katy even though she was so completely wrong. Thank you, Jesus!

But, then, I remembered how Jesus also admonished his followers not to try to take the speck out of another’s eye until they have taken the log out of their own eye. In that moment, I didn’t like that little saying of Jesus one bit, but I started thinking about it anyway. Okay, I admitted, I might have done a few things I shouldn’t have as the conflict got more heated between us—and maybe I missed some opportunities to do a few loving things I should have done before things got so ugly and out of control. Then a glimmer of hope dawned in me: if I’m part of the problem, then I might be able to actually change something in my
behavior and help shift us away from our angry impasse, at least a little bit. Still, I didn't have a clue about what to do.

Then, I remembered that Jesus didn't just rely on what he read about the great prophets and sages in his sacred Scriptures. Instead, Jesus went directly to the spiritual headwaters of his faith tradition. Jesus prayed to God. He would sit in the wilderness, or in a garden, or alone in a dark room at night—just like me—and open his torn and tempted heart to the love, presence, and guidance of God's Spirit. I resisted this idea for a while, but I soon centered down into the prayerful silence of Quaker worship and handed it all over to God. Crazily, after several minutes, I got my answer: “Dude, just go out to the living room, sit beside her, and tell her you love her, that you want to live with her for the rest of your life, and that you are absolutely sure you both can figure out the problem in the morning. Then, tell her that you want to sleep with her tonight and you want to hold her in your arms.”

Well, I did it, and God's way worked a miracle. Katy and I cried, we hugged each other, we told each other how much we loved each other, and finally we went back to bed and fell asleep in each other's arms, saying we would figure everything out in the morning. Jesus says that the Kingdom of God can grow like a tiny mustard seed into a large bush to feed the birds and offer shade to the animals. Katy and I slept in the Kingdom of God that night right under the moon shade of that mustard bush—and I will never forget it.

That's the personal story. The political point I want to make is that being a follower of Jesus not only helps me be a better husband, it also helps me be a more effective citizen and social activist. When Jesus talked about the Kingdom of God, he wasn't talking about something otherworldly in some afterlife. Jesus was challenging his followers to offer good news to the poor, the oppressed, the sick, the captive; and the marginalized right here, right now. In the Bible, Jesus repeatedly calls on his followers to end their cooperation with the ways of empire and to take faithful, collective action to build God's reign of compassion, peace, and justice “on Earth” in our families, in our communities, and among all nations.

Gandhi once joked that the only people who don't seem to understand that Jesus was against empire, war, and oppression are Christians. Quakers, however, have long been among those Christians who try to take what Jesus taught seriously. Over the last 350 years, we have repeatedly worked for peace, justice, equality, democracy, and Earthcare. As the 17th-century Quaker leader William Penn once said, “True godliness doesn't turn men out of the world, but enables them to live better in it, and excites their endeavors to mend it.”

This attitude is normative for Quakers—at least at our best—and it has been challenging me since I was a 13-year-old and first began to be nurtured by the Religious Society of Friends. I remember back when I was just 15 years old on a backpacking trip with my dad in Baja, Mexico. A woman at the ranch we were staying at for a few days asked me what I wanted to be when I grew up. I answered without hesitation, “a nonviolent revolutionary.” She seemed a little startled by my response, but I was clear that this was an essential part of my emerging Quaker faith. It is why, 40 years later, I now direct a two-year activist training program at Antioch University New England in Keene, New Hampshire, to help people create a more environmentally sustainable, spiritually fulfilling, and socially just presence on this planet.

I take very seriously the idea that active citizenship and social change work is a core part of the spiritual practice of Quakers. This is our version of tikkun olam, the ancient Jewish call to heal and repair the world. So, let me just close today by reading one of the “Advices” from the Faith and Practice book that guides Quakers in New England, where I live now:

Friends are called, as followers of Christ, to help establish the Kingdom of God on earth. Let us strengthen a sense of kinship with everyone. Let that sense of kinship inspire us in our efforts to build a social order free of violence and oppression, in which no person's development is thwarted by poverty and the lack of health care, education, or freedom. Friends are advised to minister to those in need, but also to seek to know the facts and the causes of social and economic ills and to work for the removal of those ills. Let us cherish every human being and encourage efforts to overcome all forms of prejudice.

I can't say it any better than that.

Follow-Up

After these presentations about Quakers and Jesus, some small group discussion, a large group question and answer period, and a half-hour of worship, the Quaker Quest simulation at FGC was closed. Then, in response to a participant's question, Quaker Quest co-founder Mary Jo Clogg observed that the primary focus of all public Quaker Quest sessions is "to speak simply and honestly about deep spiritual matters of interest to seekers." She argues that these kinds of presentations are what seekers are looking for—nor complex lectures about Quaker history, past schisms, or our unusual organizational structures. She also reported that, in her experience, most seekers are not impressed with lots of negative statements about what Quakers don't do or don't believe. They want to hear clear, positive affirmations of Quaker faith and practice.

The emphasis in public Quaker Quest sessions, therefore, is on being brief, positive, personal, and experiential. The Quaker Quest format also allows seekers to hear different perspectives about Quakerism in a way that demonstrates both our unity and our diversity. All of this is what makes Quaker Quest a simple, radical, and contemporary outreach program for Friends.

If you would like to find out more about Quaker Quest or Quaker Quest training opportunities for your meeting, please visit <www.quakerquestfgc.org> or contact Elaine Craneruff, FGC's Advancement and Outreach coordinator, at <elaine@fgcquaker.org>.

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Quaker Profiles: Carole and Ray Treadway

by Kara Newell

Friends from birth, Ray and Carole Treadway each have a different Quaker family history. Carole looks back to many generations of Quaker ancestors, while Ray's parents were first generation Quakers. However, they both grew up in the Conservative Friends tradition—Carole in Ohio Yearly Meeting and Ray in Iowa Yearly Meeting, two of the three Conservative yearly meetings. Currently, they belong to the third Conservative yearly meeting, North Carolina, and are active in Friendship Meeting in Greensboro, N.C., where they reside.

Conservative Friends? Not so well known nor as numerous as Liberal, Evangelical, and Orthodox Friends, Conservative Friends trace their roots to the Wilburite tradition, especially in Ohio Yearly Meeting, which is the oldest of the Conservative yearly meetings. The three yearly meetings include a total of about 24 monthly meetings and several small worship groups. In other words, the number of Conservative Friends is small.

Conservative Friends? Ray says, "I think people who don't know Conservative Friends get hung up with the word 'Conservative,' which can get in the way of understanding who we are. The tendency is to think politically conservative. My explanation is that it tries to conserve the traditions."

Carole adds, "I feel that the Conservative contribution to Friends is precious and important—the strong maintenance of the unprogrammed tradition and the apophatic spirituality that goes with it." Apophatic? Carole continues, "Apoophatic spirituality tends not to be fed as much by outward expressions such as words and rituals; it is more deeply inward, where there are no words that express the experience of God. Apophatic spirituality comes out of the Quietist period of Quakerism and has its roots in the origins of Quakerism, in common with many unprogrammed meetings. With Evangelical Friends we share the strong maintenance of the Christian identity. I like to think of Conservative Friends as a bridge—a role I long for."

Are there other distinctives about Conservative Friends with which many Friends may be unfamiliar? The "singsong" ministry, for example? Carole recounts that both she and Ray experienced the singsong ministry in our youth. But we have not had that style of ministry in our meeting for 20 or more years. You would likely find it in Ohio, although not by everyone who offers ministry. I think that, in a certain state, it's natural—a gift of the Holy Spirit."

Carole talks further about the expression and experience of worship among Conservative Friends. She says it is "different," but a kind of difference that is difficult to put into words. She does affirm that "it goes very, very deep. But it's not something that's really obvious until you're in it. I've been in other kinds of Friends worship that went very deep, too."

On another distinctive, Carole says there are a few people who still dress "plain." "As for 'plain' speech—for instance the use of 'thee' and 'thou'—a number of us still use it. However, we're not consistent the way our forebears were. Originally it was a statement about being equal in the sight of God, not making social or class distinctions, and speaking truthfully. Now it seems more like a way of saying we're part of the same family, a form of affection, more than a statement of any principle. I grew up using it, and learned when I went to public school that I'd better learn how to say 'you!'"

While both Ray and Carole grew up as Quakers, they were in different parts of the country. Ray's parents moved to Des Moines, Iowa, from New York when he was five. There they found only a programmed Friends meeting. Rather than give up their Conservative tradition, they
The School of the Spirit
by Carole Treadway

The School of the Spirit is a Quaker ministry of prayer and learning dedicated to helping all who wish to be more faithful listeners and responders to the inward work of Christ. It is a ministry of the Standing Committee on Worship and Care of Philadelphia Yearly Meeting.

Within the Religious Society of Friends, the traditional meetings of ministers and elders were sometimes referred to as a "school of the spirit." In gathered worship, Friends learned to discern the movement of the Inward Teacher and test their discernment with one another. This practiced listening extended into every aspect of their lives. Living into this way of being is not always easy; resistance is common, the listener preferring to ignore God's promptings into an ever-deepening union. But the still, quiet voice will not be silent; with discipline and the support of others, faithfulness can grow.

The School of the Spirit ministry offers several programs to deepen the believer's faithfulness: the two-year program of prayer and study, "On Being a Spiritual Nurturer," first offered in 1990; the new one-year program, "The Way of Ministry," for those with a specific call to gospel, traveling, or public ministry; and the tradition of "Silent Retreats," started at Sadsbury meetinghouse in Pennsylvania in 1962, more recently offered annually in extended format at Powell House in New York as "Dwelling Deep." In all these settings there is opportunity to reflect upon the presence of God in one's life and to deepen one's commitment to God's comfort and guidance. Nurturing and practicing a capacity for compassion is essential to inward preparation for ministry.

Carole Treadway is a teacher in the School of the Spirit (SoS). For more information on SoS, see <www.quakerinfo.com/so.html>.

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for Annemarie to live in the south, we knew we didn’t want either of our children to grow up in an all-white environment. We made the move, and early on we lived in a mostly black neighborhood. It was the right move for us.”

Ray reflects, “Looking back, I know that the decision to move to Greensboro and take the faculty position at Bennett was, for me, an opportunity to be in a community where our adopted mixed-race daughter could be part of an intellectual, academic black community. It seemed a good fit for both me and Annemarie, who, with her husband and baby son, now lives in Greensboro.”

Then they have an exchange about politics. Ray says, “We also seem to have pretty much the same view toward political issues.” To which Carole retorts, “You’re a lot more rigidly Democrat than I am!” Ray is quick to respond, “That’s probably true. But basically, we get along pretty well. Whether or not we came to our marriage that way, we’ve certainly grown in our marriage. We talk and we discuss; she’s moved me in some directions, and I’ve moved her in others. I even got her to watch a baseball game!”

Carole warns, “I suppose it has to do with being Quaker—he has given me tremendous support in everything I’ve felt led to do. Everything that needs to happen for that to be possible, he does. Without his support I couldn’t have done it. I’ve always been aware of how fortunate I am. And I think I’ve given him support in important ways, too.”

Conservative Friends

Conservative Friends emerged under the leadership of John Wilbur, following a split in 1854 that resulted from the different emphases by Wilbur and Joseph John Gurney. “Wilburites” laid more emphasis on the authority and doctrine of the Inward Light, trusting the infallibility of individual guidance immediately given, yet also regarding the scriptures as authoritative—the traditional Quaker position. “Gurneyites” also knew the transforming power of the Spirit, valuing a personal experience of the spirit and silent worship as well. However, they placed strong emphasis on the authority and teachings of the Holy Scriptures. Today, the differences between Wilburites (Conservative Friends) and Gurneyites (Orthodox Friends) are identified as a matter of emphasis—the former valuing the Inward Light of Christ; the latter placing a slightly stronger emphasis on the authority of Scripture.

Visitors among Conservative Friends today seem to find a faith and way of life that witnesses to the truth of George Fox’s proclamation that “Christ is come to teach his people himself.” Continuing distinctive include a living corporate witness to both the outward, atoning work of Jesus and the ongoing transforming and teaching role of the inward Christ. Conservative Friends hold to a waiting, spiritual worship and a free gospel ministry, with Christ as head of the meetings for worship, immediately and powerfully present. And finally, Conservative Friends today are clear that an essential part of proclaiming God’s kingdom requires them to keep a measure of distance from the world.

Small in number, strong in faith and witness, Conservative Friends hold a special place in the larger family of Friends. David Male, a Conservative Friend from Cleveland, has written, “In my conservative meeting I experience a deep faith in Christ and a firm commitment to the historic Quaker principles of simplicity, integrity, peace, and community. Christ and the Bible aren’t promoted so much as they are assumed. The challenge for Conservative Friends today seems to be articulating our faith and demonstrating our lifestyle in ways that can allow others to experience its spiritual depth and power without trying to ‘bottle’ it and thereby ruin its genuine simplicity.”

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An Afternoon's Walk
by Grant Stevenson

A fter a period of rainy, dreary days, one of them Thanksgiving, where depressed, dark eyelids were so tired that they marauded between hallways ready to snap at innocent, unsuspecting, depressed, trapped children and housemates (never with Godly results), outside, not much peering out of windows could detect flattened, yellow leaves on the ground, shrubs like skeletons with scant leaves still attached like little reminder notes, gray squirrels scurrying up telephone poles (you fear to their sudden deaths that render everyone else powerless), and holiday inflatables deflated on the ground as if little boys went around at night with silent dart guns, with teenagers who just got their licenses behind the wheels; all this in a steady, soaking rainfall, then the next day dried and lightened up, and our community came out.

I started with the front of my building and my fellow residents: "Hello! Nice day! Warm, too! Nice to see you, too." I said the same to the elderly couple on their porch across the street, and proceeded on. The mums and marigolds that looked like white suckers dropped by children on the street yesterday were full of body and yellows, reds, and peaches. I crossed the street and went into the health cuisine restaurant. "I just wanted to say hi"; I rarely can afford this place, but I love it—I will have to bring a rich friend in, sometime. Before she could thank me and say good day, I disappeared up the street to the old folks' home where they were out in full throttle catching some rays. "Hi! Nice day!" "Oh, yes: lovely day."

I turned the corner and passed the neighborhood senior center and went into an alley. This street reminded me of summers down these lanes where wild vineyards and mulberry trees grew freely and the fruit was delicious if you are not picky. I made a round turn at the ophthalmologist's: sight-saver. Then turning south, I dropped into my pharmacy. Tom the druggist was too busy to chat, but he gave me a warm hello before going back to explaining to an elderly customer how to take her medicine. Then I walked home. I was concerned about the kid riding his skateboard down the middle of the street, and I then noticed all the inflatables still inflated.

You do not have to step into a Quaker meetinghouse to experience community; take a walk.

Happy winter, everybody.

Grant Stevenson is a member of Lehigh Valley (Pa.) Meeting.
Passing On the Nonviolent Tradition
by Craig Jacobrown

As a father, you can never tell just which values you will ultimately pass to your children. I have been continually surprised and somewhat horrified to see just which aspects of myself I have seen in my sons as they have grown. Over 20 years ago, I made an idealistic attempt to sue the government over a matter of First Amendment rights pertaining to my beliefs in nonviolence. My case was eventually thrown out of court, not for lack of merit, but for a legal loophole: the government simply postponed my case until I was too old to have standing in court. I never could have imagined then that someday one of my own sons would take up my abandoned case.

In 1980, the Carter administration launched a mandatory peacetime draft as a Cold War tactic. By that order, every young man in the United States was required to register for a military draft upon reaching his 18th birthday, to be called to fight any future war as soon as a draft was reinstalled. I was among the first batch of young men required to register under this policy with the Selective Service System (SSS), the agency that administered the military draft for the government.

I refused. I faced a potential felony charge and risked being fined and sent to jail for up to five years, but I believed that all of this would have been worth it in order to respect my religious and ethical values.

I should hardly have been surprised by my son’s actions when I consider that I, too, had been a son following in the footsteps of my father. At the close of World War II, at the age of 18, my father, Jack Brown, found himself entering a newly liberated concentration camp. He never participated in combat, but this experience alone changed his life. Jack became a pacifist, joined a Quaker meeting, and studied to be a doctor. He traveled the world to work in underprivileged hospitals, and he brought his family along. I was born while he was working in Turkey, and I was raised with his pacifist and Quaker ideals.

I would have been ready to register with the SSS as a conscientious objector (CO) claimant, but there was no way provided. During the years of the Vietnam War, a young man could indicate that he wanted to apply for this status by checking a box on the registration form, but now that check-box was taken away. Those with religious objections to war were no longer being recognized at registration; all were considered potential combatants by the SSS. I believed that this was unjust and decided to use my right against the government: I sued them for the right to indicate my claim to CO status.

Of course, the SSS managed to throw me out of court, allowing them to continue registering all young men despite their religious beliefs. The SSS never pursued my felony; after attempting a few of these cases earlier, they realized that this was giving them bad press, and they adopted a new strategy of trying to be as unassuming as possible. In their literature, they began to de-emphasize the consequences of registering, in many cases eliminating any mention of drafts or military service from registration cards. On the other hand, they passed laws to fine federal aid for college education to registration, denying those that refused to register any school loans, grants, work-study, or job training opportunities. In these ways they managed to ensure a high rate of compliance while remaining outside of the public eye, and the Carter administration’s registration has managed to continue, unchallenged, up to the present day.

Two years ago, when my son Toby turned 18, he had to make the same decision that I had in 1980. Now he had to factor in that he might be denied financial aid for college, and potential fines for not registering were up to $250,000. I had raised Toby on Quaker values, but this was a decision that I could not make for him. I will not deny my pride when he, too, decided, as a matter of his own conscience, that he could not register with the SSS.

Now 20 years old, Toby attends Bennington College in Vermont. Though he was not eligible for any financial aid according to federal rules imposed on college students, he managed to attend college by convincing the school to make up all of his need-based financial aid from their own private funds. While attending to his studies, Toby took time this winter to petition the American Civil Liberties Union (ACLU) to assist him with his case. After careful consideration of the merits of his case, lawyers, supported by ACLU’s Washington, D.C., office, wrote to the SSS demanding that Toby’s CO claim be formally recognized at the time of registration so that Toby (and those who share his beliefs) can register and thus be eligible to receive federal financial aid and avoid the threat of prison and fines.

I have made sure to tell Toby that I would be ready to do anything I could to assist him with his case. Along with his mother, Zinn, a committed Jewish pacifist, and a committee of caring members of his community, we have initiated a campaign to support Toby and to issue him military registration numbers and deny him federal financial aid. I believe that this was unjust and decided to use my right against the government: I sued them for the right to indicate my claim to CO status.

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educa the public about this issue.

The precedent for Toby's case is laid out in the Religious Freedom Restoration Act, which places the burden on the government to prove its actions do not unduly interfere with free exercise of religion. It must, therefore, accommodate those with pacifist beliefs unless doing so disables it from serving a "compelling government interest." In a concurring decision, Justice Frank Murphy of the U.S. Supreme Court wrote, "War power is not a blank check to be used in blind disregard of all the individual rights we have struggled so hard to recognize and preserve" (Murphy, J. Estep v. U.S.).

Compared to other nations, the United States is currently behind the curve in upholding the civil rights of objectors to war. Many foreign governments have dealt with their CO citizenry more sensitively. Some progressive governments protect the moral stands of their nonviolent citizens through promoting non-military national service programs concurrently with their military programs. In Germany, for instance, which has a mandatory draft, more young people serve the country in nonmilitary functions than join the military. German hospitals are reliant on this steady flow of young volunteers.

During the past five years, as the United States has conducted warfare in the Middle East, many soldiers have become disaffected and have begun to object to violence altogether. Hundreds of young men and women in the military have applied for CO status since 2001, both because they felt that their ethics were compromised and because they have discovered the anxiety, trauma, and depression that results from involvement in war. Although Toby's case is about registration and not military service, through his case we are trying to raise awareness about the soldiers' plight and to educate young people so that they might be able to consider these things before they either register or enlist.

Over 20 years ago, I became dedicated to securing rights for those who object to war. I have become a draft counselor, assisting young people to make these decisions for themselves. I may have lost my own chance in court, but I am hoping that I have not lost my chance to see this issue come to justice, albeit vicariously. We are hoping to locate and collaborate with supporters who agree the SSS registration policy is unjust, particularly with any young men who might be interested in joining our suit in federal court. We also welcome churches, synagogues, mosques, peace organizations, and individuals to help support the campaign. By working to secure a way both to register and not to be counted as a potential soldier, we hope to restore the civil rights of conscientious young men of the next generation.

If you would like to learn more about our nationwide educational campaign, please contact us: Peaceworks International, P.O. Box 421, Indiana, IN 46535, or <www.registerforpeace.org>.

Craig Jacobson
Indiana, Wash.

Craig Jacobson, a member of Agate Passage Meeting in Kitsap County, Wash., counsels potential conscientious objectors. He can be reached at <jacobson@themanse.com>.

Narratives of Hope from Iran
by Linda Kusse-Wolfe

I am a Quaker woman living in Qom, Iran. From the rooftops of our apartment building where neighbors in chadors hang their laundry and chat, I can see desert expanses of biblical proportions. Only hardy eucalyptus trees add a hint of green to our arid landscape. Minarets thrust heavenward. The eternal gold domes of Qom’s Hazrat-e Fatemeh Shrine gild the northern horizon. To the west are the snow-capped Zagros peaks, undulating toward the troubled border with Iraq.

My husband, David, and I have completed our first six months in service with the Mennonite Central Committee's Muslim-Christian Exchange. Five days a week we study at the Imam Khomeini Research and Education Institute (IKREI)—the Quran, Shiite thought and practice, and Islamic mysticism. A marvelously patient Farsi tutor comes to our apartment Saturday through Wednesday, four hours at a time. Thursday is a free day and many Fridays find us in Tehran for worship with Armenian Christians.

One of the first people we met in Qom was a young clerical working on his MA program in Abrahamic Religions. Standing in the midst of a group of visiting U.S. peace church leaders, this young man sought us out. By way of introduction he said with enthusiasm, "I am a Quaker. I am your son." At first I wasn’t sure I believed this faithful young Muslim. Maybe he just wanted to be friends with two U.S. citizens. I became convinced later over tea. "Tell me," he said firmly, "are you Hicksite or Gurneyite? I love them both."

In Iran, city buses segregate people by gender, which is where I met Feteme, in the very

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back seat. A 6'3" basketball player and university physics major, this stunning and friendly young woman immediately invited me home that afternoon. She introduced me to her older sister, Dinah. "Our father," said Fateme, "once taught school with a Jewish man whom he liked very much. He thought so highly of this friend that he read the Hebrew Bible from cover to cover. When Dinah, his first daughter, was born he was determined that she have a nice Hebrew name."

Our first weeks and then months rolled by with studies and visits and friends. It became clear that the greatest threat to our well-being was likely to be neighbors overfeeding us. We are frequently invited to dinner with friends and neighbors. When I protest that David and I would love to but simply must devote some time to study, Qom-ites are undeterred. They knock on our apartment door and thrust trays full of food, traditional ice cream laced with saffron and fresh walnuts and pistachios, into our hands.

Maryam is an older woman who lives in an apartment upstairs from us. The first time she came to visit, I flung the door open in jeans and T-shirt. Seeing her in full chador, I began to apologize for my casual attire and explained that I am a Christian and hoped that I hadn't given offense. "You listen here," said Maryam in firm French (clearly discerning that my Farsi was unequal to the occasion), "Jewish, Christian, Muslim—it makes no difference to me. We are all children of Abraham and Sarah. I love that you are living here in Qom, and I hope that you will be happy a long time." Warm hugs ensued (and more food).

In mid-April the grim word of Virginia Tech's student deaths was on the 11p.m. news in Iran. Our phone began to ring as soon as neighbors turned on their TVs. "I am so sorry. Our hearts are sad with yours." "Are your children back home safe?" "Why is it that mentally ill people are allowed to buy guns?"

The next evening there was a knock at the door. It was our friend, Quaker Mohammad. He had brought along a complete dinner for us, plus cans of nonalcoholic beer (which for some reason he thinks we really like). "I know that your souls are sad," he said firmly. "I have come to sit gently with you, to lighten your hearts. I am a Quaker, too. I am your son."

Linda Kuss-Wolfe and her husband David Wolfe are in service with the Mennonite Central Committee's Muslim-Christian Exchange in Qom, Iran. They are both recorded Friends Ministers of New Garden (N.C) Meeting. Each summer (when Qom is much too hot for study) they return home to Martinsville, Va. Read more on their blog at <quakersingom.blogspot.com>.

Continued on page 28
Forgiveness:
Giving Up All Hope for a Better Past
by Pamela Haines

There can be no peace without reconciliation, no reconciliation without forgiveness, and no forgiveness without giving up all hope for a better past. I’ve heard this wisdom—and challenge—credited to South African Archbishop Desmond Tutu. Whatever the source, it has been resonating in my mind and heart as I get to know a remarkable group of young people in northern Uganda.

This part of the country has been wracked and ravaged by a civil war for the last 21 years, with violence directed largely at the civilian population. An estimated 20,000 children have been abducted by the rebels, and over half a million people forced by the army away from their land and into Internally Displaced Persons (IDP) camps. Every family has experienced loss, and atrocity stories are as common as dirt. Because the ethnic group in the area, the Acholi, is out of favor with the current government, there has been virtually no popular opposition to the war outside of the north. The cease-fire and current talk brings a blessed relief from daily danger, but no one is confident yet that the peace will hold.

Our family came to the town of Gulu for three weeks to support a remarkable Ugandan friend, Abitimo Odongkara, in the school she started 20 years ago for war orphans, and in her desire to contribute to the healing of her Acholi people. What we received was a lesson in forgiveness.

We felt incredibly privileged to be introduced almost at once to a group of about 30 19- to 29-year-olds with whom she had been meeting for several months. They were eager to learn what we could share about peer counseling. The practice of taking turns listening to each other in groups of two or three gave us precious access to the internal lives of these young women and men. All but one or two of them had never known a time of peace. Many were war orphans. Some had seen their parents and siblings killed. Some had been abducted and forced to serve in the rebel army when they were as young as nine. Individually and collectively, they had all been deeply traumatized.

The stories were compelling, but what stood out was their humanness. They were eager to forgive, eager to let go of the past and look toward the future, eager to love. They soaked up the idea that people are good, that no one mistreats another unless they have been mistreated themselves, that we can heal and reclaim our ability to love and connect. They wanted this for themselves, but even more they wanted it for their people. They were eager to listen and to love.

Before we came, I had searched the Internet for evidence of Friends in northern Uganda and found a British Quaker Service in Gulu. They have been supporting the peace process, documenting self-help healing efforts in the IDP camps, and supporting a group of young mothers who were returned abductees, now raising children of rape and counseling other young women in the camps. I had made an arrangement in advance to meet with the staff, who turned out to be two attractive and dedicated young men, one from Britain and one from Kenya, neither Quaker. (Their administrative person, a local, said that if Quakers would talk more about their faith, they’d get more converts!) The Kenyan, Martin Ogango, who was supporting this young mothers group, had been searching for ways to get them more counseling resources, and was delighted to take up our offer to share with them what we know of peer counseling.

Here was another remarkable group of human beings—young mothers, all with horror stories of their own, eager to be of use to their sisters. “How can you listen,” one of them asked, “if what you hear makes you cry too?” They were relieved to hear that clinical detachment is not the goal. If you can show your caring as you cry along, then you’ll both get some relief. Again, there was no interest in airing old grievances, no thought about retribution. They just wanted to heal, to help others heal, to be whole again.

During the time we were in northern Uganda, the peace talks were in the news. A major sticking point was the refusal of the rebel leader, Joseph Kony, to agree to a peace that would leave him liable to prosecution for war crimes by the International Criminal Court. Now I don’t think anyone doubts he is guilty, and several prominent human rights groups are eager to have him tried. But the people of northern Uganda, the ones who have lost their parents and their children and their access to the land, are ready to forgive. They are ready to give up all hope for a better past, and look toward the future. The idea of holding their hopes for peace and livelihood hostage to some abstract concept of paying for one’s crime seems like a criminal miscarriage of justice.

As we head home, I hold these young men and women who have been through so much in my heart. I feel blessed to have had this opportunity to help in some small way to...
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increase their capacity to listen and to love. I can only hope that their passion to tap into the healing power of forgiveness, and to be part of the healing of their people, will stay with me forever.

Pamela Haines is a member of Central Philadelphia (Pa.) Meeting.

Building Bridges
by Eric Wasileski
(For Mary McClintock)

I

vigil for peace, never knowing the impact I have on passersby or the effect they may have on me. I am a Persian Gulf Veteran of Operation Desert Fox, a divinity student at Andover-Newton Theological School as a Quaker, and I serve as president of the Wally Nelson Chapter (95) of Veterans for Peace <veteransforpeace.org>. I’m also the father of a two-year-old daughter. In the nearly five years I have been vigilant I have seen the ratio of one-finger waves go down dramatically, replaced by the two-finger peace sign. On Rev. Dr. Martin Luther King Jr.’s weekend, I didn’t know what would happen at our weekly Saturday vigil in Greenfield, Mass.

Because the banner I brought is too big to hold alone, I asked my friend “Ted” to help. We discussed Rev. King’s tactics. As a pacifist, I see the world differently from those who believe peace can be achieved by force. As we talked, a Marine private in uniform walked by our vigil. Stunned, I blurted out “Hello” to him. Ted aggressively yelled in his face, “Don’t recruit anyone today!” The private replied defensively, “Thanks for supporting me.” Disturbed, I told Ted, “Listen, when you hold a VFP banner you represent VFP. It is not okay to yell at active duty members while holding our banner.” It is difficult for civilians to understand that once one has worn the uniform you always remember how it feels; in a sense veterans never take it off. As a former G.I. it is not possible for me to be against the troops. Ted apologized and told me a story of being a hippie riding a bus in 1968. Four service members threatened to kill him on that ride. He was detained the entire trip, and thankful when they got off the stop before he did.

Later, I was surprised to see the same Marine walking past us, a brave young man. Before I could think, my feet chased after him. I said, “Hey private, can I walk with you?” in the tone a sergeant would use, and fell into step beside him. Pointing to the logo on my ball cap I said I was a Persian Gulf Veteran and a member of Veterans for Peace: “I don’t want you to be angry at the peace move-ment, that guy has other issues that have nothing to do with you.” He eased his posture as he looked at my hat and said his name was “Chris” and he was just home from boot camp and doing recruiting work to save leave time (I had done this, too).

A block up the street, at the Veterans Memorial, we stopped to talk. Chris said, “Those people don’t understand why I joined the military. I didn’t join to kill; I don’t want to kill. I joined to serve, get a career, do something with my life. I needed to get out of this town, my friends are either working at McDonald’s or in jail. There is nothing here for me. I want something different.” I told him, “I thought the same things in 1991. That’s why I joined.”

I pointed to the Gettysburg Address on the Civil War Memorial and we read it silently together. I said, “It’s the best stay-the-course speech ever written. It identifies with the victims of the war and says don’t let them be sacrificed in vain.” I looked at Chris and said, “Do we owe our allegiance to those who have already died, like those named here, who we can’t do anything for?” I pointed at Chris, “Do we owe our allegiance to those who are still alive, like you?” I continued, “People die in war. I know what it is like to kill people, and it’s not something you ever get over. You can learn to live with it, but you can’t ever get over it. When you see war, after ten minutes you’ll realise it’s horrible. There’s nothing manly about war. Being a man is about being emotionally connected. Hopefully you will figure that out.”

After a moment, Chris replied, “You know all this because you served. You did it, why shouldn’t I?” I responded, “I wish I could go back and change what I did. I can’t, but I can talk to folks like you.” After a pause I said, “Look, as a Marine you will be going over in four-month rotations. Maybe on your second, third, fourth, or even your tenth time, if you reconsider, we will be here to support you. Veterans for Peace and this peace vigil will be here to support you.” Chris nodded and said, “Thanks for talking with me, it’ll give me something to think about when I’m over there.” On parting I said, “Remember your humanity.”

Our conversation lasted 15 minutes but the impact on me was beyond measure. I wonder where Chris is, how he is doing. Also, I wonder what might have happened if a veteran had said something like that to me. Being a member of the current peace movement and a veteran, I feel that I am a bridge between war and peace. I believe as U.S. citizens we need to work together beyond our differences for the good of our nation and the world. I pray that we, as civilized people, find our way.

Eric Wasileski is a member of Mt. Toby (Mass.) Meeting.

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Large efforts start with small steps, which is no easy task on a 33-acre campus. However, Moses Brown faculty, staff, and students have taken a number of steps this year toward maintaining a "green" campus.

When the new dining hall opened in January, student activists urged the adoption of a new policy, resulting in paper cups for drinks no longer being available. Students, faculty, and staff are encouraged to carry their own mugs for coffee or tea, or to use the reusable plastic cups available. Foodservice Director Ken Keighley replaced the plastic tableware with a cornstarch-based product that can be recycled, and the soup bowls are now made of recycled paper.

In addition, the restoration of West Middle House allowed Moses Brown to upgrade the facilities with ecologically friendly technologies. For example, while the windows are designed to maintain the historic look of the building, they have been treated with highly insulated and energy-efficient glazing. Also, the heating, ventilating, air conditioning, and lighting systems all have motion sensors that initiate adjustments depending on whether a room is occupied.

To reduce energy expenditures in transportation, the school chose local materials and carefully tracked the percentage of construction waste recycled by the contractor. More than 90 percent of the construction waste from the renovation was recycled. In order to protect students and the environment, the school specified the use of low VOC (volatile organic compounds) emitting sealants, paints, adhesives, carpet, and flooring. The school also has an extensive recycling program and a commitment to conserve water, and its grounds are maintained without herbicides, pesticides, or dangerous fertilizers.

Sustainability is central to the Moses Brown mission as a Friends school. As one upper school student commented, several Quaker testimonies—Simplicity, Community, and Stewardship—require a commitment to care for the Earth. Raising awareness through daily examples takes time, but it proves most effective in changing attitudes.

Joyce Hooley Bartlett, science teacher at MB, says, "In my experience, the only way to educate anyone about sustainability is to show them the wonder and awe that is nature." Following this theory, she not only teaches her students the cycle of growth and development in organisms, but also helps them experience it by taking them to a pond where they can observe the birth and growth of tadpoles. For her, the idea of "green" is to find ways to make the environment a part of one's own spirit.

With this goal in mind, Moses Brown wants to be vibrant today, but also robust for future generations of students. Therefore, the school is working toward achieving a collective understanding of how everyone at the school can meet their responsibility to future generations, in their own community and throughout the world.

To read more about Moses Brown efforts and activities in going green, visit <www.mosesbrown.org> and click on "school life," then "sustainability."
This lag worries me. The stakes in the struggle are extremely high. If the torture transition comes to pass, torture will be regularized in U.S. governance. Our rulers will have effectively gained the ability to declare any citizen outside the protection of the law. And they can do that from above and beyond the restraints of the law, with impunity.

Those two powers—first, to declare any citizen outside the law's protection, and second, to do so without fear of the law's restraints—are the essential components of a police state, the pillars of tyranny. That is why I believe in making the prevention of impunity and stopping the torture transition top priorities for work against torture in the coming years.

The torture transition won't be achieved in one bold declaration; that would risk rebellion. Instead, as it has been coming in recent years, it will advance incrementally, step by step, camouflaged by the rhetoric of "national security," and hidden behind secrecy wherever possible.

Likewise, this transition will not be halted by any one massive act of protest or by a single election. If impunity is stopped, it will also be bit by bit, case by case. After all, once Augusto Pinochet yielded power in Chile in 1988, it took ten years of persistent work before Scotland Yard showed up at his door in London. Along the way, the Catholic Church was a major factor in breaking through the walls of impunity he tried to build around himself and his minions.

In this kind of work in the U.S., steadfast Friends can join with others to play a significant role. The early phases will not be dramatic: the gathering of an active and rooted Quaker committee; conferences, workshops, and other educational efforts among Friends; building connections with other human rights groups to multiply our impact; and keeping it up for the years to come.

The two Quaker conferences on torture were an excellent start, but the work since has lagged. I hope it will soon be relaunched in the focused, ongoing way called for by the gravity of the task it faces.

When it is, I plan to send Dick Marty a postcard. (How do you say "patience and determination" in Swiss-accented Italian?)
One City, Two Brothers


Tales about King Solomon abound in both Jewish and Islamic folklore. In One City, Two Brothers, Chris Smith adapts one such story from oral tradition. Two bitterly fighting brothers come to wise King Solomon to settle their disagreements. In turn, the king tells them of two quite different brothers, full of caring generosity and love. Each year, they equally share the harvest of the bountiful fields between their two villages. One brother is blessed with a wife and children. The younger feels content to live alone. One year the harvest is particularly strong. The older brother wants to help his younger brother and plans an extra bit of grain as a gift to their older brother. He tells the younger that he will share it with the younger's children who will care for him later in life. At the same time, the younger brother decides that his older brother has a family to feed so he should have more grain. So begins three nights of each brother secretly loading up three bags of grain on their donkey, carrying them over the hill to the other brother. The next morning each in turn is astonished to see his own share of grain just as full as ever! It is on the third night that they meet along the road and realize the true, unselfish nature of their love. Legend says that this is the spot on the hill where Jerusalem was born.

Aurelia Franscy's choice of vivid blues, greens and oranges lends a soft, peaceful feeling to the fable that will generate inspired conversation. Even very young children can benefit from thinking about how they relate with their siblings from a place of selfish jealousy or a place of generous sharing. Because of the setting, this story has political implications for older children and adults. It would be a wonderful "query" to start worship sharing.

—Anne Hunt

Victoria LeCroy is a member of Cincinnati (Ohio) Meeting.

Elizabeth Leads the Way: Elizabeth Cady Stanton and the Right to Vote


Tanya Stone provides an overview of Elizabeth Cady Stanton's life in picture book format. The book focuses on the events of Elizabeth's early life that developed her feminist spirit through the first Women's Rights Convention. Written for young children, this book focuses on Stanton's belief that the right
Richmond, Indiana

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—Priscilla Berggren-Thomas

Priscilla Berggren-Thomas is a member of the Friends Committee on Peace and Social Concerns.

When the Wolves Returned

Restoring Nature’s Balance in Yellowstone

By Dorothy Hirshbein. Photographs by Dan Hartman and Cassie Hartman.

Walker Books for Young Readers, 2008. 40 pages. $17.95/hardcover.

“We seek an Earth restored” is one of the goals of the Friends Committee on National Legislation. Restoring Earth’s balance is no simple task. A case in point is presented in this book about Yellowstone Park.

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When the Wolves Returned

Maintaining a natural park open to visitors by the thousands is a challenge. Keeping a healthy balance of wildlife without endangering those visitors or the livestock on neighboring ranches is another concern. In beautiful photographs and simple sentences, this book tells of the reintroduction of wolves into Yellowstone Park and the far-reaching effects of that act.

When the Wolves Returned is written for children and adults. Both will be fascinated by the intricate pieces of this sustainability puzzle. By showing how many connections there are in the web of plant and animal life in Yellowstone, Dorothy Hinshaw Patent lays out the environmental problems. We see cause and effect, cause, effect, cause, surprise effect, partial resolution, setback, and a move toward wholeness brought by restoring the wolves to the ecosystem.

The author comes from an old Philadelphia Quaker family. We discovered that Dorothy and Tom shared the influence of a wonderful 8th-grade teacher, Joyce Wilson in Tiburon, California.

The photographs are fabulous. Some are from Yellowstone Park archives, but most are from a father-daughter team, Dan and Cassie Hartman. They've been snapping pictures of wildlife in the park in every season of the year with incredible patience. The artistic result is a coffee table book for kids and adults that carries a strong environmental message on the complexity of balance.

—Tom and Sandy Farley

Planting the Trees of Kenya: The Story of Wangari Maathai


Wangari's Trees of Peace: A True Story of Africa


How often do you meet a Nobel Peace Laureate and then get invited to review her biog-
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“Wangari’s Trees of Peace”

A week after Earth Day 2006, Wangari Maathai made her way to East Palo Alto, California, lending her energy to a tree-planting program in a low-income area that a few years earlier was the murder capital of the United States. Two years later the trees are thriving and more have been planted. Friends are involved in tree-planting and peacemaking.

Claire Nivola’s Planting the Trees of Kenya reached the bookstores in time for Earth Day 2008 and Wangari’s Trees of Peace six months later. Each is illustrated by its author. Both tell the story of Kenyan Nobel Peace Prize recipient Wangari Maathai and her Green Belt Movement to restore forests in Kenya.

Wangari’s Trees of Peace has less than 500 words of text, clearly intended for the younger audience. Told in the present tense, the story is accessible to new learners of English. The bright, bold illustrations have a layered folk art style that has worked well for her in The Librarian of Basra and other picture books. Jeanette Winter specializes in true stories of caring for young readers.

Planting the Trees of Kenya assumes a slightly older audience. It gets into the politics and economics involved in tree-planting programs: “When we see that we are part of the problem, we can become part of the solution.” Detailed illustrations give a fuller picture of the work of running a tree nursery and reforestation program. They reveal a familiarity with the landscape and daily life in Kenya.

If you are thinking about buying one picture book about Wangari Maathai, we prefer Planting the Trees of Kenya, for both its more complex text and more realistic watercolors. For use in preschool or ESL programs, we recommend Wangari’s Trees of Peace. Either of these new books will make a great addition to any school or meetinghouse library because they help us see the connection between the health of the land and the well-being of its inhabitants.

—Tom and Sandy Farley

Tom and Sandy Farley are members of Palo Alto (Calif.) Meeting.
War Is . . . Soldiers, Survivors, and Storytellers Talk about War

Race: A History Beyond Black and White

Author, editor, and historian Marc Aronson likes to tackle tough subjects head on. No flinching. No kidding. Each of these books is a must-read for Young Friends heading out into the world. But be forewarned: War Is . . . definitely comes with an R rating, for explicit language and graphic description of war. As Aronson says in the introduction, libraries are filled with teen books about changing bodies, safe sex, and dating. There is no section on war. But recruiters walk the halls of our high schools and our youth, even, or perhaps especially our Young Friends are faced with difficult decisions about their involvement. (Do you want to not register or not drive?) Individual essays or stories from this collection could provide rich YF discussions. The points of view range from proud soldiers to a Japanese woman who survived Nagasaki. "The Recruitment Minefield" should be essential reading for any high school student, followed by stories later by young women who were eager to enlist, and how reality played out. It’s a tough, in-your-face book.

Race: A History beyond Black and White is a more intellectual presentation of racial prejudice that came along in the 1700s.

The sections entitled "Where do prejudices come from—the mind, the tribe and city walls" would provide fantastic discussion materials for a YF group. Focusing on how the concept of race developed in the Western
World, Aronson addresses a variety of hates that resulted in enslaving blacks, silencing women, and killing Jews. If we acknowledge that because of our culture we all have conscious or unconscious prejudices, we know that we can’t rid ourselves of them unless we unhook their deep roots. Race: A History beyond Black and White is a good tool to start doing that work.

—Alison James

Alison James is a member of South Starksboro (Vt.) Meeting.

Sky Sweeper


$16.00/hardcover.

In this Buddhist-inspired fable, young Takeboki takes the job of Flower Keeper at a nearby Zen temple. In springtime, it is his job to sweep away the fallen cherry blossoms in the garden. With a smile in his heart, he creates faraway places, oceans, and mountains in the gentle swirl of gravel and rocks in the garden. His family and friends tell him over and over that he should find a better job, and perhaps a wife to comfort him in his old age. But he is beyond content with his job. More importantly, he is happy with deeply knowing that “The monks need a temple, the temple needs a garden, and the garden needs a Flower Keeper.” Holly Meade’s Japanese paper cut illustrations gently invite the reader into the garden so lovingly cared for by Takeboki. When finally his old legs can no longer carry him to the garden to sweep away the blossoms in springtime, the leaves in autumn, and the snow in winter, the monks truly understand his contribution to the peace and serenity they have enjoyed for years. Even in his afterlife, Takeboki delightfully sweeps the sun’s rays and the wispy clouds across the heavens. Embodied in the warmth and wisdom of Takeboki’s life are the Quaker testimonies of Simplicity and Truth.

—Anne Hunt

First-day school read-aloud and discussion, though be sure to read it first. Younger or more sensitive children could be disturbed by the war scenes.

—Alison James
The 2008 Friends United Meeting Triennial was held July 9-13 at High Point (N.C.) Meeting, with North Carolina Yearly Meeting as host. Its theme was “A Hope and a Future,” from Jeremiah 29:11: “Yes, I know what plans I have in mind for you, Yahweh declares, plans for peace, not for disaster, to give you a future and a hope.”

Limited financial resources, internal divisions, and a growing international ministry, especially in East Africa, were among concerns considered by FUM during the Triennial. In attendance were some 500 Friends from 33 yearly meetings, including all yearly meetings in North America affiliated with FUM and nine yearly meetings in Kenya. Also attending were representatives from the Caribbean, Ramallah, Great Britain, and Burundi.

The presence of Kenyan Friends was highlighted with the recognition of a new yearly meeting in Kenya. With 12,000 members, Chwele Yearly Meeting was described as having 81 village meetings, 24 monthly meetings, 8 quarterly meetings, 31 primary schools, 11 secondary schools, 31 nursery schools, and dispensaries and a maternity hospital.

The expansion of Quakerism in Kenya has FUM thinking in terms of “Global Partnerships.” In the Triennial Message, approved by the meeting and released over the names of Brent McKinney, presiding clerk, Kay Record Carter, recording clerk, and Sylvia Graves, general secretary, “Global Partnerships” is identified as a priority that calls for a new mindset—a paradigm shift from patronizing to mutuality. Where once North American Friends viewed their role to be one of ‘giving to’ those around the world, the new perspective recognizes that the role is changing to one of worldwide partnering with Friends. North American Friends are now often blessed by ministry from international Friends. . . . The mission of FUM is critical for the future of those we serve around the world,” the Triennial Message affirmed.

The 2008 Triennial Message noted that FUM has nearly eliminated its past debt, has scaled back its central office staff, has chosen carefully how best to use its limited resources, and has identified the disparity in the level of financial support provided by member yearly meetings.

Some of these same concerns were discussed by Sylvia Graves, general secretary, in her keynote address, “State of Society Report,” at the opening session of the Triennial. She also touched briefly on the concerns that have arisen among some yearly meetings regarding the personnel policy that employees of FUM are not to have sexual relations outside of marriage between a man and a woman. “Many of you believe that is policy based on Biblical truth and we must continue to affirm it, and many of you believe that homosexuality is a God-given trait that is being discriminated against by having that policy,” Sylvia Graves stated. “It seems to me as I review the recent past that whenever the dialogue has been opened on that issue, either the tensions have become so tight that the threat of splitting up has scared us into avoidance or the Quaker process has prevented action to affirm or rescind the policy because we have been unable to come to unity on it. There may be a few who don’t care how it turns out, but there are many whose opinions and feelings are very strong. Your board members are trying to represent the general positions of their own yearly meetings, yet most yearly meetings have not come to unity on the issue of homosexuality in regard to church leaders. Therefore, it is unlikely that FUM will come to unity in the near future, one way or the other.”

Two guest speakers at the Triennial were Landrum Bolling, who delivered the Betty Carter Peace Lecture on July 10, and John Punshon, who presented the Johnson Lecture on July 11. President emeritus of Earlham College, Bolling shared stories about a few individuals, not Quakers, with a strong commitment to peace. “I want us to think seriously about what this Testimony of Peace Quakers have talked about for years, what it really means to us today,” he said. “I have seen how this idea of commitment to peace is not just something peace churches have. I’m more comfortable with Christian Testimony for peace. Or Divine call to peace. . . . We keep
reaffirming traditional Quaker Testimony for Peace. Link to people of other faiths if you are able to do that. We have been giving insight to reality into the truth of human relations. We belong to each other and need each other. All are children of God," Bolling added. Punshon, an English Friend, spoke about hope, seeing Quaker history through the lens of holiness, and his own experience as a Quaker. "We are all ministers in the way we make decisions, the way we come together at monthly meeting," he said. "Quakerism is a way of life about peace, simplicity... It's our destiny that carries us forward," Punshon said.

The 2008 Triennial marked the end of the time Brent McKinney could serve as presiding clerk of FUM. The nominating committee recommended that Gary Farlow, assistant presiding clerk, serve as interim presiding clerk until the meeting of the General Board in October. The next presiding clerk would be named at that time, it was recommended. This procedure was approved.

Wilmington Yearly Meeting in Ohio will be the host for the next FUM Triennial in 2011, which will meet at Wilmington College. —From "2008 Triennial Message of Friends United Meeting," General Secretary's Keynote Address Triennial Sessions 2008 in High Point, North Carolina," and transcript of Triennial business sessions.

The second edition of A Friendly Reading List has reached stage two of its multistage process. It is now ready to be sent out to Friends high school and college librarians and Quaker and/or religion teachers for their review. The first edition (2004) was created by asking many librarians to come up with a standard of familiarity with Quakerism for the potential reader as their rating guide while reviewing all information—from books to CDs—that is listed in one or more of the North American Quaker bookstore catalogs produced either by Quakers or about Quakers. Some 22 librarians responded to the already published A Friendly Reading List by utilizing the following categories: First Time Visitor (to a meeting); three- to six-month Visitor; Yearlong Attender; New Member; Longtime Member; and three classifications for Youth, Primary, Middle School, and Teens. This list can be seen and downloaded from <www.localquakers.org> by anyone interested. The creators of this basic listing are now ready to add to the first edition a second list of the books rediscovered, or newly available, in the catalogs through 2007. To do this they have been able to identify more librarians than they did for the first edition and will be sending the "raw" information out in a convenient electronic form so that the librarians/teachers need only to use their computer to mark the appropriate level(s) of each item. Those who would like to send this material may contact Cassandra at <shbhrt@earthlink.net> or Sally at (610) 274-8856.

Ohio Valley Yearly Meeting, gathered at Earlham College in Richmond, Ind., for its 188th annual session, was "united in seeking God's will and the good of the yearly meeting." The yearly meeting theme, "Delve Deeply, Walk Lightly, Dwell in Harmony," was emphasized by the two plenary speakers and in the activities of the Young Friends groups. Approval was given for two minutes presented by the Peace and Social Concerns Committee. The first minute is in support of the Cluster Munitions Civilian Protection Act banning the use of cluster bombs near civilian areas. The second minute expresses opposition to any attack on Iran by the United States and expansion of the war in Afghanistan.

North Pacific Yearly Meeting, in a minute approved during its annual sessions last July in Corvallis, Ore., asserted that the nation's "War on Drugs" is failing and called for the "implementation of a public health model" as a way to reduce drug abuse in the United States. "Criminalization has failed to reduce drug abuse, has created a major illegal drug and secondary crime network, and has filled our prisons and courtrooms with individuals charged with drug-related crimes," the minute states. The proposed public health model is described, in contrast, as "a sustainable and humane way to achieve the goal of reducing drug abuse." The minute asserts that, "With a portion of the resources resulting from reduced prison construction and operation cost, a major public education campaign could be undertaken regarding drug abuse similar to the campaign against tobacco use, along with enhanced treatment and prevention programs." Furthermore, according to the minute, "We also call for decriminalization of drug use and possession, though not production or sale, in order to end the injustice, the violence to property and persons, including those who are dually affected by mental illness and drug use; and the ineffective use of resources that are such a large part of our current system of drug control." North Pacific Yearly Meeting asked Friends to join with others, including the Pacific Northwest office of the American Friends Service Committee, "to address the important issue of drug abuse." The minute was to be sent to all yearly meetings in the United States and "to all of our state and federal legislators," according to North Pacific Yearly Meeting.

Third Haven (Md.) Meeting approved a minute opposing the introduction of "slot
machine gambling” in Maryland. “We find that gambling is contrary to our testimonies against addictive behavior that can separate us from God, our families, and friends. It brings with it the huge social, moral, and economic costs of poverty, disrupted families, and violent and financial crime... There is no evidence that this device will successfully reduce tax dollars, but the slot machine revenue does become an additional tax on those least able to pay it.” The minute concludes with the statement that Third Haven Meeting supports “state revenue collection that is just and fairly apportioned to those most able to pay and a state climate that values its commitment to education, quality jobs for its citizens, our natural environment, and the welfare of our people.”

Miami (Fla.) Meeting, in a minute calling for the immediate U.S. withdrawal from Iraq, urged that there be more communication and cooperation among Friends. “How do we work among our meetings, inform our meetings and communities? What do we say to others to support conscientious objection to military enlistment, to military taxation, to participation in pro-military community practices? We urge Friends to stay grounded in this awareness, to make their witness public, to call on others to take up this practice, and to bring forward into all activities this awareness until the war ceases. This we hope and intend to do faithfully.”

Friends from several meetings, including Twin Cities Meeting in St. Paul, Minn., remain concerned about the conduct of police toward demonstrations during the Republican National Convention in St. Paul in September. Their concerns are expressed in a two-page statement released by Twin Cities Meeting. The statement is the result of a meeting at Twin Cities Meetinghouse of approximately 40 people from three Quaker meetings on September 14. According to the statement, Friends joined with other groups prior to the Republican convention to seek the assurances of local authorities that the rights of demonstrators to protest during the convention would be respected. “We felt that an understanding had been reached,” according to the statement. Friends describe St. Paul during the week of the convention, however, as being an “occupied city”—streets designated as routes for protest marches were lined by some 3,500 police, “troopers were unidentified, helmeted, and armed”; neighborhoods were isolated when bridges were closed without prior announcement; people in the downtown area were targets for mace, pepper spray, and rubber bullets; cameras were confiscated; and more than 800 people were arrested. The statement continued, “Even more disturbing
were police raids on homes and on a meeting hall as much as three days before the convention began. Independent journalists were especially targeted. Sheriff’s officers confiscated cameras and computers and held people at gunpoint. Eight persons arrested in these raids have been charged with conspiracy to riot leading to terrorism.” The statement notes that the mayors of St. Paul and Minneapolis both said the cities were protected from violence, and Friends acknowledge that “outside of police attacks, there was little violence.”

Their statement, however, continues, “Some of us were on the streets through most of the protests, offering medical and legal help where needed, and all of us have talked with many citizens who shared the experience... We therefore join others in demanding a truly independent investigation of how and why our rights and liberties have been violated, our friends intimidated, and our quiet city turned into an armed camp.” Rhoda Gilman, archivist for Twin Cities Meeting and one of the signers of the statement, said it does not represent the entire meeting nor is it a “minuted statement” of the meeting, but it has been printed in the meeting’s monthly newsletter and is posted on the meeting’s website. As for the demonstrations, she said, “To the best of my knowledge, no members of the meeting nor any other Friends were arrested or detained, although several reported feeling the effects of tear gas and/or pepper spray... It was chaos, and the actual events are still a matter of furious dispute.” Copies of the statement were personally delivered to all seven members of the St. Paul city council and to the mayor’s office. The only response came from one sympathetic councilman who conducted a hearing for three hours on September 24. Another hearing was to be scheduled.

“I expect to testify at that one,” Rhoda Gilman said. The statement can be read in full at <www.tcfm.org>.

—From “Reflections by Some Twin Cities Friends on Events Surrounding the Republican National Convention in St. Paul and Minneapolis” telephone conversation with Rhoda Gilman and e-mail from Rhoda Gilman

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*December 2008 FRIENDS JOURNAL*
Deaths
Brown—Elmer Howard Brown, 95, on June 28, 2008, in Greensboro, N.C. Elmer was born on March 15, 1913, in Earlham, Iowa, to Ruth Pemberton Brown and E. Howard Brown. He earned a BD and MA from Butler University and a BD and Master of Sacred Theology from Hartford Theological Seminary. He obtained his PhD from the University of Southern California. He began his career as student pastor of Cary (Ind.) Meeting, and as a graduate student he supported Valley Mills Meeting in Indiana. He continued his Quaker ministry with Carmel (Ind.) Friends Church, 1941–1943, Clinton Corners (N.Y.) Meeting, 1943–1948, First Friends Church in Pasadena (Calif.), 1948–1955, First Congregational Church in Pasadena, Calif., 1958–1960, First Friends Meeting in Richmond (Ind.), 1960–1964, and finally to Cambridge (Mass.) Meeting, 1964–1978, where he served as executive secretary. He was a delegate to the 1973 FWCC Triennial Meeting in Sydney, Australia, and he went around the world promoting Quaker ideology. Elmer went to Korea with AFSC and was an active facilitator for students during the Vietnam War at Harvard, Radcliffe, and MIT. He taught, wrote, and participated in scholarly activities at Harvard and other universities in the Boston area. He and his wife, Lois, retired to their lake house in Louisa, Va., in 1978, and after that spent time with Jamaica Friends and visiting their family. Elmer planned elaborate flower and vegetable gardens, and in the winter he enjoyed reading Greek. Until recently, Elmer had been an active swimmer. Lois died in 1996, and Elmer moved into Friends Homes. He married Dorothy Schultz in 2000. He is survived by his wife, Dorothy Schultz; daughter, Emily Cabezudo; son, Robert Lindeley Brown; seven grandchildren, Terry Pyle, Toni Pyle DeFiglia, Chuck Pyle, Pedro Cabezudo, Oliver Brown, Derek Brown, and Austin Brown; and several great-grandchildren.

Kees—Walter Thomas Kees, 99, on March 11, 2008, in Monkton, Md. Walter was born on May 3, 1908, in Delair, N.J., to Florence Warrington Blood and Goldie Hilton Kees. He graduated from Columbia University, where he was a champion diver, then earned a medical degree from New York University in 1938. Concerned about the pending war, he joined the Navy, and was assigned as a medic to a Marine Corps unit. When he returned to civilian life, Walter worked on the staff of Johns Hopkins Hospital before starting his own practice in Cockeysville, Md. He began attending Gunpowder (Md.) Meeting in 1957, and transferred his membership later that year. He quietly had a new heater installed to replace the one that had disappeared one night, and he raised money to rebuild the east wall of the meetinghouse when it began to crumble. Walter married Carol S. Kees in 1963 in Hadsonfield, N.J. He competed in horse shows and served as a model rider for an author of several equestrian books. He found stimulation in nature, books, and people. He was a philosopher—a lover of wisdom—and studied to see what nature and humans had to teach. He was a respected family physician who made house calls. Walter is survived by his wife, Carol S. Kees; his daughter, Sherry E. Rudolph; his son, Walter T. Kees Jr.; one granddaughter; and one great-granddaughter.

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Keep the old, too

In the August issue, Max L. Carter (in "Yo! Are You Amish?") asked whether Friends might better understand their own religious movement by studying Amish traditions and practices. That sounds like a useful idea. We know that continuing revelation can come to us from many directions. Another direction is our own past traditions and practices.

It seems to me that some liberal-minded Friends have gotten the idea that change happens by replacing the old with new. This is not very scientific if you think about it. The theory of evolution teaches us that biological change happens by adding new on top of old, by mixing instead of replacing. We cannot supplant the accumulation of all that has happened before us. Everything new and old is needed.

Similarly, Quakerism has taught us that evolutionary change is the way of peace. Let us study, remember, and cherish our roots.

Tom Louderback
Louisville, Ky.

Public investigation needed

I appreciated Steve Chase's thoughtful article about the controversies surrounding what happened on 9/11 ("Sifting Through the Rubble: The 9/11 Controversies," FJ Aug.). I agree it is important to know what led to the events of that fateful day and that many troubling questions remain unanswered. Friends Bulletin, now the Western Friend (the official publication of Western unprogrammed Friends) ran a series of responses to David Griffin's first book, The New Pearl Harbor: Disturbing Questions about the Bush Administration and 9/11, not long after it was published in 2004. David Griffin, a leading proponent of process theology, received his PhD at Claremont Graduate School and maintained close ties with the Claremont community through his mentor, John Cobb. Griffin is known and highly respected by Claremont Friends, and his efforts to get at the truth about 9/11 were deeply appreciated.

I don't feel that Friends "slavishly accept the Bush administration's explanation for 9/11," as Steve Chase suggests. Most Friends I know are deeply skeptical about anything that the Bush administration has said or done. Since the publication of Griffin's book,
the deceptive practices of the Bush administration have been revealed to be pervasive. Incontrovertible evidence has been uncovered revealing that the administration lied about Iraq's weapons of mass destruction, torture, domestic spying, and many other matters.

When I think of 9/11 and the Bush administration, I am reminded of the words of “Big Daddy” in Tennessee Williams’ play Cat on a Hot Tin Roof: “There ain’t nothin’ more powerful than the odor of mendacity. . . You can smell it. It smells like death.”

The smell of mendacity (and death) has permeated Washington for so long that we have become used to it, the way that Angelenos are used to the smog. Mendacity has become the norm in U.S. political life, as evidenced in the current presidential campaign. Even Karl Rove, that master of deception, has expressed disgust at the mendacious campaign ads of both candidates!

That’s why I don’t think it is enough for Friends simply to “study the matter.” Given the government’s secretive methods, it is impossible for private citizens to know for certain what really happened behind locked doors. And even if we somehow found the truth, so what? Many books have been written revealing the Bush administration’s lies, and nothing has come of such exposés.

U.S. citizens need and deserve a public investigation of what has happened in the White House over the past eight years. As Steve Chase pointed out, the 9/11 Commission had a limited mandate and was not interested in finding out who was responsible for 9/11. Nor did it have the authority to investigate the events that followed this tragic event. For this reason, I strongly supported impeachment of President Bush and Vice President Cheney. Only through an impeachment process could Congress subpoena witnesses without the White House stonewalling by invoking executive privilege. Imagine how morally bracing it would have been for our nation (and the world) if the President and other high-ranking officials had been obliged to come before Congress and tell the truth, the whole truth, and nothing but the truth!

Sadly, this opportunity has passed, and the U.S. body politic continues to suffer from a truth deficit that is poisoning our political life. According to Time magazine (Sept 3, 2006), “36 percent of Americans consider it ‘very likely’ or ‘somewhat likely’ that government officials either allowed the attacks to be carried out or carried out the attacks themselves.”

In light of these grave and persisting doubts about whether government officials were complicit in 9/11, we need a credible...
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Viewpoint continued from page 5

ference may have been, whites felt they were better than their black economic peers. What kept blacks from not leaving the land was the United States’ own terrorists, the Ku Klux Klan. The purpose of the Klan was not just an exercise in hatred as it is today. The Klan provided an extralegal means of enforcing Jim Crow and the social conventions of the day. For blacks, attempting to leave the plantation owner’s land could result in anything from cross-burnings by night-riders to beatings to lynching. Of course, white sharecroppers had nothing to fear if they left the land. The only thing that ended this immoral system was the introduction of cotton harvesting machinery. The “slaves” were no longer needed.

Now, knowing all of the above, let us determine when U.S. slavery, both legal and de-facto, ended. About 60 years ago.

The author of the letter also seems to misunderstand the concept of “reparations” sought by the African American community. African American community leaders know that reparation payments made to individuals, although just, would result in a violent reaction from whites. African Americans instead are asking for reparations in the form of investment in their communities, providing the financial wherewithal to improve those communities. Remember, whites still control the financial resources of this nation. And whites have chosen to disinvest in African American communities.

The author also ignores that the failings of our political and economic system are disproportionately placed on the backs of African Americans. Any unjust social and economic system always requires some group in a society to be the “whipping boys,” to provide distraction from society’s inequities. In Europe it was the Jews. In the United States it is the blacks.

There is also the author’s argument concerning the need for “personal responsibility” in the black community. The author is using her position in society to define “per-
about the past, we cannot have a realistic foreign policy guiding our nation into the future. More importantly, from a religious standpoint, without the truth (and without faith in the truthfulness of our leaders), we can never be free. As citizens, and as Friends, we need to demand that our government do its job and investigate activities that in the private sector would be considered fraudulent and criminal.

Anthony Manousos
Santa Monica, Calif.

Continued on page 48

personal responsibility” as it suits people of her class. Persons of a lower class have a different definition of “personal responsibility,” based on more limited resources. The behavior of individuals in any class is affected by the limitation of resources placed upon them by persons of a higher class. This is true whether the comparison is between upper class and middle class, middle class and working class, or working class and underclass. In addition, “personal responsibility” rhetoric is just a disingenuous way to evade our moral duty to be responsible for each other. Such nonsense only confirms our failings. We are our brother’s keeper.

The argument that whites have done this or that in the past to change our nation’s racial problems is meaningless. Such actions by white people in the past were noble and good. But these past actions do not change the continuing racial problems in this nation.

In closing, I would like to tell your readers why I left the Southern Baptists. I was a teenager in Sunday school. A student asked the teacher if segregation was immoral. He responded that segregation was moral because God had placed white people and black people on different continents and therefore we should live in separate communities.

My unstated thought at the time was that white people brought Africans here against their will, and that by doing this white people had committed a terrible sin against Africans. I left the Southern Baptists because of the Baptists’ hypocrisy and knowing disregard of Jesus’ teachings.

Jesus said that we should forgive our debts as we forgive our debtors. Because the white people of this nation still willfully disregard “that of God in everyone,” we are in debt to African Americans. It is well past time to repay this debt and ask forgiveness.

Milton Erhardt
Dolton, Ill.

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Milton Erhardt
Dolton, Ill.

FRIENDS JOURNAL December 2008

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More displaced children

I was delighted to read "A Very Different War: The Story of an Evacuee Sent to the U.S. during World War II," by Louise Milbourn, in the August issue. My two distant cousins, Patrick and Barbara Forrest, ages 15 and 11, left England on the same ship that Blanche and Louise were on in 1940. I and my two siblings were 16, 14, and 10, so now we were a family of five children all of a similar age. We lived in Wallingford, Pa., but spent the summers on the eastern shore of Maryland, and I can remember the excitement of meeting them that August day at the Easton train station. Bobbie, the 11-year-old, went to the local school until she could follow three of us to George School. Pat lived with us for three years until he turned 18 and had to return to England for the army, but Bobbie stayed for seven years. I clearly recall her stories of her mixed emotions and nervousness at the thought of seeing her parents again and having to return to England. My mother knew that Bobbie and her mother had to have time to become reacquainted so our cousin Edith spent a year here in the U.S. while Bobbie had her freshman year at Swarthmore College.

On December 26, 1989, PBS aired an episode on The American Experience program titled "Orphans of the Storm." The TV crew interviewed Bobbie and my mother for this video and we have a copy of it. Bobbie is quoted as saying, "In one way I don't feel that I really belong anywhere, but on the other hand I feel both English and American." My mother always felt troubled about taking these two children from their parents for those important years in their lives, even though it had been their parents' choice. At the time, of course, it certainly seemed to be the prudent decision. Bobbie spoke at her George School graduation in 1946 about her divided loyalties.

Many years later, both Pat and Bobbie returned to the United States and eventually became citizens. For many years Bobbie was head of the History Department at Springside School in the Chestnut Hill neighborhood of Philadelphia, and she retired to Foulkeways a few years before her death. Pat married, had two sons, and predeceased his sister.

Cornelia Clarke Schmidt
Princeton, N.J.
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**To Our Readers**

Up to now, meetings listed appearing in even-numbered months. Beginning in January 2009, they will shift to odd-numbered months (January, March, etc.), to reduce crowding in our special issues (June and October). — Eds.

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** примечания**

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

2. A partial listing of Friends meetings in the United States and abroad.

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** примечания**

1. **CANADA**
   - OTTAWA: Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9323.
   - TORONTO, ONTARIO: Worship 11 a.m. 60 Lofthof Ave. (416) 507-6250.
   - VANCOUVER and area, worship 10:30, 1090 W 70th (604) 263-5015.

2. **BOSNTWA**
   - GABORONE: Phonefax (257) 394-7147, <gwarun@inf.bw>.

3. **MEXICO**

4. **NICARAGUA**
   - MANAGUA: Unprogrammed worship, 10:45 a.m. 1st & 2nd Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. <www.proconba.org>, (777) 821-2482, 2903(05) 265-0049.

5. **PALESTINE/ISRAEL**
   - RAMALLAH: Unprogrammed worship, Sunday at 10:30 a.m. Meetinghouse on main street in Ramallah. Contact: Jean Zarou, phone: 029-2227.

6. **UNITED STATES**
   - ALABAMA
     - BIRMINGHAM: Unprogrammed meeting, 10 a.m. 4131 3rd Ave., Birmingham, AL 35206, (205) 453-6730.
     - FAIRHOPE: Discussion 9 a.m. Unprogrammed meeting 10 a.m. Sunday Meetings, 5261 Fairhope Ave., P.O. Box 358, Fairhope, AL 36532-0358.
     - HUNTSVILLE: Unprogrammed meeting 10 a.m. Sunday, (256) 637-6237 or write P.O. Box 3530, Huntsville, AL 35811.
   - ROYAL: 10 a.m. (205) 423-3808. Travelers welcome.

7. **AKASKA**
   - ANCHORAGE: Call for time and directions. (907) 277-6700.
   - FAIRBANKS: Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2662 Gold Hill Rd, Phone: 477-2734.
   - JUNEAU: Unprogrammed, 11 a.m. Sunday at the Juneau Senior Center, 695 W. 12th St. Contact: (907) 798-6883.

8. **ARIZONA**
   - FLAGSTAFF: Unprogrammed meeting and First-day school, 10 a.m. 1018 E. 3rd Ave., Flagstaff, AZ 86001, Phone: (928) 777-1974.
   - PHOENIX: Worship and First-day school, 10 a.m. 1702 E. Glendale, Phoenix, AZ 85020, (602) 762-1975 or 655-1978.
   - TEMPE: Worship and First-day school, 10 a.m. 318 E 15th St, Tempe, AZ 85281, (480) 968-3966, <tempequakers.org>.

9. **TUCSON: Pine Friends Meeting (unprogrammed), First-day school and worship, 8-15 a.m. 301 N. 5th Ave, Tucson 85705-7232. Information: (520) 844-1776, <tucson.quakers.org>.

10. **ARKANSAS**
    - FAYETTEVILLE: Unprogrammed meeting. 8 a.m. Sunday, 602 W. Maple, (479) 287-8262.
    - FAYETTEVILLE: Unprogrammed meeting. 8 a.m. Sunday, 602 W. Maple, (479) 287-8262.
    - HOPE: Unprogrammed meeting. 8 a.m. Sunday, 602 W. Maple, (479) 287-8262.
    - LITTLE ROCK: Unprogrammed meeting. 8 a.m. Sunday, 602 W. Maple, (479) 287-8262.
    - TEXARKANA: Unprogrammed meeting for worship, 10 a.m. 3500 Texas Blvd. Contact: (903) 794-3948.
BERKELEY- Unprogrammed worship, meeting, 9 a.m. and 11 a.m. 2151 Vine St. at Walnut. (510) 843-9725.

BERKELEY- Strawberry Creek, P.O. Box 5065, Berkeley, CA 94705, (510) 524-9166. Unprogrammed worship and First-day school, 10 a.m. At Berkeley Technology Academy, Martin Luther King Jr. Way and Caffey Street.

OAKLAND WORSHIP GROUP - 5 p.m., Sundays, at the home of Pamela Calvert and Helen Haug, 3210 Midvale Ave. For more information call (510) 336-9895.

CHICO- 9:30-10:15 a.m., unprogrammed worship, children's classes. Hemlock and 16th Street. (530) 345-3173.


DAVIS-Meeting for worship, First Days, 9:45 a.m. and 11 a.m. With Rev. Dr. John DiMaggio. Visalia. (727) 793-5989.

FRESNO- Unprogrammed meeting, Sunday, 10 a.m. 2292 San Joaquin Ave., Fresno, CA 93721. (559) 237-4140.

GRASS VALLEY- Meeting for worship, 9:45 a.m., discussion/sharing, 11 a.m. lavaconch Friends Meeting Center campus, 13075 Weil Ln. (530) 272-3736.

JOLLA- Meeting 10 a.m. 7900 Eads Ave. Visitors call (303) 998-9291.

MARIN COUNTY- 10 a.m. Falkirk Cultural Center, 140 Mission Ave. At E., San Rafael, Calif. (415) 435-5755.

MARLON LONG BEACH- 10 a.m. 2025 Pacific Ave., Long Beach. (562) 493-5377.

MENDOCINO- 10 a.m. At Casper Shul, halfway between Mendocino and P. Bragg. (707) 897-2020.

MODESTO- Unprogrammed worship 10 a.m. e-mail deweyvaVOjaiFriends/index.html.

MONTEREY PENINSULA- Friends meeting, Sundays, 10 a.m. Call (650) 498-6417.

NAPA-SONOMA- Friends meeting, Sundays. 10 a.m. Enter at rear: 1780 Third St. near Jefferson; Napa; Calif. Joe Wilcox, clerk. (707) 235-1035 or <wqkafii@panoram.net>.

OJAI- Unprogrammed worship, 10 a.m. For meeting place, call Ojai Dia-a-Thought (805) 644-0309, or may be read and heard on <http://homepagelmac.com/idewayjordi/>. For more information, call (805) 649-8615.

ORANGE COUNTY- Meeting for worship 10 a.m. 117 W. 4th St., Ste. 200, Santa Ana, CA 92701-4510, (714) 836-6535.

PALO ALTO- Meeting for worship and First-day school for children, 10:30 a.m. at Unitarian Fellowship of Palo Alto, 1015 Ramona Ave. Phone: (650) 986-7674.

PASADENA- Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school, 10 a.m. meeting for worship 11 a.m., phone (626) 580-9164.

REDLANDS-RIVERSIDE-SAN BERNARDINO- Inland Valley Friends Meeting, 10 a.m. 4601 Mission Inn Ave., Riverside, CA 92501. (909) 682-5649 or (909) 682-4250.

SACRAMENTO-Meeting 10 a.m. 860 57th St., 5th Ave. Phone: (916) 457-5369.

SAN DIEGO- Unprogrammed worship, First Days, 10 a.m. 2003 Westgate Place. (619) 687-5474.

SAN FRANCISCO-Meeting for worship and First-day school, 11 a.m., Sundays. 65th Street. (415) 431-7440.

SAN JOSÉ- Meeting for worship at 11 a.m. 1041 Mt. View Ave., San Jose, CA 95126. (408) 246-0224.

SAN LUIS OBISPO- Call (805) 543-2791.

SANTA BARBARA- 1203 Chapala St., Sundays, 10 a.m. (805) 687-0165.

SANTA CRUZ- Meeting 10:30 a.m. 225 Ivomey St., Santa Cruz, CA 95065.

SANTA MONICA- Meeting for worship and First-day school, 10 a.m. 1474 Guerneville Rd. Phone: (707) 578-3305.


STOCKTON- Delta Meeting, Unprogrammed, 10 a.m. 2nd First-day school, 10 a.m. 2nd First-day school, 3250 Tulare St., Stockton, CA 95205.

A SANTA ROSA- Redwood Forest Meeting, Worship, 10 a.m. 1467 Guerneville Rd. Phone: (707) 578-3307.

DAYS- Unprogrammed worship 10 a.m. 1474 Guerneville Rd. Phone: (707) 578-3307.

DAYTONA- Unprogrammed worship 10 a.m. Garnet Blvd., Libby Park (at Valentine and Pleasant Hill Rd.). (707) 573-6575.

STOCKTON- Delta Meeting, Unprogrammed, 10 a.m. 2nd First-day school, 10 a.m. 2nd First-day school, 3250 Tulare St., Stockton, CA 95205.

SANTA ROSA- Redwood Forest Meeting, Worship, 10 a.m. 1467 Guerneville Rd. Phone: (707) 578-3307.


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Build a Future for...

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2007 Policy Fellow, AFSC’s Washington Office.

To learn more about including AFSC in your estate plan, call our Gift Planning Office toll free at 1-888-588-2372, ext. 3, write to us at GiftPlanning@afsc.org or visit our website at: www.afsc.org/give/planning.htm.