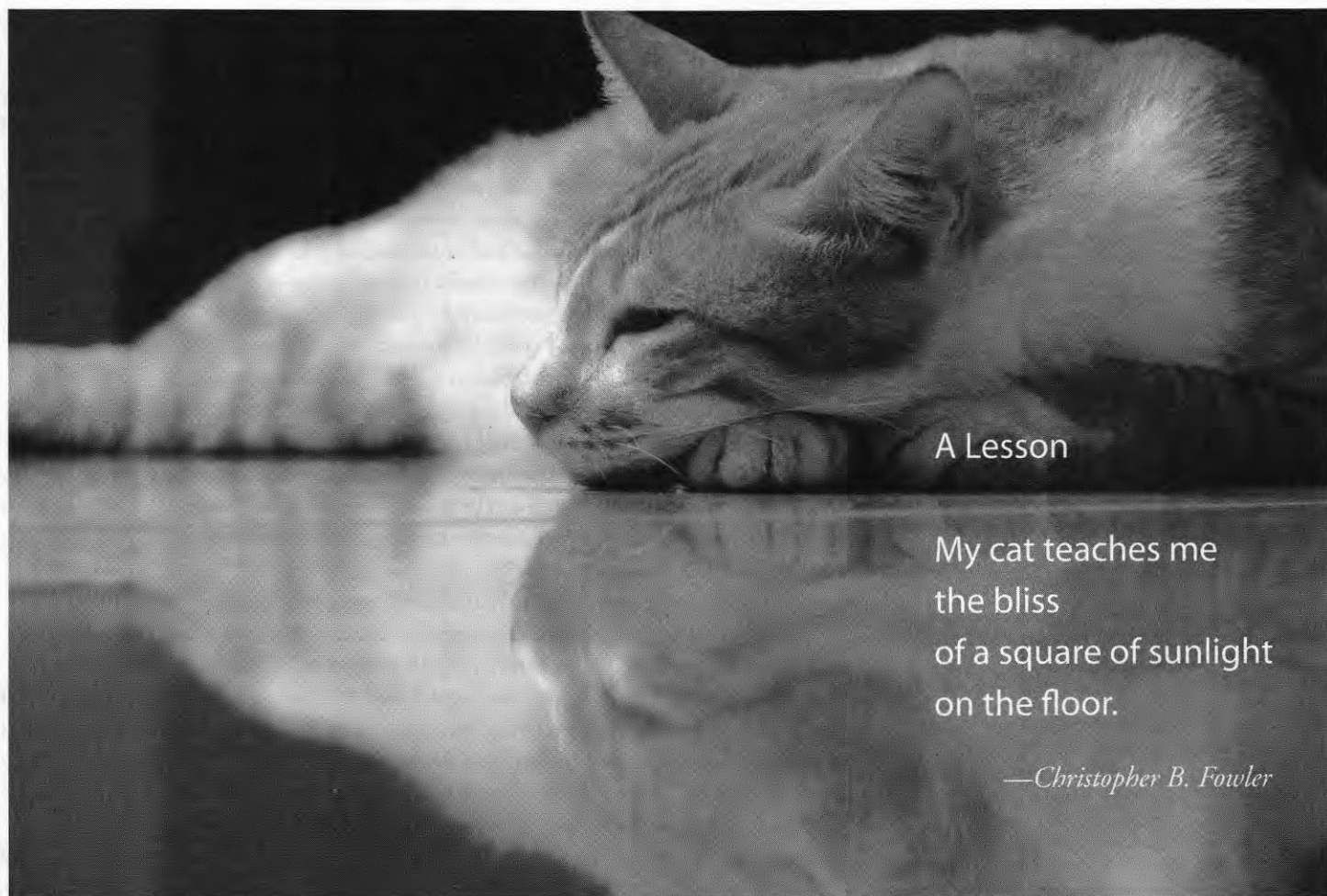


February 2009 • \$5

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



A Lesson

My cat teaches me
the bliss
of a square of sunlight
on the floor.

—Christopher B. Fowler

I Am Who I Am

*What is the Quaker Testimony
on War Taxes?*

*Making Peace
with Mother Earth*

An
independent
magazine
serving the
Religious Society
of Friends



Editorial

Susan Corson-Finnerty (*Publisher and Executive Editor*), Robert Dockhorn (*Senior Editor*), Rebecca Howe (*Associate Editor*), Judith Brown (*Poetry Editor*), Catherine Wald (*Book Review Editor*), Eileen Redden (*Assistant Book Review Editor*), Mary Julia Street (*Milestones Editor*), Guli Fager (*Assistant Milestones Editor*), Robert Marks, George Rubin (*News Editors*), Kara Newell (*Columnist*), Lisa Rand, Marjorie Schier (*Proofreaders*), Patty Quinn (*Volunteer*), Katherine Carlson, Daniel Coppock, Chelsea Ferruzzi, Christina Soo Lee, Lori Hubbell Meeker (*Interns*)

Production

Barbara Benton (*Art Director*), Alla Podolsky (*Assistant Art Director*), Matt Slaybaugh (*Web Manager*)

Advertising, Circulation, Development

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

Administration

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

Board of Trustees

Barbara Andrews, Jon Berry (*Assistant Clerk*), Katharine Clark, Karen Cromley, John Darnell, Walter Evans (*Treasurer*), Linda Edgerton, Linda Houser, Bobbi Kelly, Paul Landskroener (*Recording Clerk*), Pat LaViscount, Linda Lyman, Jay Wade Marshall, Barbara Mays, Pete McCaughan, Ron McDonald, Nancy Moore, Michael Moulton, Mark B. Myers, Nan O'Connor, Liz Perch, Janet Ross (*Clerk*), Rich Van Dellen, Monica Walters-Field, Nancy Whitt

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

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

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

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

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

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

• Copyright © 2009 Friends Publishing Corporation. Permission should be received before reprinting excerpts longer than 200 words.

Available on microfilm from Bell and Howell Information and Learning.

PRINTED ON RECYCLED PAPER
Min. 30% post-consumer

Moving? Let us update your subscription and address.

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

■ AMONG FRIENDS

Considering Prayer

Not long ago, I sat down to a tall stack of correspondence, manuscripts, email, and other things that have piled up over the time I took away from work to enjoy the holidays with my family. As I was flipping through and sorting my mail, my cell phone rang. On the other end of the connection was my older son, Paul. He had recently relocated to Philadelphia and was about to go to an important job interview. "Please pray for me," he asked. "I know that if you and my friend, John, are praying for me during that interview, it will go as well as possible." I was deeply touched. And of course I kept him in my prayers even more actively than usual that afternoon.

Paul and I are no strangers to prayer together. His life has been a very challenging one, and in more recent times, we've bowed our heads together before his surgery for cancer, at family meals where we once thought he'd never be able to join us, and for strength and guidance to face each day. In our little family of five, we've experienced the miraculous—the gift of life when hope was gone—and the amazing power of prayer, when one yields one's will and trust to God. I long ago came to believe there is nothing more powerful that we can do than to pray—with open heart, without guile or self-interest, and with constancy.

Prayer leaps out at me, as I consider the contents of this issue, as a thread that appears in two of the articles. Mariellen Gilpin, in "Advice for Clerks" (p.18), mentions it as the very foremost thing she recommends that a clerk do for her or his meeting. What a gift to the meeting! And her suggestion that we "keep a pen and paper handy during prayer," because we are often given a task to do, is a wonderfully useful one. Writing it down releases us to continue with our prayers. How important to hold our meeting and its members, attenders, and visitors firmly in the Light on a regular, ongoing basis.

In "My Year of Cancer" (p.6), Paul Hamell speaks movingly of his spiritual challenge when diagnosed with an aggressive cancer. He shares about his confusion and uncertainty about how to pray, a sleepless night full of fear—and prayer, and then the dawning clarity that he had been heard by God. His long hours and days of prayer came down to an experiential awareness that "the only reason I exist is to love, and the real reason I want to continue living in this world is that I have more loving to do in this life." Our lives have "only one purpose," he writes, "and that is to love."

Paul Hamell speaks my mind. Whatever good we accomplish in this life has its origin in love—not that hackneyed emotion promoted by romance novels—but love that is far deeper, more unconditional, both very specific and very universal, that revels in the tiniest sunbeam on a mote of dust or the huge complexity of the human heart, and all else that is—embracing it all with joy and affirmation. It is our connection, our lifeline, to the Divine.

As a new year unfolds before us, with so many issues and concerns to address, so many challenges to face and problems to solve, I believe the most important thing we can offer, before we roll up our sleeves and dig into finding the solutions ahead of us, is prayers—for ourselves, for our neighbors, for our enemies, for our leaders, for our nation, and for the whole of humankind and this immensely beautiful planet we inhabit.

—Susan Corson-Finnerty

FRIENDS JOURNAL

FEBRUARY 2009

VOL. 55, NO. 2

■ FEATURES

- 6 My Year of Cancer**
Paul Hamell
A year of cancer treatment taught him lessons about prayer and faith.
- 9 I Am Who I Am**
Merry Stanford
Dreams, insights, and several spiritual traditions have helped her overcome the lingering effects of childhood trauma.
- 12 Connecting with Darfur**
David Morse
We have many connections with the crisis in Darfur—and clear steps that we can take to make a difference.
- 16 What is the Quaker Testimony on “War Taxes”?**
Peter Phillips
War tax resistance may do more harm than good, this author contends.
- 18 Advice for Clerks**
Mariellen Gilpin
Here are advice and tips, large and small, for new clerks.
- 20 Making Peace with Mother Earth**
Fran Palmeri
The Friends Peace Testimony needs to be understood to encompass a concern for the environment.

Cover photo by Falk Schaaf



■ DEPARTMENTS

- 2 Among Friends**
- 4 Forum**
- 24 Reflections**
On being “in the moment”
A Quaker koan: How can I help without doing anything to help?
- 26 Memoir**
The death of Michael Lambert
- 28 Books**
- 34 News**
- 36 Bulletin Board**
- 39 Milestones**
- 46 Classified**

■ POETRY

- Front Cover: A Lesson**
Christopher B. Fowler
- 8 Spiorad Naiomh**
Jill A. Oglesby
- 15 When Jesus Came**
Charles Waugaman
- Grain**
Todd Oyler
- In the Desert**
Peter Meister

Photo by Hanspeter Klasser

A need for an apology

I was extremely gratified to read the letters dealing with reparations by Elizabeth Gordon and Roberta Nobleman, and the *Viewpoint* by Milton Erhardt, all in the December 2008 FRIENDS JOURNAL.

Recently, New Zealand offered an apology for mistreating its indigenous people and transferred 435,000 acres of plantations, forest, and rents to seven Maori tribes. How can we not follow in these footsteps?

Rosemary Bothwell
Jenkintown, Pa.

Divinely inspired?

Bruce Nevin's poem "Trouble Comes to Meeting" (*FJ* July 2008), seems to imply that no individual can have a divinely inspired sense of purpose. Such an understanding of mystical religion strikes me as contrary to the history of mystical religion in general and Friends' expression of it in particular. The life of Jesus of Nazareth can be interpreted as an example of a person constantly following the leadings of the Divine Spirit. The more than 700 pages of George Fox's *Journal* are mainly Fox's account of how he believed God inspired him to act. How can it be said that either Jesus or Fox would have brought "trouble" to Quaker meeting? Nor, does it seem to me, that any person bringing a concern to a Quaker meeting is necessarily a cause of "trouble." There are innumerable examples of Friends bringing concerns that they believe divinely inspired to meetings, and asking that the meetings endorse the concerns. John Woolman and Lucretia Mott did this in regard to their antislavery leadings. Representatives of American Friends Service Committee and Friends Committee on National Legislation are constantly doing it today in regard to their social and political leadings. People doing this have enabled the Religious Society of Friends to evolve toward greater expressions of humanity. It strikes me that trouble in a Quaker meeting can be generated not by people bringing concerns that they want endorsed to the meetings, but rather if attenders of the meeting dismiss these concerns out of hand rather than respectfully, thoughtfully, and prayerfully considering them. This is true of society in general. Because each person is a unique individual, each person has a somewhat different "take" on what is reasonable, or what is "Divine Will." If these differences are dealt with openly and democratically, as they largely have been in our recent national

elections, society grows and benefits. If the differences are denied, or one side attempts to silence the other, it seems to me that the spirit of community shrivels, and the seeds of continual, harmful conflicts are planted.

Bradford Lytle
Chicago, Ill.

The dangers of nuclear power

Commendations to FRIENDS JOURNAL for publishing a special issue on the timely and vitally important topic of Energy, Climate, and Building Community (*FJ* Oct. 2008). Bravo! Most of the articles are informative, thought provoking, and inspirational. However, I am impelled to share my distress about Karen Street's article, "A Friend's Path to Nuclear Power." She implies that nuclear power can contribute to solutions for global warming when in fact, if the entire nuclear fuel cycle is considered, it contributes greatly to global warming. It also creates radioactive waste, some of which will be lethal, carcinogenic, and mutagenic for hundreds of thousands of years. What a legacy to leave to our descendants, who forever will need to guard this waste! I echo Louis Cox's words in his Earthcare column "Putting the Nuclear Genie Back in the Lamp" in this same *FJ* issue: "We play, they pay." And our descendants will pay dearly.

Karen Street's concern for our planet and her years of research and soul-searching to find her own ways of response are admirable. May she inspire all of us to offer our own contributions to the healing of Earth, our matrix of life.

Karen grieves, and I share her anguish. I, too, grieve—daily if not hourly—for if we continue on our current trajectory, climate change will put all species currently on Earth at great peril. Like Karen, I have spent years researching, soul searching, and honoring Quaker testimonies to find my own responses—which include urgent efforts to abolish nuclear power. My spiritual leading on this is different from Karen's. Karen emphasizes scientifically reliable sources of information about nuclear issues. These are abundant, and I have cited a few of them in the article I co-authored for the July-August 2005 issue of Quaker Eco-Bulletin, "Nuclear Energy and the Care of the Earth." I invite readers to access this article, available on the Quaker Earthcare Witness website (www.quakerearthcare.org), for a brief summary of nuclear dangers and reasons why nuclear power is no solution to global warming.

I do not need scientific research to tell me

that the highly radioactive "spent" fuel rods sitting in the cooling pool (outside the containment building) at the nuclear power plant 25 miles from my house—with radioactivity equivalent to hundreds of Hiroshima bombs—pose significant danger in the event of an accident or terrorist attack. For Karen and others who somehow think the United States' nuclear power plants are immune from risk of meltdown, please review what happened at the Davis-Besse nuclear reactor in Toledo, Ohio, in 2002, where only 3/16 inch of stainless steel barely prevented nuclear catastrophe!

Accidents, near-misses, and routine radioactive releases occur all the time and are rarely reported in our public media. Tritium from nuclear power plants leaked into the water supplies of nearby residents in northern Illinois for years before the public ever knew. Radioactive emissions are invisible, unlike coal plant pollution, but nonetheless deadly. The federal agency charged with protecting the public from nuclear risks, the Nuclear Regulatory Commission, most unfortunately is "in the pocket" of the nuclear industry. The risks and dangers of nuclear power, its extraordinary costs, and the length of time needed to build reactors and get them online all make use of nuclear power both dangerous and impractical for addressing climate change.

Karen and many others consider it "fantasy" that all of our energy needs could be met through renewable sources. Actually, even using existing technology, concentrated solar power (CSP) across a 100-mile-square portion of our Southwestern deserts could provide power for our entire nation! (A unified smart grid would be needed to transmit this across the country.) Many strategies to make our country both carbon and nuclear free within the next few decades are now readily available, some of which can be found in the following books: Arjun Makhijani's *Carbon-Free and Nuclear-Free: A Roadmap for U.S. Policy* (see www.ieer.org), Lester R. Brown's *Plan B 3.0: Mobilizing to Save Civilization* (see www.earthpolicy.org), as well as the American Solar Energy Society's report *Tackling Climate Change in the U.S.: Potential Carbon Emission Reductions from Energy Efficiency and Renewable Energy by 2030* (see www.ases.org/climatechange).

As Friends, we need to use our considerable resources and talent to support development of the many truly renewable, clean, cheap sources of energy, which do not contribute to global warming.

As Quakers we have much more to offer

February 2009 FRIENDS JOURNAL

as well. We must emphasize that the most important source of renewable energy is energy conservation. We must challenge the basic assumption of continuously increasing demand for energy that Karen and countless others seem to hold. Our historical testimonies of right living, living simply, and using less were never more relevant or important than at present. We are called to honor them by using less, not more!

At the core, energy and climate issues are moral and spiritual issues. Can we, will we, relearn what our ancestors knew: life is sacred, all life is interconnected, and we must live with reverence for life in all ways? Will we learn to live reverently in time to reverse climate change, or will we perish? As of now, we do not know. But we do know that the choices we make and the actions we take right now will greatly impact our future. Quakers do know about living simply in relationship to others and rooted in Spirit. Living thus, Quakers can lead the way into a hopeful vision of our world, living sustainably with less—with diminished carbon in our atmosphere and with less nuclear waste threatening our Earth—and more right sharing of our world's resources.

Carolyn Treadway
Normal, Ill.

Nuclear power and climate change

I grew up living about 120 miles from a nuclear power plant (Kolozdui in Bulgaria) and close enough to Chernobyl to have nightmarish associations with nuclear power. Even the faint possibility of an accident seems too scary—millions of people could be exposed to radiation that they can't hide

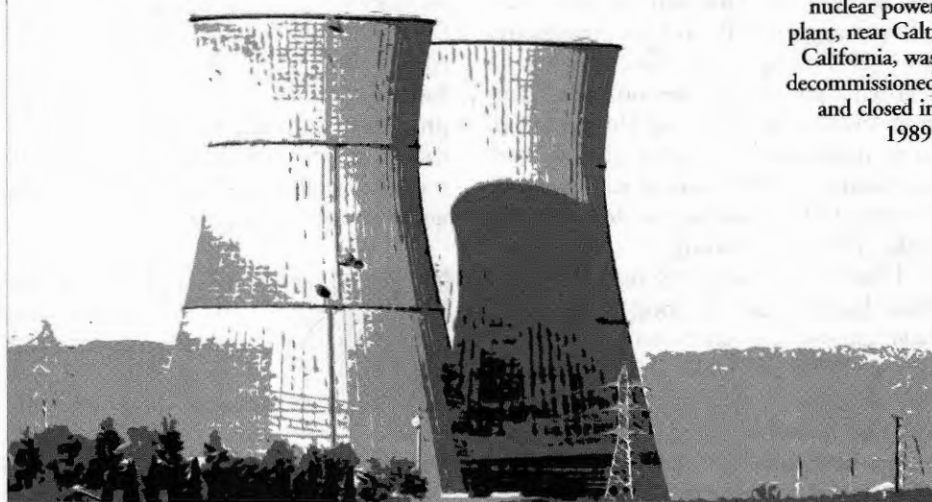
from or escape. As a result, I have been deeply suspicious of anyone (even Friends) making a case about the benefits of that technology. Like most people, I am interested in harmless ways to satisfy our human needs rather than hurtful ones.

As clerk of the Environment Committee of Berkeley (Calif.) Meeting, I have heard Karen speak on climate change. I found her facts and figures reliable and convincing and I respected the scientific sources she used. Yet, when she spoke at our forum on nuclear energy, I felt much resistance to what I was hearing. Naturally, I was at first suspicious of Karen's passionate enthusiasm for nuclear power—a technology I had learned to fear. I felt there were two possibilities—either she was unaware of the damaging effects of radiation and dangers of nuclear accidents or she must know something that I did not know.

I found her article "A Friend's Path to Nuclear Power" (*FJ* Oct. 2008) very moving and revelatory—it describes Karen at a time when she was against nuclear power herself and what made her change her position. I appreciate her diligent research and choice to evaluate and compare energy technologies such as coal, natural gas, nuclear, wind, and solar based on benefits such as actual amount of energy they could supply and the downsides such as human lives and monetary cost. I was surprised to learn that coal technology is causing the deaths of six Chernobyls per year in the United States alone. My reaction was: If this is really true, why is there no public outrage! Then I remembered that from the invasion of Iraq to our response to obesity, the knowledge of unpleasant truths does not necessarily lead to fast change in reality. It is hard to change course once we have set infrastructure and habits.

Karen is bringing to our attention the

Rancho Seco
nuclear power
plant, near Galt,
California, was
decommissioned
and closed in
1989.



unpleasant news that climate change caused by activities of the industrialized nations could exacerbate human conflict and add conflict over survival-related resources, such as water, in addition to eradicating most other species on Earth in the span of the next century.

I do not know what the answer for the climate change crisis is. But I know that I am more and more interested to hear what Karen's diligent research points her to. I also find myself more open to consider nuclear power expansion as necessary to avoid the worst climate change scenarios for my son's generation.

Biliana Stremeska
Oakland, Calif.

The amount, not the rate, of energy

I would like to comment on one sentence of Gordon Thompson's thoughtful article ("Friends and the Consumption and Generation of Electricity," *FJ* Oct. 2008). The sentence reads, "A modicum of electrical power (750 kW per summer month to be exact) is allowed at the lower rate at any time to provide some rate relief to those on fixed incomes." The watt is a measure of the rate at which energy is used. The amount of energy used depends on how long the bulbs are turned on, for instance one "kilowatt hour" (kWh). So the sentence should read: "A modicum of electrical energy (750 kWh to be exact) is allowed at the lower rate. . . ."

In the hottest month last summer, my two-bedroom, well-insulated, air-conditioned home used 1190 kWh. Apparently, if it were situated in Ontario, 750 of these 1190 kWh would be assured to be charged at the lower rate and I should be economically concerned about the time of day I used the remaining 440 kWh.

On a related subject, it should be noted that electrical energy consumption is a measure of economic activity. There needs to be enough energy produced to permit sufficient gainful employment. In the short run, renewable sources will not be adequate to supply the need. Thus in the near term, it will be impossible to maintain the welfare of society without some environmental cost. I hope that we as Friends will be led to see how environmental costs can be minimized without undue social cost.

George McPherson, Jr.
Rolla, Mo.

Continued on page 41

Photo: Daniel West

by Paul Hamell

At a recent gathering of Friends, the discussion leader asked us each to describe a joy we had brought with us to the gathering. When my turn came, I gave what I felt was a Spirit-given message as much as an answer to the question: "I am held in this life by the power of love alone."

I believe this statement to be absolutely true. At the time I spoke this message, I was nearing the end of nine months of aggressive medical treatment for a very aggressive cancer. I was skinny from radical surgery that rearranged my digestive system with fewer parts, and I was hairless from chemotherapy. The five-year survival rate for the cancer I had is 16 percent; I am now ten months post-diagnosis, cancer free, and reclaiming my life. I think that I will remain cancer free. In any case, I know with certainty that I will live as long as I need to.

I believe now that God had been preparing me for my year of cancer for some time. Several years ago, I came to a resolve to fill in the gaps in my knowledge of religious thought and practice, and I began reading and wrestling with the Bible. I have found my attention focused on the Gospels and have found myself fascinated by the stories of miraculous healing. My thinking held then that the miracles attributed to Jesus aren't really important; they might be legends added to the story of Jesus to enhance peoples' willingness to believe in him, and it would not change the substance of his message in any way. Still, I found myself believing—or at least suspecting—that these accounts were true, and that faith and healing are connected.

During that time, I was harassed by

Paul Hamell is a member and current clerk of Ridgewood (N.J.) Meeting. He is a retired police lieutenant and a volunteer emergency medical technician. He is currently working on his second novel while searching for a publisher for his first one.

frequent migraines. I was taking strong medication to head off or end a migraine about six times a month. I prayed for an end to my migraines, and I tried to make myself believe it would happen. It didn't. But I did find myself believing, for no particular reason, that a time could and would come when my faith would be sufficient to heal me of this ailment. I began praying to learn true faith. And for reasons I cannot remember, I quickly added two more spiritual gifts to my request: to learn to truly love, and to learn to truly pray.

A few months after this, I began to have difficulty swallowing, and I began to have food get stuck in my chest before it reached my stomach. Although my doctor never mentioned cancer as a possible cause of this, it was the first thing that came to my mind, and the idea never left me—even after I consulted a gastroenterologist who assured me that I couldn't possibly have esophageal cancer because I looked too healthy and hadn't lost weight. But I believed that I had this cancer and did some research. I learned that adenocarcinoma of the lower esophagus is increasing in incidence more rapidly than any other cancer and is becoming increasingly prevalent in middle-aged men, which is my demographic. I read articles about this cancer that referred to it as "dreaded" or "terrible." I learned that it is treated very aggressively and the treatments are debilitating and life-changing. I learned that in the previous year, just over 14,000 people in the United States were diagnosed with this cancer, and just under 14,000 died of it. I stopped reading and hoped that my doctors were right. They were wrong.

I have since asked my family doctor if she had thought all along that I might have cancer, but just wasn't saying so. She said that she really didn't think so, but thought it was important enough and just possible enough that we had better find out. The gastroenterologist said that by referring me to him quickly,

WHEN I DIDN'T
KNOW WHAT
ELSE TO SAY, I
SAID JUST THIS.
I WANT TO LIVE
BECAUSE I LOVE
AND I HAVE
MORE LOVING
TO DO IN
THIS WORLD.

she had given me a good shot at surviving. He also said that when he did the endoscopy that found the cancer, he didn't see anything that he thought could be malignant. There was just a small lesion in my esophagus that he almost ignored, but at the last minute, on an impulse, he took a biopsy specimen. (The Lord works in mysterious ways.) About three weeks later, a surgeon performed a more advanced endoscopy procedure to stage the cancer, and by that time, the little lesion had grown to a puffy swelling that blocked half the width of my esophagus.

When I was told that I had cancer, my first thought was that I should have been more careful about what I prayed for because this was not what I had in mind when I asked to learn true faith and true prayer—but it looked like school was now in session.

but the ironic connection impressed me at the time. It has taken me all these months to understand that I saw the connection backwards, like an image inverted in a mirror. God knew from years earlier that I was developing cancer, and God saw that I could be spiritually prepared to better endure my misfortune and even draw some benefit from it. And so God led me to prepare for what lay ahead.

The first few days after learning I had cancer were confusing. I couldn't figure out what to pray for or how to pray. If I prayed to live, I felt it would be faithless—a repudiation of Jesus' faith when he prayed at Gethsemane, "My Father, if it is possible, let this cup pass from me; yet not as I will, but as You will" (Matthew 26:39). But I wasn't feeling *that* accepting; I really did want to live.

I endured this confusion for three days. On the third night after my diagnosis, I couldn't sleep. I was terrified that I would endure months of painful, debilitating, humiliating medical treatments, only to die anyway. I spent the night praying and working through my confusion.

I came to understand clearly that I wanted to live. If God willed differently, I would have to accept it, but it was important enough to me to tell God quite clearly what I wanted; so I did. That done, I realized that God had just been waiting for me to make up my mind, that God had no particular will to impose on me, and it wasn't God's will that mattered, but mine. I felt a need to explain myself, to tell God why I should live, why I should be the exception and survive this cancer. So I did—at length. I recounted all of the good work that I do, all of the people who depend on me in some way, all of the people who love me. But it wasn't right, I knew I hadn't explained it quite right yet, and I could not stop trying to justify my life. When I didn't know what else to say, I said just this. *I want to live because I love and I have more loving to do in this world.*

My fear disappeared, and I was able to sleep for an hour until dawn. I have not known fear since.

I have had chemotherapy and radia-

almost a month and complications that sent me to intensive care. I was fed intravenously for a month, and then I spent another four months on chemotherapy. What I have never had is a feeling that I was suffering.

I have felt the love of my wife and grown children and of our extended family. I have felt the love of friends and Friends, and I have been loved by strangers. I have felt God's love. And I have loved them all back. I look back over this time, and there are times when I realize, "Wow, I was really, really sick then," or, "I was in a lot of pain then." But I don't remember suffering. As I went through my final months of chemotherapy, my side effects actually decreased, going from manageable to negligible, when they are supposed to increase over time.

Oh, and I almost forgot. I haven't had a single migraine in all this time. That's kind of weird, isn't it? That's the kind of thing you ought to notice—going from six migraines a month for years, to no migraines in more than ten months of stress and life-disruption, like someone flipped a switch from *on* to *off*.

I have tried to understand this change. My first thought was that it represents more a promise than a gift, that I was to understand that God can and does heal our bodies when the time is right, and God will restore my health.

But I don't think that's it. I now see what I think of as "the miracle of the migraines" in two ways that are different, but not exclusive. The first is as an answer to a very common prayer that I have offered from time to time: "I do believe; help my unbelief" (Mark 9:24). That is, this small miracle was help for my persistent unbelief, to deepen my faith for the trials to come. The second way of seeing this is that I was changed by my prayer that sleepless night and had finally achieved sufficient faith for this small miracle to occur.

I think, however, it is a little more complicated than this, because I don't think that my level of faith took a leap. What changed dramatically overnight was my understanding of the purpose of our lives. They have only one purpose, and that is to love.

The good works we do are important

ary to the one great purpose of our lives: to love. I believe that the clarity I achieved on that one question is what healed me of migraines, and, at the very least, beat back the cancer for a time—perhaps cured it. I now know that the only reason I exist is to love, and the real reason I want to continue living in this world is that I have more loving to do in this life.

I also know two corollaries to this great principle. The first is that faith and love are either the same thing or so close to the same thing that I cannot distinguish between them. Prayer brings us to faith, and faith brings love. This is why I was led to seek these three gifts together.

The second corollary is that love is the most powerful force there is. I have seen it at work before and marveled at its power to change the world; it is love that moves mountains when our faith blossoms into love. I now understand that it is love alone that ties me to this life; love is the force through which God created the universe, and love is the only thing that God wills and the only law we must obey to achieve paradise.

Paradise: that is something else I have learned a little about in this year of cancer. I'm not referring to the life to come. I have no doubt that there is yet another life to follow this one, and that every aspect of that life is grounded in love, but that is not the paradise I am talking about. I am talking about *this* life.

As far back as the Hebrew prophets, our spiritual teachers have envisioned a world to come that would be transformed into paradise by universal acceptance of God's sovereignty. Isaiah wrote very clearly of a time when all the world would accept the sovereignty of God. Not only will we beat our swords into plowshares and our spears into pruning hooks, but the leopard will lie down with the young goat and the lion will eat straw, like the ox. "They will not hurt or destroy in all My holy mountain, for the earth will be full of the knowledge of the Lord as the waters cover the sea" (Isaiah 11:9).

Isaiah's image of this world to come, this Kingdom of God, this Peaceable Kingdom, is so compelling that the 19th-

and again over many years. But what has struck me about this vision most recently is how much it looks like Eden.

The earliest spiritual storytellers in our tradition understood that God's original intention for us was not suffering, but paradise. Isaiah's Peaceable Kingdom to come was present in God's mind, and was, in fact, God's will when creating us. Only our insistence on hiding ourselves from God (as Adam and Eve did) causes us to suffer in this life.

Love transforms suffering into joy—I know this experimentally; I have lived it. I believe that when we all learn to love fully, love will transform our world, and the diseases and misfortunes that cause suffering in a world deficient in love will, themselves, cease to exist. Hallowed will be God's name, God's Kingdom will be established, and God's will shall be done, on Earth as in Heaven.

Jesus talked about the Kingdom of God a lot. He told his disciples, "Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power" (Mark 9:1). But those men are long dead, and the Kingdom of God seems as far as ever. Was Jesus wrong?

I don't think so. Jesus also said, "The kingdom of God is not coming with signs to be observed; nor will they say, 'Look, here it is!' or, 'There it is!' for behold, the kingdom of God is in your midst" (Luke 17:20-21).

When Jesus said these things, his listeners included John, Peter, and James. These men have left us books and letters written much later in their lives. Can anyone who has read these texts doubt that these men *had* seen God's Kingdom come with power; that they were, in fact, *living* in the Kingdom at the times they wrote, because their beautiful words of faith were grounded in and infused with love?

Prayer brings faith. Faith fills us with love. Love transforms our lives. Our new lives transform the world. It's the end of the world—as we have known it. It's the coming of the world as God planned it, the Kingdom of God. It is coming with power.

Lord, teach us to pray. □

How I've loved certain material things,
like my long, warm winter coat—
charcoal gray, wool, goes with everything.
I love it more than the sheep did.

And how my year-old puppy
chews a hole in a favorite long-sleeve shirt,
and in one blink of an angry eye
she's infinitely more precious than any of it.

And how, in the Quaker meetinghouse,
a simple room, designed around Light,
the bareness opens into the Essential—
Community. The Divine. Radiant Spirit.

How the women sitting next to me
on the bus have stories to tell.
How the man in the Yankees T-shirt is a minister.
How on the ferry going to the island

the sea is full of hidden life.
I am a crocus stem pushing up through cold soil.
I am the man with a handful of sand
on the beach, looking into infinity.

Resurrection is an everyday occurrence,
and the river, the rocks, the herring, the Light,
the hawk, the prairie dog, and the wild iris
are Spirit Incarnate.

—Jill A. Oglesby

Jill A. Oglesby lives in
Los Lunas, N.Mex.

Graham Kingsley





I AM WHO I AM

by Merry Stanford

[Moses] came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. . . . Then the Lord said, . . . "The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I am who I am." He said further, "Thus you shall say to the Israelites, 'I am has sent me to you.'"

—Exodus 3:1-2, 9-10, 13-14

In the Religious Society of Friends we often struggle with our true identity, with exactly who we are. Sometimes we even fight about it, in a peculiarly passive-aggressive faux-Quaker way, by imposing the least offensive spiritual language on the whole. Are we Christian or universalist? Nontheist or theist? Can we use Buddhist terminology, pagan terminology, Christian terminology, and still be considered Friends? When we do asanas on the lawn at

Gathering, drum in the meetinghouse, or study with Thich Nhat Hanh, do we run the risk of parting ways with our Quaker heritage? Or should our spiritual experience and language be rooted in the spiritual traditions of the Friends who lived before us?

I've struggled with these questions, trying to discern the truth, alone and in the company of spiritual friends. In the end I have discovered (no surprise!) that the test of the discernment is in the fruit of the labor. I invite you to taste the fruit gathered from the orchard of my experience. See if it satisfies.

I am a Christian. I was raised in an exceptionally abusive household. An oasis in the desert of my childhood was a Catholic school, where I came to

know about Jesus Christ. Later in life, it was the saving power of a personal relationship with Jesus that saved me from despair and suicide, all-too-common aftereffects of childhood trauma. I know what it feels like to be lost and then found, to be imprisoned and then set free, to be loved even in the absence of human love, to find an end to fear. This transforming and healing relationship has gone beyond any belief about Jesus I may have had. He has stood with me through challenges that I could never have faced alone—acknowledging deep wounds in myself and growing through them; finding tenderness for the deep wounds of others; coming to know the many ways I have failed my calling and the world—and the many ways I have been faithful to my calling and am a

Merry Stanford, a member of Red Cedar Meeting in Lansing, Mich., is a psychotherapist and shamanic practitioner. She currently serves Friends as clerk of Lake Erie Yearly Meeting, and as a Couple Enrichment leader with her husband, Peter Wood. She occasionally travels in the ministry among Friends and others.

blessing to the world. I call him Friend, Lord, Beloved. I understand the fervor of a life placed in Christ's hands, of the born-again Christian who wants everyone who suffers to experience the saving power of the Lord. And I continue to know the abiding presence of Jesus in my life.

I am a child of the Earth. The physical and sexual abuse my body sustained as a child left my body feeling numb and constricted as an adult. It is Mother Earth's own body—her forests, rivers, lakes, and weather; her animals, insects, and birds—that is transforming my body and my sense of myself as a person who can use her own power. I have come to understand my human power and its right use through the shamanic practices of my ancestors, the Celts. So I welcome and am strengthened by the four *airts*, or directions, and the qualities that emanate from them:

- by the generous, hospitable, and regenerating qualities of the East, flying into my morning on the wings of the eagle;
- by the joyful, passionate, and creative qualities of the South, dancing in on the soft paws of the red fox;
- by the deep, introspective, and visionary qualities of the West, swimming into consciousness on the fins of salmon;
- and by the wise, courageous, warrior qualities of the North, who conducts the interior battle, and who observes me, silently, with the knowing eye of snowy owl.

Through shamanic practice I have learned to connect deeply with the selves that populate my inner world, and I have been shown what I may have forgotten about myself, or what I may be hiding from. And these dismembered parts of myself have been healed.

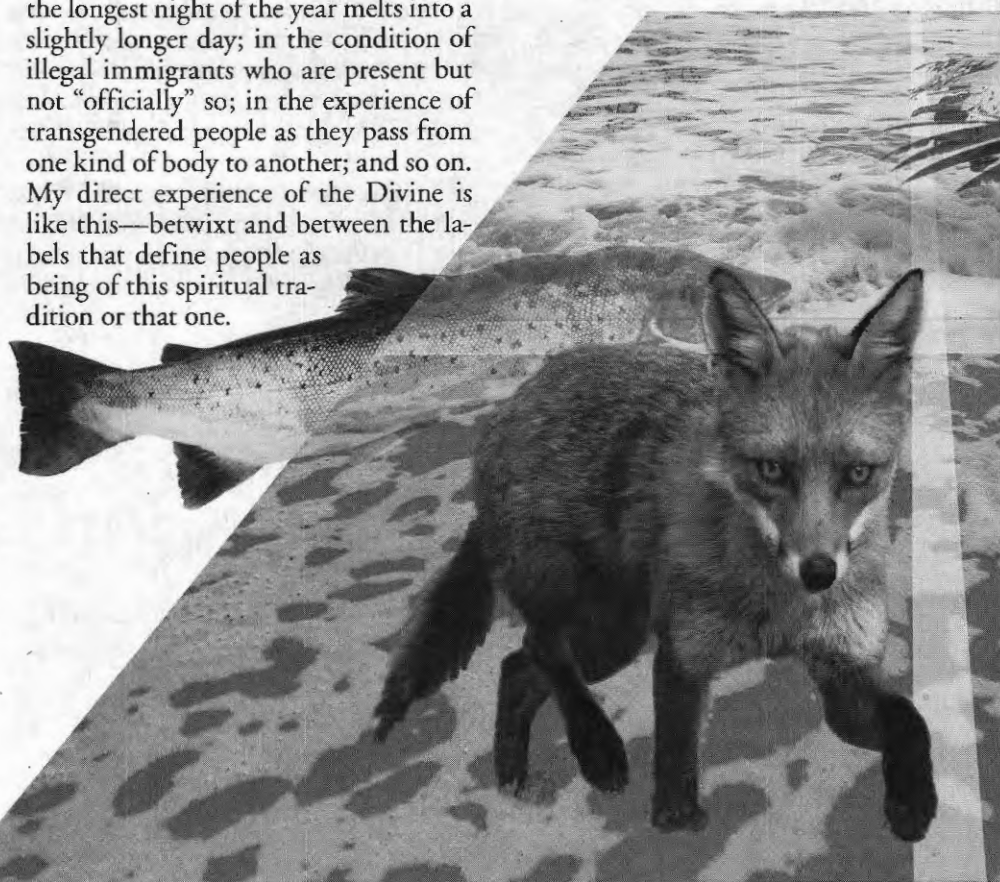
I am a child of the Light. I experience the creative, conscious, enlivening, and transforming Spirit who breathes into and through all creation; who challenges, transforms, and renews all Life. I have sometimes experienced the oneness that mystics and poets speak of in their impossible language, experiencing the movement of the "burning oneness binding everything" described by Kenneth Boulding in the Naylor Sonnets. I also experience the healing

and challenging Light Within, which restores and refreshes, which reveals the true nature of things, and from which I sometimes try to hide. And I understand that what I think I know or experience of the Divine is still a very small glimpse of a great and unknowable Mystery; that the Universal Presence is far more complex than the God of my understanding. While I will never have a complete understanding of this conscious, moving, healing energy that is Life and Light and Love, I trust that it operates in my life and in the world for the highest good of all, even when there are seemingly logical reasons to give up on the idea of Love or God or Spirit.

These experiences are each an integral part of who I am, as different from one another as my heart is from my hands, and yet part of the whole that enlivens my own "I Am." I imagine my spirituality something like the beaches along Lake Michigan: there is great water across which one cannot see land; there is sandy and rocky shore, among which only small and hardy plants and animals can live; and there are the forested dunes, where mammals and birds can live. The edges of these places, where one "climate" meets another, are liminal. They are "betwixt and between." This liminality is also present in twilight and dawn when light and darkness mix; in March when the winter meets the spring; in the winter solstice when the longest night of the year melts into a slightly longer day; in the condition of illegal immigrants who are present but not "officially" so; in the experience of transgendered people as they pass from one kind of body to another; and so on. My direct experience of the Divine is like this—betwixt and between the labels that define people as being of this spiritual tradition or that one.

I count this multiplicity of experiences as gifts from a multilingual God who heals and sustains me. And yet some people, even some Friends, try to juxtapose my experiences as if they are opposites of one another, accusing me of being an apologist for impossibly contradictory positions. Friends have referred to my experience of God as being "fundamentalist" and "anti-Jesus and anti-God," and also as an "anything goes as long as it feels good" spirituality. Plainly, there are few places in our world where someone like me, who lives in the liminal places, can find a spiritual home. And yet, in spite of the difficulties, I have found a home.

I am a Friend. I have worshiped in expectant waiting for 23 years with other Friends, coming to Friends from the Catholic Church because of a dream. In the dream I was at Mass, where a beloved priest friend was giving the homily. Quite unexpectedly, surprising even myself, I stood from the pew where I was sitting and—unheard of!—opened my mouth to preach. But I could only make garbled, unintelligible sounds. I was horrified to discover that my tongue had been cut out. The horrible reality of this dream, in a church where women's voices still are silenced, sent me looking for another place to worship. At my first Friends meeting, when I witnessed women standing to minister, I wept in



in the stream of these many traditions with spiritual integrity, commitment, and focus. I no longer feel torn between Christ, Spirit, or Mother Earth.

joyful recognition.

So it was among Friends that I first felt the freedom to bring into the light the voice that sounded in the depths of my soul. It was among Friends that I yearned so strongly to belong that I strove to be a "good" Quaker, rather than an authentic one. It has been among Friends that I have learned from the fiery power of George Fox and the quiet courage of John Woolman. It has been among Friends that I have finally come to accept the diversity of my experience. And it is among Friends that I have gradually discovered my power as a human being, and the power of submission to "I am."

I would like us to know these things, to help us understand something that is happening in the Religious Society of Friends. We are living in a special time, when it is not uncommon to wear jewelry from Poland, download music from Kenya, speak with computer technicians in India, eat chocolate from Belgium, sit on furniture made in Nor-

a time when the best of all spiritual traditions are being combined in new ways to create new approaches to the Divine. We have entered yet another transition, a spiritual transition. We live in a liminal time.

I know it is possible to live in the stream of these many traditions with spiritual integrity, commitment, and focus. I no longer feel torn between Christ, Spirit, or Mother Earth. Even orthodox Christians worship three Gods in one. In fact, as I live out this life that feeds all parts of my spirit, I feel more alive, more fully myself, and more committed as a Friend.

Here is another dream. I was walking along a steep cliff above a sandy beach, enjoying the wide open sky and the ocean waves that crashed so gloriously below. That crashing filled me with excitement, and I wished that I could find a way down to that wild water. Then I saw a few Friends farther along the cliff path. They were calling to me, inviting me to hike in the nearby forest with them. I ran to them, happy for their company and eager for the forest, telling myself that it was okay to delay the ocean visit for a little while.

As we hiked, however, I became discouraged. The "forest" was actually a park with well-maintained hiking trails and regularly spaced trash cans, and I realized that this park was not what I wanted. I yearned for the bigness of the ocean, and for its wildness. So I left my friends and found my way back to the cliff, where I was met by a wise and friendly climbing guide. He smiled broadly, looked intently into my soul, fully outfitted me with rock climbing gear, gave me a quick

large, letter-like figures were somehow important, but I could not understand them. Were they pictographs? A message in some ancient language? When I reached the beach I threw off my gear, forgetting the rock carvings, and ran into the water, where I was held by the swell momentarily and then crashed down by the waves, over and over again. This play continued for some time, and I was happy beyond understanding.

Two decades later I was telling this dream to a friend. As I remembered climbing down past the large letter-like carvings, I discovered I was now able to read them. The message that the dream had been saving for me all those years was this: "I am who I am."

With that recognition, my world suddenly shifted profoundly. Like the voice from the burning bush, I can now say, 20 years later, "I am who I am." I no longer feel the need to separate vital parts of myself into separate communities. I have begun to carry my whole self with me now, so far as I am able, wherever I go. And when I am able to be faithful to the wholeness into which I am growing, I am accompanied by a fiery vitality that continually enlarges my confined vision, carrying me forward into a future that is defined by God and not by my limited definitions or expectations of who God is, who I am, or what my future may be.

I am also painfully aware that for 20 years I unconsciously resisted this invitation to be spiritually authentic. My resistance created an internal struggle that was so intense I could not even guess at the writing on the wall. I responded first by clinging to historical (19th-century U.S.) Quaker practice as if to a life-saver, as if the answer to my internal struggle lay in reforming myself back into the shape of earlier Friends—as if I could don their approach to God as easily as I might don their bonnets and long skirts. I spent another bit of time simply wanting everything and everyone to go back to the way things were when I first came to Friends, to fit neatly into the little boxes of "the good old days" when everything

Continued on page 37



People often hear of the troubles besetting the population of Darfur, in western Sudan, but feel no personal connection. Compound that with the recent devastation in Haiti or Cuba caused by hurricanes, and the world's troubles seem endless enough to cause us to shut down and say it's too much to care about. We run out of compassion.

I'd like to point out three ways we remain intimately connected to Darfur, whether we realize it or not—ways that might help to reframe our thinking and overcome our inertia.

I'll begin with a personal story. One night, a year ago last summer, I was in South Sudan and I found myself in a very peculiar position. A two-year-old Dinka boy was pointing a pistol at me—a pearl-handled automatic. He was with his father, a colonel in the Sudan People's Liberation Army.

This happened in a dark crowded bar in the town of Kuajok, which is the capital of Warrap state in the western part of South Sudan. The bar was a narrow, makeshift affair, jury-rigged from poles and woven rush mats—like Kuajok itself, where everything is makeshift and very poor.

Warrap state is right next to South Darfur and has about 8,000 Darfuri refugees, who are technically Internally Displaced Persons—IDPs—who have taken refuge from the violence next door. So in essence this is a poor region of Sudan, impacted by another poor region of Sudan. South Sudan, still reeling from 22 years of civil war, is feeling the spillover from the violence in Darfur that is now entering its fifth year.

David Morse, a member of Storrs (Conn.) Meeting, traveled to South Sudan in 2005 with support from the Pulitzer Center on Crisis Reporting. He is currently writing a book about Darfur. He can be reached at his website, <www.david-morse.com>.

Anyway, this toddler is pointing the gun at my chest. And he says *khawaja*, which means *white person*. I'm in the bar trying to find something to eat. There are no actual restaurants in Kuajok.

The boy's father grins and holds up the gun's clip, to show me he's removed the bullets. The boy is just playing.

"He's a very intelligent child," the colonel says. "He points the gun at you because he thinks you're Arab."

That incident made a deep impression on me. I don't know which disturbed me more—the toddler's behavior or the father's explanation. It was okay for him to point the gun at me because "he thinks you're Arab."

This is one of the dynamics at work in South Sudan, as in Darfur and most of Sudan: the deep distrust between black African tribes and Arabs. It's partly a legacy of colonialism—not only in the early days of slave trading, but also more recently. In 1956, the Arabs were put in charge of this sprawling country by the English colonial administration as it was hastily leaving—much as other

"He's a very intelligent child," the colonel says. "He points the gun at you because he thinks you're Arab."

colonial occupiers did when forced to abandon their hold on Africa. In Rwanda, the departing Belgians put the Tutsis in charge of the Hutus. The colonial legacy has been a prescription for future conflict.

One reason Darfur and South Sudan are so poor is that the Arab-dominated

government in Khartoum, in the north, is siphoning off the revenues from the country's oilfields, which lie mostly in the south. Most of that money stays in the city of Khartoum. A lot of it is used to purchase weapons to keep down the rebellion that has been brewing in Sudan since independence.

The conflict involves ancient enmities, exacerbated by drought and fueled in turn by oil. So that's another way that we're connected with Darfur, whether we're aware of it or not. I'll return to that later. For now, I want to linger on what I call the "heart" connection—our ability to empathize across the barriers of culture and past the cocoon of our own comfort and safety.

What happens when that two-year-old Dinka boy is old enough to carry a loaded gun?

How do you break the cycle of violence?

I was traveling as an independent journalist with three Lost Boys who were visiting their home villages for the first time in 20 years. They'd all been under the age of ten when Arab militias attacked their villages in the 1980s, and they had fled on foot to Ethiopia and then Kenya. They had survived the violence that killed 2.2 million people during Sudan's protracted civil war, which fell most heavily on the south.

We didn't know whether we would find their families and friends alive or dead. Although the war had officially ended, we encountered extreme poverty everywhere. And next to nothing in the way of infrastructure: roads, schools, clinics, clean water. Infant mortality, we were told, is about 60 percent.

Think about that. Infant mortality of 60 percent.

We talked to everyone. Women focused on children. Village elders, soldiers, nurses, aid workers, government officials all the way up to the president, Salva Kiir. (Under the power-sharing

*We are gassing up our SUVs
with people's lives.*



agreement, Kiir occupies the dual offices of vice president of Sudan and president of the semi-autonomous state of South Sudan.)

We watched people scratching out a living—planting sorghum and millet and okra on plots of land, some of them no larger than an average U.S. living room.

What happens to the more than two million people in neighboring Darfur who don't even have that much—who were driven from their homes and are now wholly dependent on international aid? In Darfur the killings are not taking place at the pace they were three and four years ago, but these people can't go home. Their land has been stolen.

The Darfuris remain at extreme risk. Food rations have been cut repeatedly from the 2,300 calories considered necessary for survival to about half that. So now it's a genocide of attrition. And because Sudan is so fragile, a tinderbox, it's also a genocide in waiting. It's a genocide in pause mode.

So one basis for this heart connection is simple human decency. In a material sense, Sudan needs us. It needs our individual caring, it needs the at-

tention and support of our government, and it needs our ability to rally international attention. The United States helped broker the Comprehensive Peace Agreement that was signed in January 2005. It was one of the few foreign policy successes of the George W. Bush administration. We need to give it continuing bipartisan support.

This is not a one-way connection. In a moral sense, *we need Sudan*. Why? Because we in the industrial world owe our wealth to an industrial revolution that was driven, in large part, by colonialism. Our system was financed by the seizure of land and wealth and labor of indigenous peoples in the New World, Africa, and elsewhere.

Our Eurocentric claim to moral legitimacy is challenged by the events unfolding in Africa—most visibly for now in Darfur, but also in Congo, Uganda, and other places. The African continent remains “dark” to us because our mainstream media ignore its cultural richness and its political complexity.

I say “we,” referring to all of us who make our lives within the world's industrial societies, although individually we

may be active in the pursuit of global equity. We include people of color, the colonized, and the oppressed. We include people struggling to pay medical bills. We include the homeless. But the likelihood is that few people reading these words went to bed hungry last night.

We are incredibly wealthy compared to the average African.

Forget about the iPods and the \$40 billion we in the United States spend annually on nutritional supplements. Forget about the \$12 billion we spend on Prozac and other antidepressant drugs. Just to be able to turn a tap and obtain pure water is a blessing that few Africans enjoy—and it's one of the many blessings that we didn't earn individually, through our own hard work.

Most of the abundance that we take for granted, we inherited.

Let's acknowledge that we are the beneficiaries of an aggressive industrialism that we as individuals did not ourselves create. That acknowledgment should challenge our sense of who we are, as the “haves” of the world, and our responsibilities in relation to the “have nots.”

You may never get to Sudan, but I invite you to travel there in your imagination. Imagine what it would be like to be a nursing mother in a camp for Internally Displaced Persons in Darfur and not have enough breast milk to feed your baby, to watch that baby wither and give up its will to live.

Imagine yourself in such a camp, caught in a terrible dilemma. The household needs firewood to cook its meager ration of sorghum or rice. The only firewood is outside the camp. If the woman goes out to forage for firewood, she will likely be raped by the Janjaweed militiamen who lurk outside—whose presence is a continuing part of the genocide. If the man goes, he will likely be killed.

Do you send your seven-year-old, hoping the child will be too young to attract the notice of the Janjaweed?

No parent should be forced to make that decision.

For four years, the international community has wrung its hands over the killing in Darfur, over the destruction of a people. The United Nations has passed resolution after resolution, but failed to muster the political will to do anything substantive.

We have abandoned the people of Darfur. And in abandoning them, we have abandoned belief in our collective selves.

There is hope, I think, and I'll get to that. But it all starts with our hearts. Though I've focused on this first connection, or body of connections, I'd like to sketch two others.

The second connection is more intellectual. It's the way Darfur connects to the bigger picture. We're never going to solve the root causes of conflict in Darfur as long as we see Darfur in isolation—as the media portray it; as they portray all the difficult conundrums of our time.

In reality, Darfur can't really be separated from South Sudan and the other marginalized regions of Sudan. The issues are somewhat different on the surface, but they're fundamentally the same. At the core is poverty—a poverty that is created by the central government in Khartoum as it exploits Sudan's mineral wealth and marginalizes the outlying regions, including Darfur in the west, but also in the north, east, and south.

We have to look at the still larger pic-

the brutal fact that our addiction to fossil fuel is driving the conflict. Khartoum uses the proceeds from its oil sales in South Sudan to purchase the guns and helicopters used to kill people in Darfur.

ture—which involves the geopolitical machinations of the United States and China, relations between Israel and Islam, and the extent to which the Iraq war has sucked the air out of U.S. foreign policy. But I would like to direct your attention for now to South Sudan, because frankly one of the best things we can do at this moment for Darfur is to support the very precarious peace in South Sudan.

We need to care as much about peace as we care about war. And we especially need to nurture the fragile peace in South Sudan, where a question looms larger every day: What happens two years from now, when, under the present Comprehensive Peace Agreement, South Sudan may vote in 2011 to break away from Khartoum?

Everywhere I traveled in South Sudan, people said the same thing: If the plebiscite were held today, the South would almost assuredly vote to secede, because so little of the oil revenues have reached the villages. And everyone agrees that secession would mean a return to war.

That's why I support the efforts of my Dinka colleagues—the three Lost Boys I traveled with: Gabriel Bol Deng, Chris

Sudanese Diaspora who have settled in the United States and Canada and are now taking an active role in nurturing the peace at a grassroots level.

They are doing practical things: drilling wells and bringing clean water to their villages; building clinics and schools; training teachers and nurses. These are small-scale projects, but there are many of them going on around South Sudan, and they will make a difference in people's lives.

I also support the "Return of the Lost Boys and Lost Girls of Sudan Act" (originally H.R. 3054), introduced last year by U.S. Congressman Frank Wolf (R-Virginia) "to assist Sudanese refugees in the United States known as the 'Lost Boys and Lost Girls of Sudan' to voluntarily return to southern Sudan to assist in reconstruction efforts."

The third connection is simply this: We need to face the brutal fact that our addiction to fossil fuel is driving the conflict. Khartoum uses the proceeds from its oil sales in South Sudan to purchase the guns and helicopters used to kill people in Darfur.

As the world approaches peak oil, expediency rules. Competition for strategic oil and natural gas reserves trumps political stability, social justice, and long-term development. This is as true in Nigeria as it is in Iraq. It's shaping the Western stance toward the former Soviet Republic of Georgia, in a looming struggle over the oil and natural gas in the Caspian basin.

So we've got these three connections. We've got the simple bridge of empathy between ourselves and the people of Darfur—what I've called the heart connection. We've got the connections between Darfur and the bigger picture, in South Sudan and the rest of the region. And we've got the connection between Darfur and the petroleum-based economies of the industrial nations—most prominently the U.S. and China.

Put these connections together and you've got the potential for an agenda. I invite you to research the various organizations and approaches and contribute in any way you can. One of the ways to personalize your effort is to make an actual change in the way you live. We

Continued on page 38

February 2009 FRIENDS JOURNAL



Andres Ojeda

When Jesus Came

Grain

(From John 12)

He found me in the laundry
Sorting mounds of clothes,
And mentioned homeless friends
Of his that froze.

He watched me clearing table,
Discarding untouched food,
Till thoughts of starving multitudes
Muted our mood.

He heard me loathing clutter
I found no time to file,
And mentioned places clogged with waste,
Mile upon mile.

Then he showed me his compassion
In manger, cross, and tomb,
Breathing my deserts of despair
To glorious bloom.

—Charles Waugaman

A grain of wheat in the ground
lives alone—a single seed.

But if it dies, seeds abound
more grain to grow and food to feed.

—Todd Oyler

In the Desert

You know that manna I was young
and scoffed at yesterday,
Abba? Any chance you'll touch my tongue
this morning anyway?

—Peter Meister

Charles Waugaman
lives in Jamaica, Vt.

Todd Oyler lives in
Blanco, Tex.

Peter Meister lives in
New Hope, Alabama.

WHAT IS THE QUAKER TESTIMONY ON "WAR TAXES"?

by Peter Phillips

Nonpayment of "war taxes" is a Quaker testimony that I have always found confusing, and I don't appear to be alone.

Peter Brock, in his book *The Quaker Peace Testimony 1660 to 1914* (published in 1990), relates the difficulty that colonial Pennsylvanian Quakers had in contributing financially to the military protection of their frontier communities while trying to be faithful to the Quaker practice of nonviolence. They sensed an obligation to help protect their neighbors, but could not bear arms and were uncomfortable paying others to do so in their stead. The problem was finessed by the Quaker-dominated Assembly, which made grants to the governor "for the King's use." The practice was uncomfortable to many Quakers in Pennsylvania, some of whom in 1755 advanced the idea of a boycott of taxes levied primarily for the purpose of defense. Philadelphia Yearly Meeting strove to avoid a schism, declining to urge the refusal to pay taxes but approving disciplining of Friends who (for example) furnished the army with horses or wagons. In 1764 the Paxton Riots were the occasion of citizen outrage at what was viewed as a Quaker refusal to defend the community. The conflict contributed to the eventual withdrawal of Quakers from political positions.

New York Yearly Meeting's *Faith and Practice* notes that we "support the testimony of those who have refused to pay war taxes" (p. 51). But it also offers the Advice that we should "examine . . . voluntary payment of war taxes" (p. 82, Advice 14). All taxes are involuntary, by definition. Rosa Packard, a longtime war tax resister in New York Yearly Meeting, attempted to make a distinc-

Peter Phillips, a member of Cornwall (N.Y.) Meeting, is an attorney practicing as a commercial arbitrator and mediator, and a consultant to companies in designing alternative dispute resolution systems.

SHOULD HEAD START, RESEARCH ON SOLAR ENERGY,
UNEMPLOYMENT BENEFITS, AND SUPPORT FOR
HEALTHCARE ALL BE UNDERFUNDED IN THE EXERCISE
OF OUR RIGHTEOUSNESS?

tion between paying her taxes to an escrow account in trust for the government, rather than paying her taxes to the government, but her eventual legal claim sought return not of her tax payment, but rather of the penalties and interest imposed by the government by virtue of her failure to timely pay taxes due, leading to recovery by levy: *Packard v. United States*, 7 F.Supp.2d 143 (D.Conn. 1998). So insignificant does this distinction seem—i.e., that it's okay to pay "war taxes" as long as the government has to levy your assets to get them—that I'm not sure what's being advised in Advice 14.

And that's not the only thing about which I'm not sure.

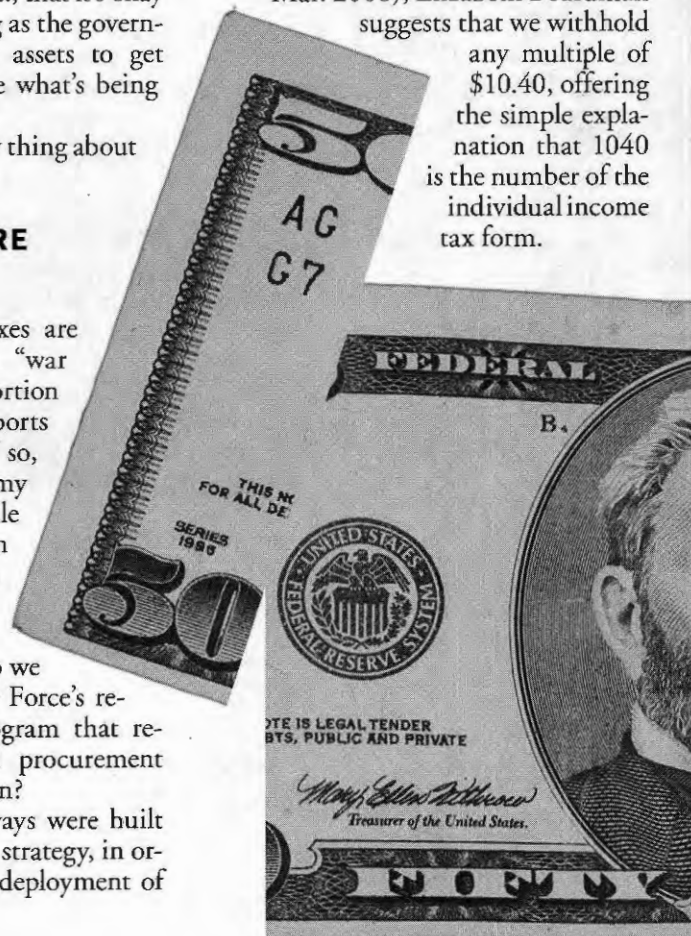
WHICH TAXES ARE "WAR TAXES"?

I don't know which taxes are included in the term "war taxes." Is it the proportion of all revenue that supports the Pentagon budget? If so, do we not support the Army Corps of Engineers while it rebuilds the levees in New Orleans? Do we withhold money for reparations to Iraqis whose property is damaged? Do we deny funding to the Air Force's remarkable mediation program that resolves employment and procurement disputes without litigation?

The Interstate Highways were built and justified as a defense strategy, in order to effect the speedy deployment of

military personnel within the United States. Should we withhold highway taxes? Or pay less than all of the federal gas tax when we fill up, in order not to support this system? Do we each decide what a "war tax" is, and each pay what we think is right? Or does someone determine what a "war tax" is and we follow that person's lead, even if we disagree with it? In her article, "Not in My Name, Not with My Money" (*FJ* Mar. 2008), Elizabeth Boardman suggests that we withhold

any multiple of \$10.40, offering the simple explanation that 1040 is the number of the individual income tax form.



Give the gift of *Quaker Thought and Life Today*

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

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

Name : _____

Address: _____

City: _____

State: _____ Zip: _____

e-mail: _____

☐ Payment enclosed in my own
envelope (*Checks payable to FRIENDS JOURNAL*)
Outside North America please add \$12/year

☐ Bill me later

Gift 1 (\$39)

Name : _____

Address: _____

City: _____

State: _____ Zip: _____

e-mail: _____

Gift 2 (\$39)

Name : _____

Address: _____

City: _____

State: _____ Zip: _____

e-mail: _____

PRCGG6

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



NO POSTAGE
NECESSARY
IF MAILED
IN THE
UNITED STATES

BUSINESS REPLY MAIL

FIRST CLASS MAIL PERMIT NO 35933 PHILADELPHIA PA

POSTAGE WILL BE PAID BY ADDRESSEE



**FRIENDS
JOURNAL**

1216 ARCH ST STE 2A
PHILADELPHIA PA 19107-9370



Withholding an arbitrary amount of our taxes has no relationship to war or peace, and it does not reflect our concern that we decline to assist war. What, then, is the religious integrity of this action? And what are the consequences to others of our conduct?

WHAT ARE THE MORAL CONSEQUENCES OF NONPAYMENT OF TAXES?

My yearly meeting's *Faith and Practice* advises that, having determined what we are prepared to do with our tax payment, we should "be prepared to accept the consequences of [our] convictions." As a young male pacifist in the late 1960s, I understood this to mean that I would need to find the courage to accept the consequences of my refusal to be drafted (if that refusal was determined unlawful). I never considered it moral to try to change the law, or to evade my responsibilities. The options were clean and stark: Either be classified as a CO—conscientious objector—or accept the consequences of breaking the law.

How does a non-taxpayer do that? Withholding, for example, 15 percent of one's tax obligations doesn't mean that non-war programs are

fully funded but war programs are not. All tax-funded programs will receive 15 percent less. Does the objector then go ahead and use the public schools, or accept protection from the fire department, or eat federally subsidized food, even without having paid for these services? Should Head Start, research on solar energy, unemployment benefits, and support for healthcare all be underfunded in the exercise of our righteousness?

A consequence of my not joining the armed forces in 1971 was that someone else did who would not otherwise have had to. People were hurt because I was not there to help. This too is a consequence of conscientious objection. Are those who advocate withholding part of their taxes prepared as well to live with the consequences of their actions?

IS SELECTIVE PAYMENT OF TAXES CHRISTIAN? QUAKERLY?

Faith and Practice urges us to "participate actively and intelligently in the political life of our country" (p.

85, Query 9). And of course Jesus taught that rendering what is due to Caesar is nor inconsistent with leading a Christian life. Is deciding which taxes we will pay, and which ones we will not, the teaching of our faith?

One could argue that Quakerism teaches the exact opposite. Our tradition is to share our Light and then to yield to the Truth as it is communally received. In conducting our affairs we are "advised not to be unduly persistent in advocacy or opposition, but, after having fully expressed [our] views, to recognize the generally expressed sense of the meeting" (New York Yearly Meeting's *Faith and Practice* p. 83, Advice 16).

Civil society in the United States was deeply influenced by this tradition. As Quaker columnist and author David Yount notes in his book *How the Quakers Invented America* (published in 2007), "Quakers, by dint of their role in forming the American character, can be said to have invented America" (p. 2). Active and intelligent participation in probing public discourse, then yielding respectfully to the community's final decision, is a contribution that Quakers made to the early social expectations of the New World.

On what basis, then, does an individual U.S. Quaker decide which enacted taxes to pay and which ones not to pay? Is each of us, as a matter of our faith, compelled to comb through the federal budget and pick out those line items that we find offensive and refuse to pay them? Should we do this with our own monthly meeting budgets? I think we are taught the very opposite.

Emmanuel Kant held that men and women should conduct themselves by the Categorical Imperative: "Act only by that maxim whereby you can will at the same time that it shall become a universal law." This principle is very close to the one our parents tried to imbue when asking, "What if everybody did that?"

In refusing to be conscripted, objectors are not protesting war. Pacifism is an attribute of a CO's being, like height and weight. That attribute is either accommodated by the law or it isn't. Pacifism is not a choice with Quakers; the way we live is our testimony.

Is refusing to pay taxes—or paying only those taxes that support activities we approve—the same kind of testimony? □



Advice for Clerks

by Mariellen Gilpin

Here are my thoughts for a new clerk. You'll have your own way of doing things, and they'll be wonderful ways, but I thought perhaps you'd like to see in one place my own ideas about how to clerk effectively.

Praying for the meeting. However egalitarian Quakers may think they are, they tend to look to their clerk for spiritual leadership. The best advice I can give is to pray for the meeting, daily, in whatever way you are guided to do. I pray for everybody by name, and it works for me, sometimes in amazing ways, sometimes in perfectly ordinary ones. Whenever a visitor comes, I add their name to the prayer list, whether or not I ever see them again. Thus I seldom forget a name. Recently a woman appeared in worship. It was her second visit, after a six-month gap. I shook her hand and called her by name. She was amazed—and she came again, a couple weeks later. That's one of the ordinary ways praying for Friends by name is helpful.

Keep pen and paper handy during prayer. So often in the midst of prayer for meeting, I'm given a task to do. I write it down, and move on with my prayers.

Praying for the quality of our worship—every day, not just on Sunday mornings. Sometimes this means that I speak in worship; sometimes it means others speak. Also, sometimes we have a totally silent meeting, but I will have a sense afterward that it has been a very good meeting for everyone present. Another Friend and I meet about an hour before

worship in order to hold the meeting in prayer. I don't find it hard work to pray for the meeting during worship, because I always go away feeling I've been blessed just as much as those I've been praying for. It is not a selfless act, in other words, to pray for the meeting. I have been advised to include myself in the prayers for meeting, and judging by the effects on me, the meeting is indeed being blessed.

I have found that being clerk seems to increase the number of times I speak in worship. That may be peculiar to me, but I suggest you be open to the possibility you'll be used in the spoken ministry more often than you're used to.

In business meetings, keeping discussions moving. Meetings for business that are allowed to bog down in discussion are going to lose members. Have some standard moves to bring things to a timely conclusion. For instance, state early in the discussion what you think is the growing sense of the meeting. If you state where you think the group is headed, it helps keep discussion moving. You may have to state the sense of the meeting several times as the discussion develops, but you will have helped the group stay on track. If it's clear there's not going to be an agreement that day, postpone the issue and move on to the rest of the agenda, asking an appropriate committee to discern the issue further and make a recommendation later.

Creating agendas. Ask committees to send you their minutes a day or two before business meeting; it reduces the level of discernment needed on the floor of business meeting, because you already know what business needs to have priority. Put the business items that will take lots of energy first on the agenda, while Friends are fresh. Put the treasurer's report dead last, when Friends are ready for the meeting to be done. They are less likely to question minutiae in the treasurer's report and drive everybody else crazy.

If you find yourself taking ownership of an idea, you're stepping outside the clerk's role.

Appreciating. As you read the committee reports, spend time and prayer being appreciative—draft minutes of thanks often for special efforts Friends have made.

Giving committees homework. Encourage committees to draft minutes they want the meeting to consider. In this electronic age, it's a simple matter to copy a draft minute directly into your agenda as you prepare it. Friends work more efficiently and stay on task better if they have the exact wording in front of them. Detailed agendas help Friends stay focused—and make the job of the recording clerk much easier. Drafting a proposed minute in committee means less time and effort in business meeting deciding the exact word choice—it won't, and shouldn't, stop Friends from thinking carefully about word choices, but having something down on paper helps to keep the discussion moving.

Dealing with controversy. Controversial matters may need their own business session, or several special sessions. Friends are more tolerant of two two-hour meetings than one four-hour meeting—and the decisions reached will be more durable. A shorter meeting helps to keep Friends' tempers from fraying. Consult with an appropriate committee (in my meeting, Ministry and Oversight) about how to conduct a session about a controversy. Lack of careful planning may open the door for wrangling and miscommunication. Before you begin a difficult discussion, remind Friends of good practice:

Mariellen Gilpin was clerk of Urbana-Champaign (Ill.) Meeting for three years and wrote this Advice for her successor. She is continually amazed at the overlap between the responsibilities of clerk and elder. She is an editor of What Canst Thou Say? quarterly newsletter on Quakers, mystical experience, and contemplative prayer, and edited Discovering God as Companion: Real Life Stories from What Canst Thou Say.

- Friends should not compose what they want to say in rebuttal while another Friend is speaking. Focus on listening deeply to the speaker, not on the rebuttal.
- Leave a short silence between speakers, so Friends can reflect on each speaker's words.
- Friends who agree with an earlier speaker should not reiterate a point, but simply say, "That Friend speaks my mind."
- Encourage silent Friends to speak to an issue. The light of each Friend should be cherished by every other Friend present.
- Do not speak unnecessarily. In the words of John Woolman: *It behooves all to be cautious how they detain a Meeting. . . . In 300 minutes are five hours, and he that improperly detains 300 people one minute, besides other evils that attend it, does an injury like that of imprisoning one man five hours without cause.*

Having strong opinions of your own. I strongly recommend against it. Bring your concerns up in the appropriate committee and let the committee stir your ideas into the pot along with their own to come up with their own recommendations. For the clerk to have a strong opinion makes it harder for the meeting to find that Third Way—to let the Spirit create a unique new alternative that is better for everyone present.

Dealing with complainers. Listen, but don't fix. Don't feel you need to make the problem go away yourself, however sensible you think your solution might be. You don't have a complete understanding from listening to one person's view, or even both points of view. This is a matter for the wisdom of others. Fixing is not the role of clerk. Fixing is a good way to divide a meeting into sides, for and against. Fixing is a good way to reinforce a Friend for playing *If Daddy Won't Say Yes, Ask Mommy*. Instead, make it clear to complainers that they should talk to, rather than about, the person giving them a problem.

Remind both yourself and the complainer of Matthew 18:15-17:

If your brother commits a sin, go and take the matter up with him, strictly between yourselves, and if he listens to you, you have won your brother over. If he will not listen,

take one or two others with you, so that all facts may be duly established on the evidence of two or three witnesses. If he refuses to listen to them, report the matter to the congregation; and if he will not listen even to the congregation, you must then treat him as a pagan or tax-gatherer.

The complainer can be encouraged to ask for a clearness committee to help resolve a disagreement.

Following up. Make sure someone has taken responsibility for implementing any decision reached. Each month, review business meeting minutes for the past two or three months to find what balls have been dropped. A gentle reminder to the person responsible will usually help get the ball back in action.

Friends can waste a lot of time in business meeting not volunteering for a task. Ask the appropriate committee to discern who to ask and then announce who has agreed to do the work. Don't let the business meeting bog down waiting for someone else to implement a decision.

The person who volunteers for a task is not always the right person for the job—for instance, the person who volunteers to cook but doesn't bother to read the recipe beforehand, so that dinner is two hours late. Or the person who doesn't really have a commitment to the job of writing a procedures manual—who may actually be opposed to having one—should not be allowed to volunteer. Don't allow the business meeting to get itself into the situation of asking for volunteers. Again, refer the choice of who should do the work to the appropriate committee. You'll like the results a lot better. You might even get dinner on time.

Doing the work of the committees. Don't do this. Remind them if need be, but leave the work to them. If they need more than a reminder, ask to attend the next committee meeting. Show your interest in their work, but don't volunteer. You have enough to do already as clerk. Leave committee work to committee members. The meeting will be the stronger for having committees that take responsibility and carry it out. Appreciate their work publicly and often, but don't do the work yourself. Consider that you're training less experienced Quakers to someday take the role of

clerk in their turn. Letting them do the work their way is part of their training in Quaker leadership.

Collaborating. Quaker leadership is collaborative, not authoritarian. Your role as clerk is to inspire and sometimes to suggest and propose—but encourage others to contribute their ideas and make the dream their own. Name concerns, focus the meeting's attention and energy, listen carefully as the sense of the meeting develops—and then step back. If you find yourself taking ownership of an idea, you're stepping outside the clerk's role.

Dealing with brand-new concerns. Have a time at the end of business meeting when Friends can bring up new concerns. Do not discuss new concerns at business meeting; instead, assign the concern to a committee and have the committee season it and make recommendations to business meeting. When committees are allowed to do their work appropriately, Friends don't end up dealing with half-baked ideas on the floor of business meeting. If it's a good idea, it'll get better in committee as other Friends contribute their ideas. If it's a bad idea, it'll die in committee rather than taking up business meeting time and energy.

Listening. The last bit of advice I can offer on clerking is this: Listen. Listen in worship, listen in business meeting, listen to conveners of committees, listen to individual Friends who just need a friendly ear. You don't have to fix things, but you do need to know the state of the meeting—and that's done by listening. Sometimes you'll be clear that something needs to be shared with a committee, or a gentle word needs to be put in someone's ear. Mostly, though, just listen, acknowledge the pain you'll hear, and wait for divine guidance.

I love the job of clerking the meeting. I love the collaborative style of leadership Friends ways make possible, and I love the way the Spirit moves in business meeting. I also love the way God makes available to the meeting the spiritual gifts the meeting needs at a particular time. The Spirit has chosen you to be clerk, and if you pray for meeting and listen deeply, yours will be the gifts the meeting needs. □

Making Peace With Mother Earth

by Fran Palmeri

She has sheltered us all our lives. She is the source of our sustenance. She is steadfast and unwavering though we war upon her surface. When our government rained thousands of bombs on Baghdad one dark night, the sun rose on that ravaged city right on schedule the next morning. To the artist, the Earth is endless inspiration. To the child, quoting Rogers and Hammerstein, she

is "a hundred million miracles happening every day." She is our Mother from whom we came and to whom we will return.

She is reason for grieving. For centuries, we have been at war with this beautiful planet. Colonizers arrived on this continent, killed off the inhabitants, and "tamed" the land. In Florida, nor one living representative of the indigenous population remains. Thousands of Apalachee, Calusa, Timucua, and other native peoples were killed, enslaved, or died from diseases brought by settlers. All that remains of these peoples are their names—the Apalachicola and Caloosahatchee Rivers, Ocala and other place names, and a few of their relics from sacred shell mounds that somehow eluded grave robbers and road builders. The settlers ex-

ploited the land ruthlessly. They plundered millions of acres of longleaf pine, which once blanketed the southeastern United States. The

Fran Palmeri is a dual member of Annapolis (Md.) and Sarasota (Fla.) meetings. She interprets the natural places of Florida in essays and photographs for regional publications.



tall straight timbers were used for ship masts for the British navy. The colonists drained land for farming, rechanneled rivers, and imported exotic plants that overran native vegetation.

Over the years, there were a few—some of them Quakers—who tried to warn us. Eighteenth-century naturalist William Bartram, a Pennsylvania Friend, described the Earth as "a glorious apartment of the boundless palace of the Sovereign Creator." But in *Travels* he foresaw a time when the beautiful places he visited could be overrun with people. In *Man and Nature*, 19th-century conservationist George Perkins Marsh brought ecological issues to a global level by comparing the denuding of forests in Vermont to the despoiling of landscapes in Italy, where he served as the U.S. envoy. Quaker ancestors inspired Margery Stoneham Douglas to save the "river of grass"—the Everglades—that settlers wanted to drain and transform into profitable farmland. After shooting a wolf and seeing the "green fire" in its eyes, Aldo Leopold became a strong advocate for the planet and created a new land ethic. In the 1950s, Rachel Carson, alarmed by the rampant use of pesticides, raised the specter of a silent spring. In the 1970s, Edward Abbey raged against the desecration of Southwest desert lands where he worked. And



ceived, the Earth was taken for granted. It was an endless resource to be used at will. Early Friends appreciated the beauty of the Earth, but conservation was not part of Judeo-Christian tradition. Genesis gave humans dominion over the Earth—we were to be overseers, not stewards. We have abused this privilege and abdicated our responsibility. Plants, animals, and whole ecosystems have disappeared due to our ignorance, indifference, and greed.

Where concern for the environment falls in terms of Friends testimonies is unclear. Is it within the Testimony on Simplicity, as it is currently listed in Friends General Conference's *Quaker-Books* catalog? Is it part of our Testimony on Community, as Southeastern Yearly Meeting treats it? Can we expand the Peace Testimony to include the Earth? It must be the starting point of

Can we dispense with hierarchy and see ourselves as a species among species, as Thomas Berry urged us to do? Can we accept all creeping, crawling things as a part of the Peaceable Kingdom? Our irrational fear of snakes still compels us to destroy them. Thomas Slaughter, the Quaker historian, writes in his book on John and William Bartram that killing a "rattler" was a rite of passage for 18th-century men. (Not, however, for William, who thought they were "wonderful creatures.")

Can we stop the tidal wave of destruction of plants and animals? The press of humanity is driving whole ecosystems to extinction. Species are disappearing before we even discover them. As the population grows, abuse is compounded generation after generation, so that what were once isolated incidents of environmental degradation by pio-

for the Earth to restore itself. We are impoverished by a diminished planet.

Can we refrain from wiping living things off the Earth with the idea that we will replace like with like? A tree is not really replaceable. Chopping down mature trees and replanting saplings uses up precious resources before young trees can offer what mature trees did in terms of energy conservation, air cleansing, and aesthetics.

Can we change our approach to the Earth from one of business—trees are good for property values—to one of ethics—trees are good because they *are*? Even the Archbold Research Station in central Florida—guardian of some of the rarest plants on the planet—feels compelled to explain its work in terms of what these plants can *do* for us, such as their medicinal value.

Can we think of the Earth as the



Old sabal palms destroyed to widen a road

Page 20: Wood stork, a threatened species, feeding in a dumpster; lubber grasshopper on saw palmetto

Photos by Fran Palmeri

Let Your Life Speak.

—A QUAKER TEST

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



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

www.penncharter.com

1689
William Penn
Charter
School

215.844.3460

3000 West School House Lane • Philadelphia, PA 19144



THE FRIENDS CAMP IN BUCKS COUNTY

TWO WEEK SESSIONS

JUNE THROUGH AUGUST



SLEEPOVER CAMP

for Boys & Girls ages 8-13

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

CAMP ONAS INFO DAYS

Sat., Feb. 7 or Mar. 7, 2pm at Camp Onas

Sat., Feb. 21, 10am-12noon at
Brooklyn Friends School

FOR INFORMATION, CALL 610-847-5858

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

The Bible Association of Friends in America

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

hybrid cars. In Sarasota County, Florida, where I live, residents pour 60 percent of their water into landscapes. In poor nations, children may not attend school because they spend the day carrying water for their families. My daughter's Congolese grandmother walked five miles for water each day.

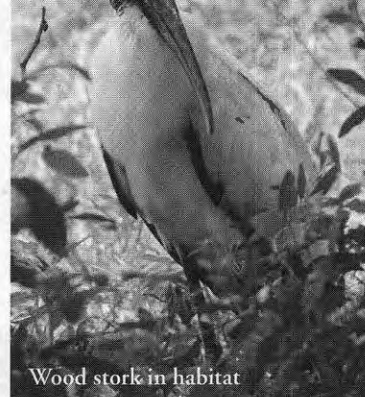
We are making progress slowly. Like most people, I come from a place of ignorance. In the 1960s I changed the oil in my car and dumped the used oil into the sewer. I used a pest control service. I gave up that and my "lawn habit" for a self-sustaining groundcover that requires no water, no fertilizer, no pesticides, and no mowing.

Around the country, meetings and individuals are taking steps—some literally—to inspire people to heal the Earth. Ruah Swennerfelt and Louis Cox, of Burlington (Vt.) Meeting and Quaker Earthcare Witness, walked 1,500 miles from Vancouver to San Diego bringing their John Woolman and "Joan Woolwoman" presentation to 50 meetings. Sarasota Friend Ed Martin ran on a "green" platform for mayor of Venice, Florida, and won! Jack Taylor, a Friend who lives in my area, gave his county the land he lives on as a conservation easement.

Sarasota Meeting recently bought a composter, and we bring compostables each First Day to add to it. Our meeting transformed its annual Quaker Market rummage sale into a Peace for Earth celebration. UNIFEM (United Nations Development Fund for Women), Southwest Coalition for Peace and Justice, Veg Sarasota, and an organic farm set up booths, and Jan Roberts, originator of the Earth Charter, gave a lecture.

Annapolis Friends' "Greening and Growing" Committee will give input if the meeting builds an addition to its meetinghouse. Friends Community School in Maryland's straw bale construction highlights the importance of "green construction" for the school community. In an environmental renovation, Friends Center in Philadelphia converted from Quaker "gray" to Quaker "green."

Increasingly meetings see the environment as a pressing issue. Canadian Yearly Meeting endorsed the Earth



Wood stork in habitat

Charter, Pacific Yearly Meeting approved a climate action minute, and Philadelphia Yearly Meeting's epistle calls Friends to act on climate change. In its "Peace with Earth" minute New York Yearly Meeting wrote:

Now we are led to widen our witness again to work for peace between humans and our sacred Earth community. Our culture has considered the Earth our property to be exploited, and we have all, knowingly and unknowingly, been complicit in this violent appropriation of world resources. We must now search for the seeds of this war in our possessions and in our lives and work to nurture a new, mutual relationship with the Earth in all of our actions. The spirit is calling us to hold in reverence this miracle that God has given us. If we are connected to our source, our lives are richer and deeper.

Often in my reading I meet people with a great love for the Earth. In *Pilgrimage to Vallombrosa*, John Elder invites us to "step back into the house of life with the heart of a child." Edward O. Wilson, a magnificent voice for the planet, calls himself a "lover of little things." (Ants are his specialty.) Alarmed by the magnitude of our planetary disaster, he begs us to "listen carefully to the heart then act with rational intention and all the tools we can gather and bring to bear."

Where is God not? For me the belief that there is that of God in everyone has evolved to there is that of God in *everything*, even in the dirt beneath my feet. Elizabeth Barrett Browning says it best: "Earth's crammed with heaven, And every common bush afire with God; But only he who sees takes off his shoes." At the end of the day, it will be our love for the Earth that will make the difference. Let us begin by taking off our shoes. □



The kids' Editorial Board.

KidSpirit

magazine

Tackling Life's Big Ideas Together

77 State Street, Brooklyn, New York 11201 917.734.8451 info@kidspiritmagazine.com

KidSpirit Magazine is an ad-free, unaffiliated magazine created by and for eleven-to-fifteen year olds. Our goal is to foster dialogue and understanding among kids of diverse backgrounds and traditions about values, spirituality and life's big questions. KidSpirit, Inc. is a not-for-profit corporation.

SUBSCRIPTION INFORMATION

Individual	Library
1 Year, 4 issues \$25	1 Year, 4 issues \$40
2 Years, 8 issues \$48	2 Years, 8 issues \$75

www.kidspiritmagazine.com

Let the call of the loon
draw you in...
to the wilderness.

Come, listen,
know God's presence.

Offering canoe souljourns and cabin and yurt get-a-ways
with an awareness of Earth's voice.

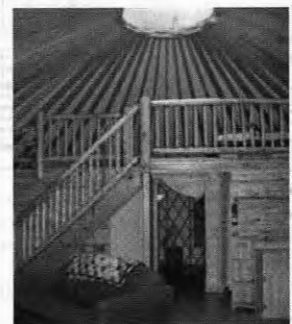


Wilderness Wind

Ely, MN

www.wildernesswind.org

316-217-1129



On Being "In the Moment"

by Wayne Norlin

Stokely Creek Lodge, February 10, 2008

I find that, while on retreats like this, it is difficult for me break from my usual pattern of multitasking, even though I know intuitively that trying to do or think several things at once is not particularly effective—or healthy for that matter. But it is a necessary way of functioning in my normal surroundings, and hard not to carry over into these surroundings, though totally unnecessary here.

Or is it? After all, I brought along the tools for reading, writing, drawing, painting, snacking, skiing, and snowshoeing (the main purpose for being here, really), so in reality, I've set myself up with an expectation to do at least some of each, which I have been doing so far. My simple reflection this morning, in the pre-dawn hours, with the wind howling and snow swirling outside my window, is over the mental and spiritual process of reflection itself. How does it mesh with the physical activity that accompanies it?

I read in a magazine on healing that I picked up last weekend, that it is virtually impossible for humans to do anything that is not "in the moment." This was the primary message in an article entitled, "Don't Believe Everything You Think." We are constantly

Wayne Norlin is a member of Grand Rapids (Mich.) Meeting. He retreats annually to Stokely Creek Lodge just north of Sault St. Marie in Canada.

encouraged to strive to live in the moment, when in reality, according to the author, we really are not capable of doing otherwise. Even when we are being nostalgic, using our memory with particular intensity, we are still in the present, thinking about the past. (Note that "when we are being" is a present-tense phrase.) When we are planning for the future, whether some distant dream we'd like to fulfill, or deciding to take a sip of water soon, no, right now, we are making those plans, dreaming those dreams, now.

When I was out skiing yesterday, I had planned to stop on the way out to Norm's cabin at the junction of the well-used Trapper's Trail and the now-abandoned Hakon Lien trail. There, I would remove my skis, put on the snowshoes that I was hauling on my back, and trudge up the trail for a promised view over Bone Lake. This plan was hatched the day before, while sitting at the summit of King Mountain, after a similar trudge up the Mantle Trail, a well-blazed course that can only be done on snowshoes. The overlook there promises an incredibly satisfying panorama of Batchawana Bay on Lake Superior. There I was, sitting on my pack in the snow, enjoying my ham and cheese sandwich and a breathtaking 30-mile view, planning my next adventure. I will admit that I caught myself in the act of not being "in the moment," but rather than admonishing myself for that, which is a really stupid and negative way to be "in the moment," I recognized that I was just celebrating the present joy I felt by conspiring

to search for more of the same tomorrow. On the Hakon Lien trail the next day, which is now yesterday already, I was dutifully doing my trudge, lost in thought, when I suddenly became acutely aware of the abandoned nature of this trail. I had learned from my breakfast companions that morning, people who have been coming to Stokely Creek for years and actually claim to have blazed the Mantle Trail I was on yesterday, that the Hakon Lien had never been more than a backcountry trail anyway, meaning it was not maintained by motorized equipment like most of the other Stokely trails. But during summer and fall, crews would at least cut back the intruding brush and retrench any natural erosion that might surprise a skier when obscured by snow. That hazard is not an issue for a snowshoer, so I was told it would make for a pleasant trudge (that's what you do on snowshoes, you trudge, but it's a pleasant sort of trudge), even though the trail had not been maintained for skiing in several years.

Thus, the sense of an abandoned place, abandoned by people anyway, of which I suddenly became conscious, was due to the curious lay of the snow over the land. The former trail still cuts a recognizable course through the woods, even though underbrush is raking its claim on the pathway. And the terrain still has that unmistakable cut-fill profile indicative of a level road bed carved along the contours of a curving slope. But every 30 to 40 yards or so, the relatively level path is interrupted by a contrasting havoc of curling, sculpted mounds of snow, dipped and domed in and around cave-like hollows and mysterious dark recesses, often with glimpses of trickling, icy water flowing below. These are little mini-canyons, created by natural wash-outs, normally retrenched and leveled when the trail was being maintained. I was told later that the trail is actually trying to become a creek bed, but can only do so in small segments before gravity takes over and pulls the eroding runoff down into Bone Lake. The result is this intermittent series of badlands, forming the skeleton beneath a sensuous, undulating landscape of snowy skin, that interrupted my solitary trudge and put me "in the moment."

Now, the next morning, sitting on the bed in my little room at Stokely Creek Lodge, listening to the first murmurings and knockings about from the breakfast crew in the kitchen below, I am again in the moment, propped against pillows, leaning against the wall so I can look out the window and monitor the slow, persistent brightening of the new day. I try to paint word pictures of the scene from 20 hours ago. I try to recall and describe more than the visual experience. I try to bring back that moment, and express it in this moment.

February 2009 FRIENDS JOURNAL



Wayne Norlin

It is just like the gradual arrival of dawn: awakening to a simple but obscure truth.

In the case of yesterday's epiphany, it was the aha moment of sudden understanding; the breathless instant of recognition that literally stopped me in my tracks. It was a natural and unnatural work of art. Nature had built a hillside, sloping down to a lake. People had built a pathway, cutting into Nature's hillside. People later gave up on their pathway, so Nature started taking back her hillside. In the ensuing take-back, Nature and people unwittingly (or not) conspired to create a wholly (or holy) unnatural landform, which, when softened by gently falling snow, sculpted by wind,

reshaped by sun and more snow, was presented to me as a gift from the Spirit, during my quiet trudge through this abandoned (or not) little corner of God's Creation.

The day is now bright enough outside my window to reveal the detail on the snow-covered trees that I started to sketch yesterday in preparation for an attempt at a watercolor of the scene today. The scene is ready. The first draft of the sketch is ready, lying on the other bed across from me, precisely where I left it at this exact time yesterday. What should I do now?

I feel myself deciding to take a sip of water soon—no, right now. □

A Quaker Koan: *How Can I Help without Doing Anything to Help?*

by Elizabeth Barnard

A koan is a Buddhist mechanism for opening to a larger reality by presenting a situation that cannot possibly be solved through the intellect.

I've noticed more and more commonly that I have a hard time staying neutral when others speak about suffering in some way. I've also become aware of the extent to which people in Quaker discussions share that condition. We move so quickly to fixing, offering solutions, trying to solve the person's difficulty.

At the 2007 Friends General Conference Gathering, I was acutely aware of my own discomfort while listening to the plenary address given by Cécile Nyiramana about the recent history of genocide and the resulting conditions in Rwanda. The story went on for some time, and I got to a point where I could hardly stand hearing any more. I wanted to solve it! Do something! Make it not be happening! And from some people's questions to her, I imagined they wanted that, too.

As I investigate this condition closely, I realize that my desire to solve the situation came from not being able to accept what was happening, not tolerating the inner pain and uncertainty I was feeling. Most of all, I wished for my own discomfort to go away! This is not the best impetus for helping. Buddhists understand that one must come to a place of accepting the reality of the situation. Only then will the mind be clear enough to know what to do. Early Quakers knew that waiting was important, so that God's guidance could come through; otherwise, our actions are about ourselves, not the work-

ings of the Spirit.

Because of my work in education, I have thought and read a lot about learning and about education (not the same things). John Holt and Maria Montessori wrote about how unsolicited "helping" can actually be a hindrance to learning. The subtle message to the learner, albeit undesired, is "you couldn't do this without my help," or worse, "you're so stupid you can't figure it out by yourself." However unintentionally, unrequested interventions often undermine a person's learning and actively disempower him or her. This shocked me at first. Then I started seeing how it operates everywhere!

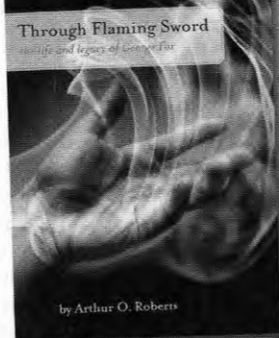
When someone in our community conveys that she or he is hurting, or confused, or pondering something, I've observed that many of us (myself included) want to jump right in with suggestions. When people do that to me, I hear their good intentions, but the rush toward solutions is quite alienating. I feel increasingly disconnected from the people. There is nothing that necessarily needs solving. I just want someone to be there with me. Join me in this human condition, a condition of the heart. See me; hear me; be here. There's no need to leap to the intellect; that's not how we connect. If I'm hurting, just have compassion—shared empathy—and trust that it's enough to sit with me without flinching. Parker Palmer puts this so eloquently somewhere in his writing about meeting someone on his or her deathbed; there truly is nothing to be done. His advice is to be neither evasive (don't look away from the condition) nor invasive (don't try to change it).

Can we Quakers make this a regular practice? For myself, I hope so. I hold it as an aspiration, an inspiration. □

Elizabeth Barnard is a member of Twin Cities Meeting in St. Paul, Minn.

FRIENDS JOURNAL February 2009

www.barclaypress.co
BARCLAY PRESS, 211 N. Meridian St., #101, Newberg, OR 97132 • 800.96



Through Flaming Sword *the life and legacy of George Fox*

by Arthur O. Roberts

\$16.00

NEWTOWN FRIENDS SCHOOL



*An education full of academic
challenge...where respect is
taught in principle and
exemplified in practice. "*

Mission Statement

PRE-K-GRADE 8

Open House

Sunday, April 5

2:00 to 4:00pm

1450 Newtown-Langhorne Rd.,
Newtown, PA 18940

215-968-2225

www.newtownfriends.org

The Death of Michael Lambert

by Ken Stalcup

On June 8, 2007, the *Indianapolis Star* reports that the Indiana Parole Board has voted unanimously to deny clemency for cop killer Michael Lambert. The state schedules his execution for the early morning hours of Friday, June 15, 2007.

After that hearing, I begin to notice a change in the quantity and quality of e-mails I receive.

In the weeks before the execution, I receive a steady stream of e-mails discussing the status of the last-minute appeals for Lambert's life. But as Indiana continues to move forward with arrangements for the execution, more and more e-mails arrive in my mailbox.

In the days before the execution, as the message volume increases, the quality of the messages changes too. Writers begin to show the stirring of their passions. Writers express more feelings, fewer facts. As legal avenues close, hearts open.

Three days before the execution, I receive, "A call for holding in our hearts all those who are part of the execution, from the victim's family to the person being executed, from the warden to the cook, from Lambert's fellow death row inmates to all of us who are taxpayers." Finally, with an uneasy familiarity with the process, the e-mails that arrive on Wednesday don't mention appeals or hearings; the e-mails discuss schedules, travel arrangements, and meeting locations for protesters and vigils.

I feel a leading to attend the vigil at the prison on the night of the execution.

I leave work a little early on Thursday afternoon and pick up a small rental car. It's a three hour drive to Michigan City in northwestern Indiana. I begin my drive across northern Illinois and around the traffic-congested south side of Chicago. I hear nothing on the radio as I cross into Indiana. No stay. No mention of the execution on the news—nothing.

I arrive at the prison a little later than expected. I see activity all around. The prison grounds are surrounded by an old wrought iron fence and I see uniformed men patrolling the fence line with guard dogs. I'm directed into an employee parking lot directly across the street from the prison. Prison officials have carved the employee parking lot into sections.

One section is for those protesting, one section is for the media, and one area is set aside for police officers and others supporting the widow of the slain officer. Plastic yellow tape carves out a generous section of the parking lot for those of us protesting the execution. We're allowed to gather near the main gate of the prison. Officials, witnesses and others arrive and enter the facility. Police and prison officials stand near the main gate. I hear a few locals say the mayor of Michigan City is among those by the main gate. After a short time, there's no other traffic going in or coming out.

Several people make short, informal speeches to the protesters. After the final

sounds from the outside world he heard.

During the evening hours, a few people from both groups meet informally and chat. I meet an officer and his son in the employee parking lot. They both are wearing shirts with police badges. I'm wearing a shirt that says, "An eye for an eye makes the whole world blind." We shake hands and talk. We're here for different reasons, but it's a friendly conversation. There's no animosity. There is common ground. Everyone is here for someone else.

The hours pass. The neighbors, who are watching from their front porches, begin to quietly retire. Friday is another work day for them. Protesters too begin to excuse themselves and leave. The evening grows even quieter. The groups get smaller and huddle together. We wait. We know that things are beginning to happen inside the prison.

Shortly after midnight, prison officials escort Michael Lambert into Indiana's death chamber. He's shackled to a table. They find a vein in his arm and administer the chemical cocktail that kills him.

Before 1:00 AM, officials come to the gate of the prison with an announcement. In the glare of TV lights, they announce that Michael Lambert is dead. We're told he never requested a special meal. He had no final words and we're told he complied with prison officials throughout the process. He didn't put up a fight.

I'm back on the road to my apartment. I'm alone and driving on dark, empty streets, trying to figure things out. Should we protest? Did it make a difference? Was my voice heard? Did I do enough—should I have been arrested to make my point?

I remember reading *Advices and Queries*. I remember one I read years ago: "Every stage of our lives offers fresh opportunities. Responding to divine guidance, try to discern the right time to undertake or relinquish responsibilities without undue pride or guilt. *Attend to what love requires of you.* . . ."

Maybe I didn't stop an execution, but I opposed it. Maybe someone heard my voice.

How silent the woods would be if only the best birds sang.

Every love song, every act of love is important and everyone is capable of making a difference by and through love in the life of another person.

I want to do today the work that love requires—even if I'm sad when it's done; even if it ends with death. □



speech, we sit, sign petitions and exchange names and information. Before the sun sets, we begin to picket with drums and handwritten signs along the street and sidewalk near the main gate. I count 25 protesters. Several TV stations are present and begin turning their cameras to us. For a time, we march quietly back and forth. We answer a few questions posed by the media and explain our position. . . even cop killers don't deserve to die.

Approaching sirens overwhelm the quiet. From a distance and growing louder, supporters for the slain officer arrive, en masse, in police cars with their lights flashing and sirens wailing. The lights and sounds fill the air and announce their arrival to the entire prison. I wish Michael didn't have to hear this, but I'm pretty sure he did. I imagine it's one of the last

Ken Stalcup is a member of Irvington (Ind.) Meeting. He was a volunteer chaplain for the Indiana Department of Corrections for five years, and currently volunteers with recently released prisoners and writes letters to current prisoners.

Fit for Freedom, Not for Friendship Quakers, African Americans and the Myth of Racial Justice

by Donna McDaniel and Vanessa Julye

The myth that all Quakers helped fugitive slaves and that all Quakers were civil rights activists does not tell the whole story. *Fit for Freedom, Not for Friendship* lifts up the lives of Friends who were committed to ending enslavement and post-enslavement injustices, while showing how insidious, complex, and pervasive racism has been in the lives of all of us.

Quaker Press of FGC, 2009, 576 pp., hardcover \$45.00 / paperback \$28.00

www.fitforfreedom.org

"The legendary status of Quakers in the struggle for Black freedom undergoes serious scrutiny and critique in this courageous and visionary book. This timely examination is a challenge to us all in the age of Obama."

— CORNEL WEST, PRINCETON UNIVERSITY

Celebrate with authors Donna McDaniel and Vanessa Julye, storyteller Charlotte Blake Alston, the music of Tribe 1, and a reception and book signing.

6:30–9:00 p.m. Thursday February 5, 2009

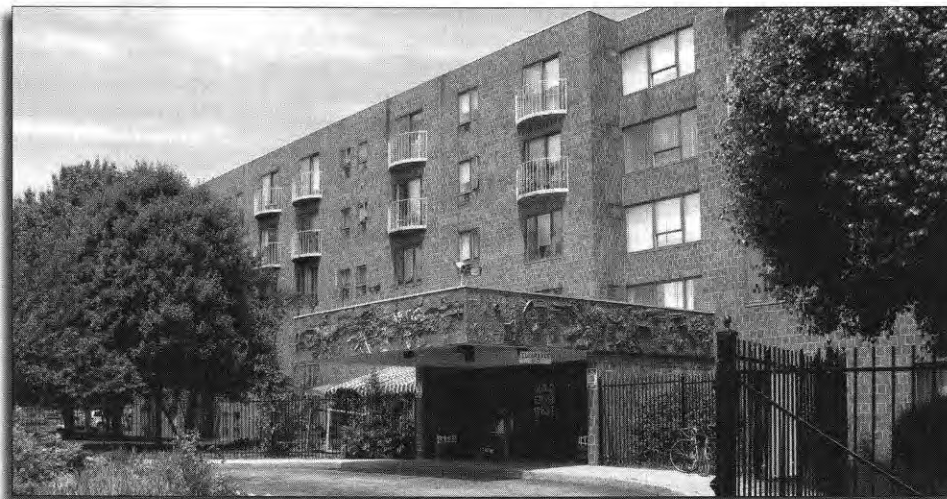
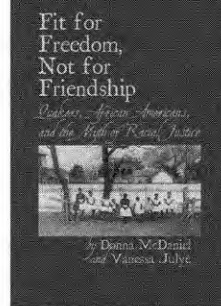
Arch Street Meetinghouse, Fourth and Arch Streets, Philadelphia PA

**Book
launch!**

Quaker Press of FGC

1216 Arch Street, 2B, Philadelphia, PA 19107

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



Independent Living at FRP's Guild House West

Friends Rehabilitation Program (FRP) is a Quaker-related nonprofit with over 40 years of service in Philadelphia. We provide affordable housing for seniors and offer a unique opportunity for continuing community service for residents. For information about FRP's Guild House West at 1221 Fairmount Ave., Philadelphia contact Andrew Anderson (215) 235-2183

The Beautiful Soul of John Woolman, Apostle of Abolition

By Thomas P. Slaughter. Hill and Wang, 2008. 449 pages. \$30/hardcover.

John Woolman's ministry continues two centuries after his death. Every day, someone is reached, comforted, challenged, disturbed by his words and life. Several books have appeared recently, some aimed at enriching our reading of Woolman (*A Near Sympathy: The Timeless Message of John Woolman*, by Michael Birkel), or exploring his ideas in more depth (*The Tendering Presence: Essays on John Woolman*, ed. by M. Heller), but there has not been a full biography for many years. Thomas Slaughter has filled this gap with a valuable, readable book.

This is certainly the best Woolman biography now available; yet still it is lacking in some significant areas. Slaughter does a good job of portraying colonial culture, but he does much less well in conveying Quaker culture, spirituality, and psychology of the time, both the traditional and the "reformation" Quakerism that were live cultural trends during Woolman's life.

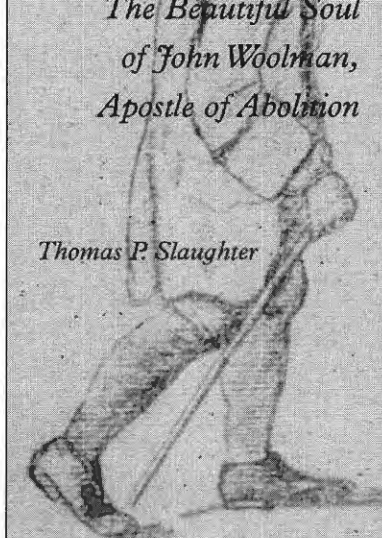
Readers of Slaughter's book will be grateful for the range of sources he draws upon to set Woolman's life in the context of the Quakerism and the United States of his time. Slaughter takes advantage of much recent research on the slave trade's interweaving in the economic, social, and religious life of the colonies, including its Quaker element, which, of course, is important to his take on Woolman as the "apostle of abolition." Slaughter provides useful information on Quaker attitudes toward slavery in previous decades, which shows how Woolman expanded an already strong current of antislavery to encompass the economics of slavery and its effect on slave owners. Slaughter also makes an interesting case for Woolman's impact on the thinking of later antislavery activists, most of them non-Quaker.

Woolman was unusual in his intellectualism and the power of his philosophical reasoning. His moral and political philosophizing was infused by his experience of Christ, and vice versa. A treatment of Woolman's "philosophical method" and its groundedness in his experience would have helped Slaughter clarify some of his uniqueness, while giving our knowledge of his times and associations more explanatory power.

Slaughter seeks to describe Woolman's unfolding sensitivity and faithfulness by way of interpretations that do not reflect what we know of the experience of Quaker ministers

The Beautiful Soul of John Woolman, Apostle of Abolition

Thomas P. Slaughter



and communities at the time. He often makes conjectures about Woolman's state of mind, as a historian and biographer must do, but often these impressions do not have the interpretive weight that a deeper, more interior treatment of Quakerism-as-experienced could provide.

Readers who share my concern for current Quaker faithfulness (in addition to an interest in Woolman as a subject) will definitely want to read *The Beautiful Soul of John Woolman*, but would do well to keep at hand the books mentioned above. Let me also remind Friends of Janet Whitney's 1942 biography *John Woolman, American Quaker*, a detailed commentary and dramatic reading of the Woolman's *Journal* that also features careful historical work. Whitney is more successful in discussing Woolman's "inward unfolding," although her style feels dated. For the reader interested in moving beyond Woolman's own writings, I feel both biographies are necessary, Slaughter's for its modernity, Whitney's for its interiority.

Reading about Woolman can lead to a lifetime's engagement. Some of our questions can be addressed by more reading about him, but others can only be learned through direct encounter with his writings and others based in the Quakerism of his times. Still other questions can only be addressed by the dialogue among the Inward Teacher, our growing personalities, and our endeavors to act in the world, as Woolman says, so as to turn ourselves and all we possess into the channels of universal love. I encourage Friends to read this book, but in the reading to keep Woolman's *Journal* close to hand—and sometimes to close the book.

—Brian Drayton

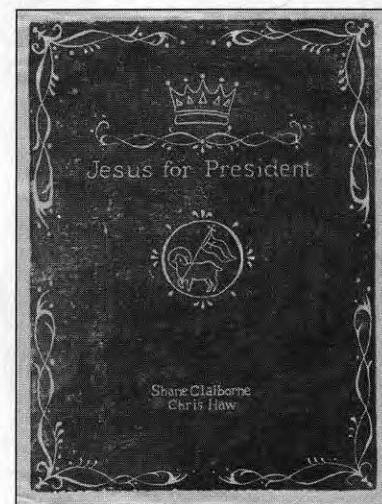
Brian Drayton is a member of Weare (N.H.) Meeting, and travels in the ministry and gives workshops and retreats on Quaker topics and belief. He is author of *Out Living with a Concern for Gospel Ministry*.

Jesus for President: Politics for Ordinary Radicals

By Shane Claiborne and Chris Haw. Zondervan, 2008. 348 pages. \$16.99/paperback.

Not long after *Jesus for President* was released last spring, I recommended the squarish, bright red book to an older Friend, although I hadn't yet read it.

Now I wonder what that Friend thought when he got the book home and realized that the intended audience of this book is 20- and 30-something adults, specifically younger Christians with an emphasis on mainline Protestants and evangelicals. Was he surprised, excited, turned off, or confused by the page after page of collage-style illustrations? Did he



appreciate the concise treatise on resistance to the empire in the Old and New Testaments, or the suggestions for cultivating a Christian political imagination outside of mainstream? Did he experience the book as a rallying cry?

The book's first two sections focus on the engagement with empire and hierarchical power in the Old and New Testaments. The third section discusses the establishment of Christendom and takes a long, hard look at the United States and U.S. Christianity's engagement with the state; while the last section offers ideas to help readers embody their beliefs while resisting empire, including stories about nonviolent responses to assault, models for alternative healthcare systems, and proposals for new holidays and new heroes like Dorothy Day and Oscar Romero. Friends will recognize in this our own historical and ongoing struggle to "be in the world but not of it."

The message of this book—that a Christian faith calls us to lovingly resist the oppression and brutality engendered by our political and economic systems, and to cultivate alternatives—is not new, as the authors show through

FRIENDS FIDUCIARY

C O R P O R A T I O N

Assisting Meetings and Organizations, within the Religious Society of Friends, in the stewardship of their financial resources

We offer more than just common sense and simplicity

Investment Services

We provide socially responsible, diversified investment services for Quaker organizations.

Planned Giving Services

We facilitate planned giving for the benefit of Quaker organizations.

Learn how our stewardship can lower your organization's fund management costs:

215-241-7272 www.friendsfiduciary.org 1650 Arch Street, Suite 1904, Philadelphia, PA



EXPERIENCE THE REWARDING LIFESTYLE OF MEDFORD LEAS

- beautiful arboretum setting
- wide choice of home designs
- superior health & wellness services
- mind & body fitness for life

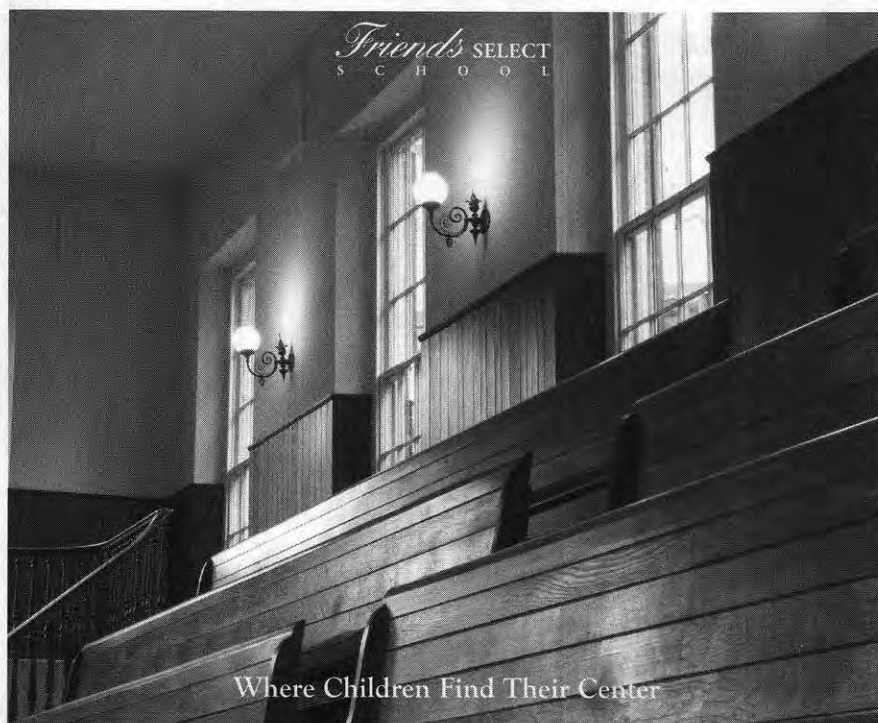


MEDFORD LEAS

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

RESIDENCY AND OPEN HOUSE INFORMATION
800.331.4302 OR WWW.MEDFORDLEAS.ORG





FRIENDS SELECT

A Quaker, pre-k - 12, diverse, coed, college preparatory school
located at the center of Center City Philadelphia

17th & Benjamin Franklin Parkway • Philadelphia • 215.561.5900 x 104 • friends-select.org

Resolved: a healthy lifestyle for 2009!



EQUAL HOUSING
OPPORTUNITY

At Kendal, wellness is a way of life. The beautiful new fitness center is an integral part of a resident-directed lifestyle and an environment of continued learning. A full continuum of lifetime health care with quality services is provided on site. Choose from a variety of floor plans in cottage and apartment options. Call now to schedule a tour. Alex Stene and Charlotte Sibold are waiting to greet you. 540.464.2601 or 800.976.8303



KENDAL[®]
at Lexington

A Continuing Care Retirement Community
Lexington, Virginia • www.kalex.kendal.org

careful citation of other resources. Instead, it's the presentation of those interpretations to their target audience through stories and the timing that make this book unique. Its tone and graphic design make it accessible and appealing, and give the book a youthful, alternative vibe that is in keeping with Claiborne's first book, *The Irresistible Revolution: Living Life as an Ordinary Radical*. Though alluring, the extensive art is occasionally distracting. However, you won't soon forget this book, and the art more than once deepens engagement with the text.

The authors are careful to step aside from partisan politics. What matters to them is how a Christian faith, or at least a certain kind of Christian faith, inspires people to engage with their governments and economies every day, not just on election day. These questions persist even after the election and inauguration of Barack Obama.

—Angelina Conti

Angelina Conti attends Central Philadelphia (Pa.) Meeting and is project coordinator for FGC's Quaker Youth Book Project (www.quakeryouth.org/quipbook).

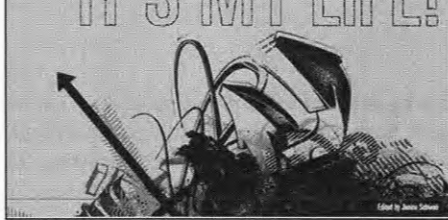
It's My Life: A Guide to Alternatives after High School

Edited by Janine Schwab. American Friends Service Committee, 2008. 89 pages.
\$9.95/paperback.

As a recently retired high school guidance counselor, I know that many high school seniors, recent graduates, and dropouts believe their only options are the military, continuing in their present jobs, or joining family businesses. There are very few publications in high school guidance offices to meet the needs of this audience—and many of the materials that do exist are sponsored by the military. As Friends, we need to help these students explore other possibilities. This guide is an excellent tool for us in that endeavor.

The information is presented in a logical and attractive format. Students who decide to pursue a particular goal, such as international volunteering, will find a small amount of information and a resource for additional information. The publication has many Internet and other resources to help figure out what career field to enter, how to find a job, and how to find a trade or technical school. It also discusses internships, apprenticeships, green jobs, starting your own business, international travel, and volunteering. There is information about applying to college and how to pay for it, as well as a low-key warning about the military as a job. It also addresses basic problems such as how to find a place to live.

February 2009 FRIENDS JOURNAL



I was concerned that the book does not offer more explicitly myth-busting information: For example, it could have mentioned that the "gap year" student who works will be less likely to receive financial aid than a classmate who went directly to college; in fact, an income may disqualify them—I've seen this happen frequently in my experience as a counselor. The book also seems to assume that students who do not know exactly what they want to do, cannot go to college, which is obviously untrue. Still, this book, which meets a real need, could serve as an excellent starting point for that student who is not college bound, or who has not yet discovered a direction in which to move. I recommend it to other guidance professionals who would find it a useful addition to their libraries.

—Eileen Redden

Eileen Redden is assistant book review editor for FRIENDS JOURNAL and a member of Camden (Del.) Meeting. She currently attends a worship group at Cadbury in Lewes, Del., and recently retired after 34 years as a school counselor and teacher at Lake Forest High School in Fenton, Del.

Quaker Witness as Sacrament

By Daniel O. Snyder. Pendle Hill Pamphlet #397, 2008. 36 pages. \$5/paperback.

In this pamphlet, Daniel Snyder applies his experience as an activist, pastoral counselor, and teacher to understanding "the relationship between peace work and personal spirituality." Through the impact of outward events, he says, the way to inward transformation is begun. Through inward attentiveness to God, the way to outward action becomes clear.

In the passages of his own spiritual journey, Snyder has learned how inward and outward movements flow into one another. He heard the call to action in bearing witness to the suffering of the world's children, yet found the need to ground that action in the deep listening made possible by retreat and study at Pendle Hill. He found that his work as a pastoral counselor "always deepened when I spent regular time in prayer for my clients," and brought this depth also to teaching both inward and outward spiritual skills to others.

"If therapy is a kind of nonviolence for the soul," Snyder says, "then nonviolence is a kind of therapy for the culture." Thus he advocates ecological integrity at every level: a

Nurture the Future of Quakerism



Remember FGC In Your Will

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

You can help by remembering FGC in your will.

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

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

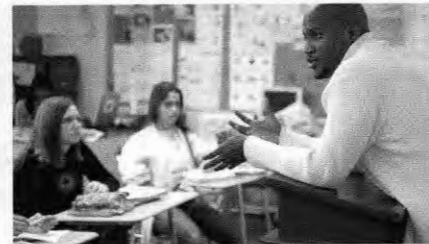


photograph by Laurence Sigmond



Friends'

CENTRAL



ACADEMIC EXCELLENCE WITH A CONSCIENCE Since 1845

Lower School • 228 Old Gulph Road • Wynnewood, PA • 610-642-7575
Middle/Upper School • 1101 City Avenue • Wynnewood, PA • 610-645-5032
www.friendscentral.org

Living & Working in the Light with Mel Keiser

☞ Quaker Hill Conference Center

☞ Richmond, Indiana

March 26–29, 2009

Come learn, share and rest in the company of Quaker colleagues in pastoral care and counseling. Learn how to utilize Rex Ambler's "Experiment with Light" guided meditation process in your personal and professional life. This profound spiritual practice is based on the writings of early Friends.

- ☞ Interactive plenary sessions
- ☞ Worship-sharing groups
- ☞ Ample time for conversation, walks and rest

QPCC is an organization of Friends in ministries of pastoral care, counseling and chaplaincy. CEUs available.

Interested? Visit www.QPCC.us



LANCASTER MENNONITE SCHOOL

2176 Lincoln Highway East
Lancaster, Pennsylvania
717.299.0436

- A comprehensive high school program blending academic rigor, spiritual nurture and vocational training
- Committed to traditional shared Mennonite-Quaker values of peace and service in a Christ-centered community
- Welcoming, diverse student body
- Qualified, caring teachers and staff
- Excellent opportunities in art, music, drama and athletics
- Affordable tuition (\$6,360)
- 5-day and 7-day boarding options
- Easy access by public transportation

www.lancastermennonite.org/friends

*Explore the possibilities at
Lancaster Mennonite.
We invite you to call or
visit us soon.*

spiritual continuity of the individual self or soul with the local community or Friends meeting, as well as with universal concerns for peace, justice, and environmentalism.

— Kirsten Backstrom

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

Walking with Wolf: Reflecting on a Life Spent Protecting the Costa Rican Wilderness

*By Kay Chornook and Wolf Guindon.
Wandering Words Press, 2008. 320 pages.
\$28.99/paperback.*

Walking with Wolf tells the story of a Quaker whose pursuit of peace led him unwittingly into a central role in the environmental movement. In 1949, Wolf Guindon spent four months in federal prison with several other graduates of Olney Friends School for refusing to register for the peacetime draft. As a result of this experience, they decided to move to Costa Rica, a country without an army.

Guindon and his friends settled in primitive conditions in the Monteverde Cloud Forest and set out to tame nature. Though careful not to be wasteful, they had no compunction about shooting spider monkeys or green macaws, or chopping down tropical trees. At that time, none of them dreamed the rain forest might be an endangered ecosystem. To them, environmental and social stewardship meant turning the wilderness into productive farmland and helping provide job opportunities for local residents.

After 20 years, during which they introduced new breeds of cattle, started a cheese factory, and cleared countless acres of growth, Wolf found himself in midst of a worldwide effort to save the rain forest that he and his friends had been unintentionally helping to destroy. In 1971, visiting biologists George and Harriet Powell, alarmed at the rate of deforestation in Monteverde, sensitized Wolf to the urgent need for conservation.

Chornook, a Canadian who spent 16 years visiting Wolf and the rain forest, has written a book of extraordinary depth and insight that make the story leap to life. If you are interested in seeing what it was like to farm in Costa Rica in the era before ecotourism, a vibrant picture of the rain forest, or a grassroots view of what an environmental movement can look like to ordinary people caught in the middle of it, this is the book to read.

The themes of change and adaptation are central to the book. Wolf adapted to a chang-

Consider the advantages of a gift annuity with FRIENDS JOURNAL

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

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

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

Name : _____

Birthdate: _____

Name : _____

Birthdate: _____

Address: _____

City: _____

State: _____ Zip: _____

Phone: _____

Age	Rate	Annual Annuity Income	Charitable Deduction
65	5.7%	\$570	\$3,225
70	6.1%	\$610	\$3,807
75	6.7%	\$670	\$4,344
80	7.6%	\$760	\$4,856
85	8.9%	\$890	\$5,331
89	10.5%	\$1,050	\$5,871



NO POSTAGE
NECESSARY
IF MAILED
IN THE
UNITED STATES

BUSINESS REPLY MAIL

FIRST CLASS MAIL PERMIT NO 35933 PHILADELPHIA PA

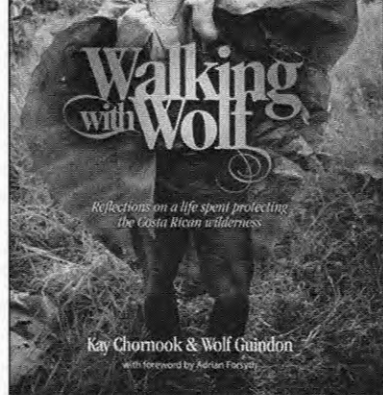
POSTAGE WILL BE PAID BY ADDRESSEE



**FRIENDS
JOURNAL**

1216 ARCH ST STE 2A
PHILADELPHIA PA 19107-9370





ing world, one in which the assumption of environmental abundance was turned upside-down and replaced with a practice of safeguarding precious resources. Symbolic of his transformation, he went from being the first seller of chainsaws in Costa Rica to someone who retired his chainsaw to become a steward of the forest.

As she tells an ecological success story, Chornook gradually reveals more about Wolf, an exuberant man who first attracted her as a soul mate with his energy and good sense of humor. She doesn't flinch while examining the price paid by his wife and family for his obsession with the rain forest, or his struggles with bipolar disorder. She also touches on her own story of healing from cancer in the serenity of the Costa Rican preserve.

Although Chornook is not a Quaker, her book provides insights into the relationship of Quaker practice to environmentalism. We learn that environmental conservation doesn't just happen, but is rooted in strong communities, such as the one Wolf and other Quakers built in Monteverde. Because the Quaker settlers had established trusting relationships with native Costa Ricans, it was easier for them to work with local people to help international environmental groups, such as the World Wildlife Fund, buy land and promote conservation.

Walking with Wolf also speaks to Friends by underscoring the importance of following leadings. By being true to their belief in the Peace Testimony and to lives lived with simplicity and integrity, Wolf and his Quaker community experienced a closeness to nature few of us can imagine, and the completely unforeseen opportunity to be at the center of a movement to save the rain forest. The lesson that shines out from this book: Go where the spirit leads and life around you will be changed in amazing ways.

—Diane Reynolds

Diane Reynolds is a freelance journalist and a member of Patapsco Meeting in Ellicott City, Md. She is currently attending Stillwater Meeting in Barnesville, Ohio.

FRIENDS JOURNAL February 2009

Warm and welcoming, always.



Kendal-Crosslands offers affordable studio, small one-bedroom, and one-bedroom floor plans that come with spacious community grounds, choice of dining areas, and a wellness center staffed by professionals. Full residential services and lifetime, restraint-free health care.



FSA
Friends Services for the Aging

panpha
an association of independent senior services



KENDAL-CROSSLANDS Communities

QUAKER-RELATED • NOT-FOR-PROFIT

For information or a tour, call 610-388-1441 • 1-800-216-1920
P.O. Box 100 • Kennett Square, PA 19348 • www.kcc.kendal.org

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



GREENE STREET FRIENDS SCHOOL



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

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

Keep the copy

Subscribe now

subscribe

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

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

Card Number _____ Expiration date _____

Name: _____

Address: _____

City/State/Zip _____

For fastest service, log on to <www.friendsjournal.org> or call (800) 471-6863 during regular business hours. Offer expires 12/31/09 HAO9A

FRIENDS JOURNAL

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



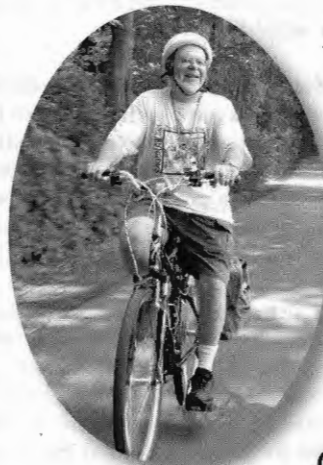
Rochester (N.Y.) Meeting is one of 19 faith communities supporting the Rochester Area Interfaith Hospitality Network, now in its fourth year. The network provides overnight housing, food, and other necessities for homeless families struggling to establish some stability in their lives. During the day, the families attend a day center where they have access to computers, telephones, and guidance from social service agencies to help with financial needs, medical appointments, and other concerns. Downtown United Presbyterian Church is the host church for the network. As a support faith community, Rochester Meeting volunteers provide families with dinner, fresh laundry, and serve as evening host and overnight host at Downtown United Presbyterian Church for a week every 14 weeks. About 25 members of Rochester Meeting participated as hosts or cooks in the past year. One week, 13 people, including seven members of a Sudanese family who could speak no English, were in the network. In that same week, a man and a woman with a six-month old baby, who had been sleeping in their car, asked for shelter, and places were found for them to sleep. "We are able to keep families together while they are in crisis," Rochester Meeting says of the Interfaith Hospitality Network. "We don't know specifics about families' situations. . . . Most are friendly and pleasant, and we respect their privacy, if they want to be alone." —*Newsletter of Rochester (N.Y.) Meeting*

Central Philadelphia (Pa.) Monthly Meeting and Ohio Valley Yearly Meeting are among Friends who in their monthly meetings and yearly meetings continue to voice opposition to the war in Iraq, to threats of war with Iran, and to expansion of the war in Afghanistan. For example, Central Philadelphia Meeting, in the minute it approved, attests that "since the beginning of the United States' pre-emptive war on Iraq . . . we have been dismayed as the government has put forth excuses for attacking Iraq, and one after another, these excuses have been shown to be false. . . . We grieve for the tens of thousands of deaths, for the disruption of millions of lives, and for the immense waste of resources. . . . As William Penn reminds us, 'A good end cannot sanctify evil means, nor must we do evil, that good may come of it.'" Central Philadelphia Meeting concludes its minute: "We therefore urge the immediate withdrawal of U.S. troops and contractors from Iraq and call for U.S. government financial support for—but no other involvement in—nonviolent and non-military humanitarian efforts to help the Iraqis rebuild their nation. And we continue to pray, speak, and work for peace, freedom, and social justice." Ohio Valley Yearly Meeting, which

It's great to have your own copy

encompasses traditional Quaker meetings in Indiana, Kentucky, and Ohio, addressed its minute "To Indiana, Kentucky, and Ohio Representatives and Senators." In its minute, approved during its annual sessions, Ohio Valley Yearly Meeting affirms, "We are concerned about our nation's threats to attack Iran and its plans for expanded war in Afghanistan. The war in Iraq has lessons for us. . . . Not only did this war fail to achieve many of its objectives, but it has worsened our nation's position in the Middle East." The yearly meeting's representatives and senators are urged "to work for a more realistic foreign policy that emphasizes multilateral diplomacy and working through international organizations. We urge you to resist the idea that war is an effective strategy for addressing terrorism. Terrorism is a criminal activity that is best addressed by good intelligence and cooperative international police work. . . . Please work for peaceful alternatives to war in Iran and Afghanistan," Ohio Valley Yearly Meeting concludes its minute. —*E-mail from Central Philadelphia (Pa.) Meeting; newsletter of Bloomington (Ind.) Meeting*

Friends General Conference's Ad Hoc Committee for Quaker Sweat Lodge Discernment issued its final report on October 4, 2008, which was accepted by FGC's Central Committee later that month. The committee was formed in September 2006 to address concerns about the Quaker Sweat Lodge that arose following the decision to cancel the QSL workshop planned for the 2004 FGC Gathering and the passionate and conflicting viewpoints on appropriateness of the QSL to Quaker faith and the role it plays as a rite of passage in the spiritual journey of Quaker youths. The cancellation of the QSL workshop also raised concerns about relations with surrounding Native American communities. These concerns arose in response to a letter from a representative from the Mashpee-Wampanoag tribal council that criticized the QSL as a form of cultural appropriation. This letter was a factor in the decision to cancel the QSL workshop in 2004. Concerns surrounding racism and relations with Native Americans were among many that found their way into FRIENDS JOURNAL's Forum between 2005 and 2008. Discussions and opinions of all sides that were voiced in the Forum and elsewhere are addressed in the Ad Hoc Committee's final report. While acknowledging and honoring the ministry of George Price (see his article, "The Quaker Sweat Lodge," *FJ* Feb. 2002) to Quakers through the QSL, the committee recognizes that "the QSL as we have known it will never happen again at the Gathering." Recommendations make suggestions for the future handling of concerns like this one. To view the Ad Hoc Committee's



Freedom of Expression.

Each new season at Foxdale Village brings creative opportunities to do the things you enjoy the most. Here, you'll feel a genuine sense of welcome, support, and freedom as you savor your independence, knowing that health care is always close at hand. Continue to live life to the fullest and explore all that Foxdale Village has to offer.

Call 238-3322 for current availability.



A Quaker-Directed Continuing Care Retirement Community

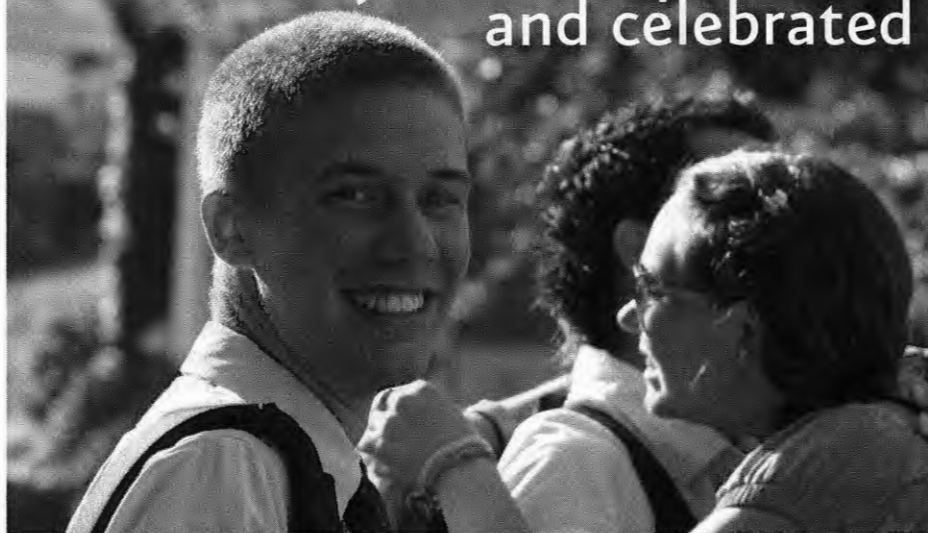
Foxdale Village

500 E. Marylyn Avenue
State College, PA 16801
www.foxdalevillage.org

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



Where every life is explored and celebrated



FRIENDS ACADEMY

A Quaker, independent and college preparatory school
serving 750 girls and boys

Age three through 12th Grade • Founded 1876 • 270 Duck Pond Road, Locust Valley, NY

516-676-0393 • www.fa.org



Pre-K through 6th Grade
Admissions Open Houses:
 Oct. 2, Nov. 8, Jan. 21, April 8

2150 Butler Pike, Plymouth Meeting, PA 19462
 (610) 828-2288 • www.pmfsl780.org



www.mtcalligraphy.com

P.O. Box 446, Easthampton, MA 01027
 (413) 529 9212 E-mail: mary@mtcalligraphy.com



Kalimba Magic

The kalimba, or African thumb piano, can be a spiritual companion, a personal instrument of peace, and a conduit for the joy of God.

Learn more at:

www.kalibbamagic.com
 (520) 881-4666

CREMATION

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

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

Final Report, visit <http://www.fgcquaker.org/about-us/qs-final-report>.

SOA Watch, an advocate for closing the School of the Americas (now named Western Hemisphere Institute for Security Cooperation) at Fort Benning, Ga., plans to carry its concern directly through petitions to Congress and the White House February 15–17. The school has been the target of mass demonstrations at Fort Benning every November since 1989. Critics claim that the school provides Latin American military personnel with advance training that includes techniques of torture and other violations of human rights. On November 16, 1989, a unit of the El Salvador army led by officers trained at the School of the Americas was blamed for the massacre of Julia Elba Ramos, her 14-year-old daughter, and six Jesuit priests. Jon Sobrino, a Jesuit priest who survived the massacre, attended the demonstrations at Fort Benning last November 22–23. The demonstrations were attended by several thousand people. The protestors included human rights activists and supporters with longtime commitments to concerns about the SOA. Among such groups are

Quakers, according to Hendrik Voss, communications coordinator for SOA Watch. "Friends, the American Friends Service Committee, consistently have been activists supporting efforts to close the school," he said. Meanwhile, encouraged by the results of the election last November, SOA Watch believes that both Congress and the White House now will be receptive to the concerns about the School of the Americas. According to Voss, the last vote by Congress in 2007 to deny funds for the school failed by a margin of only six votes. In the November election last year, 35 Representatives who voted to continue funding of the SOA were defeated. "Human rights activists have their sights set on pressuring the new Congress to permanently shut down the school in 2009," Voss said. While President Obama has not yet expressed a clear position on the SOA issue, he has promised to close Guantanamo and to ensure that U.S. forces do not use torture, Voss noted. "SOA Watch is circulating a petition to the President urging him to issue an executive order to close the SOA/WHINSEC," he said. —*E-mails from SOA Watch; telephone conversations with Hendrik Voss*

BULLETIN BOARD

•March 6–8—Weaving Sacred Wholeness conference at the Penn Center, South Carolina. This intergenerational conference, collaboratively organized by the Youth Ministries Committee and Committee for Ministry on Racism of FGC, is an opportunity for all Friends to explore diversity through deep conversation and experiential activities. As a group we will share our experiences with racism, classism, sexism, ageism, homophobia (and more), and begin to identify ways to strengthen our faith community and build a more whole Religious Society of Friends. For more information see <http://fgcquaker.org/weaving-sacred-wholeness>.

•March 19–22—FWCC Annual Meeting in Canby, Ore.

•March 27–29—Philadelphia Yearly Meeting

•March 28—The 10th Bridge Film Festival, an international celebration of student filmmaking from Friends schools and meetings reflecting Quaker values in action. The festival will be held at Ackworth School in England on March 28. Deadline for submissions is February 27. Visit <http://sites.google.com/a/brooklynfriends.org/bridge-film-festival/> for more information.

•April 10–17—European and Middle Eastern Young Friends (18 and up) Spring Gathering in Damascus. The theme: How has your faith been formed and informed by the faith of others? How do your beliefs interact with "the other"? The program has been designed to strike a balance between experiencing and learning about the sociopolitical, cultural, and religious history of the area and attending to spiritual growth. More information and applications are available at www.emeyf.quaker.eu.org.

Opportunities

•African Great Lakes Initiative is seeking volunteers for workcamps this summer in Burundi, Kenya, and Rwanda. Workcamps go from June 21 to July 25. For more information go to www.aglionline.org/Program/workcamps.htm or call (314) 621-7262.

•Friends Meeting in Greenhaven Correctional Facility in New York is seeking pen Friends interested in corresponding with its male members. For more information, contact Irma Guthrie at (607) 256-7028 or frndirma@localnet.com.

I Am Who I Am

continued from page 11

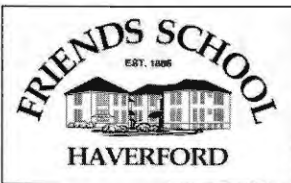
was more manageable, predictable, and safe. Then there were painful periods when, learning that I couldn't force God back into my set of little mental boxes, I believed that I was too Christian, or too shamanic, for Friends. I struggled with speaking about my experiences, and I feared that I would have to leave Friends. Gratefully, when I am now led to speak truthfully about the fullness and complexity and depth of my experiences, I no longer struggle with the leading. I have learned that God does not require this struggle of me. Nor does God require me to leave Friends.

If other Friends are feeling the movement of the Spirit in this way, I suspect that similar struggles may arise for them. So I pose some queries that I have been carrying:

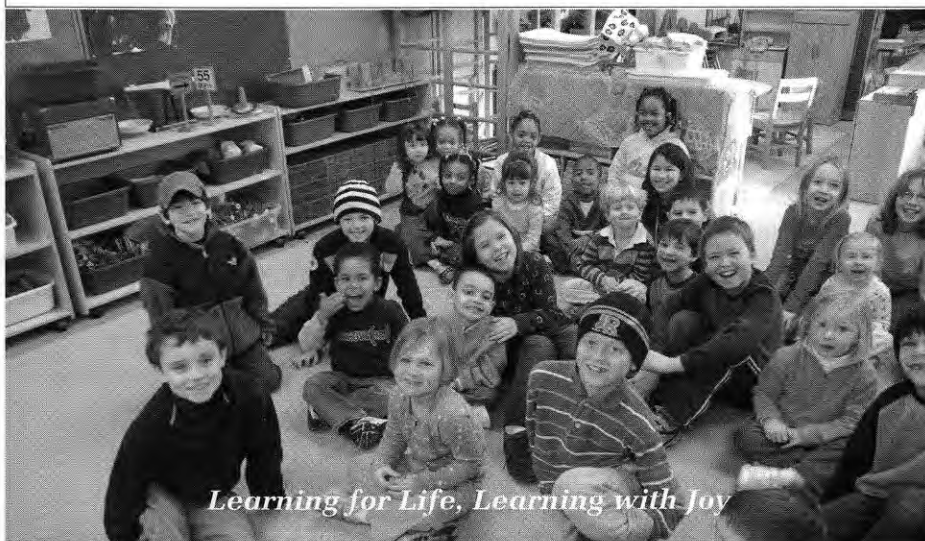
- Is Spirit leading others of us in the Religious Society of Friends to experience the wildness of earth and waves, the saving power of the Christ?
- Do we need to rediscover a balance within our meetings that includes more of the Spirit's passionate transforming qualities, as well as the quietly transforming ones?
- Has this invitation been held out to me as an individual, alone, or is it also being kindled in the hearts of other Friends? And if it is, what does this portend for the evolution of the Religious Society of Friends?

My own conversations and interactions among Friends have led me to the hope that the transforming power of the Spirit is breaking in upon us, as a people, in new ways. I dare to hope that we are being transformed by the power of Christ, of God, of the Great Mother, of the Holy Spirit, of that mystery of Beingness who lives as a fiery spark within the heart of each of us and who is so very ready for a new day.

I am coming closer to living the private and public life that I am *inwardly prompted to live, no matter the risk*. And I yearn to draw closer to a family of Friends that honors our predecessors while celebrating the diversity of our experiences. A family of Friends that says as a community, "We are who we are," and that courageously continues the act of creation in our own time, with our own understanding. □



- Visit our classrooms and newly renovated campus play areas
- Co-educational elementary school
 - Preschool (3's) to grade 6
 - Quaker values
 - Exceptional teachers
- Rich academic curriculum



Learning for Life, Learning with Joy

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

At the Woolman Semester,

students study peace, social justice and environmental sustainability. We invite students who are seeking leadership skills, greater challenges, and relevance in their education to take a personal look at global issues.

The experience of a semester of education away from home prepares our graduates to thrive in a college environment and to engage in critical and compassionate citizenship.

Find out more at
www.woolman.org.

Question assumptions.
Explore your own viewpoints.
Understand the ideas of others.
Act on your beliefs.



FLYING MOOSE LODGE

East Orland, Maine 04431

The Woods Camp in Maine for Boys

Ages 9-16

2½, 3½, 4½, & 7 week sessions

"On the Trail every Tuesday through Friday"

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

Sunday Meeting in the woods on the shores of Craig Pond

Quaker Owners/Directors Since 1921

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



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

Christopher and Shelly Price, Directors

11½ Waldron Road, Bar Harbor, ME 04609

207-288-3088 prices@flyingmooselodge.com

www.flyingmooselodge.com

Many campers from Germantown Friends, Moorestown Friends, George School and Westtown School over the past 87 summers.



BROOKLYN FRIENDS SCHOOL

is pleased to announce that our Upper School has been authorized to offer the International Baccalaureate Diploma Program. To learn about this academically rigorous curriculum and the ways in which our students excel and give back to the community, please telephone our Admissions Office or visit our website.

375 Pearl Street

Brooklyn, NY 11201

718-852-1029

info@brooklynfriends.org

www.brooklynfriends.org

Darfur

continued from page 14

in the United States constitute only 5 percent of the world's population and yet we use more than a quarter of the fossil fuel.

To the extent that our emissions of greenhouse gases contribute to global warming, we exacerbate the drought in sub-Saharan Africa that is driving the conflict in Darfur and elsewhere.

We are incredibly wealthy. Our petroleum obesity wreaks havoc on the world. We are gassing up our SUVs with people's lives.

So let's ask ourselves: How can we use our material advantages to build energy bridges to a sustainable energy future that supports global peace?

I invite us all to find ways to help.

Learn more about Sudan. Use your material wealth and your political voice. Support programs and appropriate technologies aimed at alleviating suffering in Sudan. Make sure your pension funds are not invested in firms that contribute to the cycle of violence in Darfur. Work toward building the political consensus in the United States that is necessary to bring an international effort to end the conflict.

Consider changes in your own lifestyles to reduce your reliance on fossil fuels. Support local and regional programs aimed at reducing fuel use—everything from bicycle trails and public transport to tax incentives aimed at promoting alternative energy. Darfur may be thousands of miles across the globe, but these are ways of bringing it home.

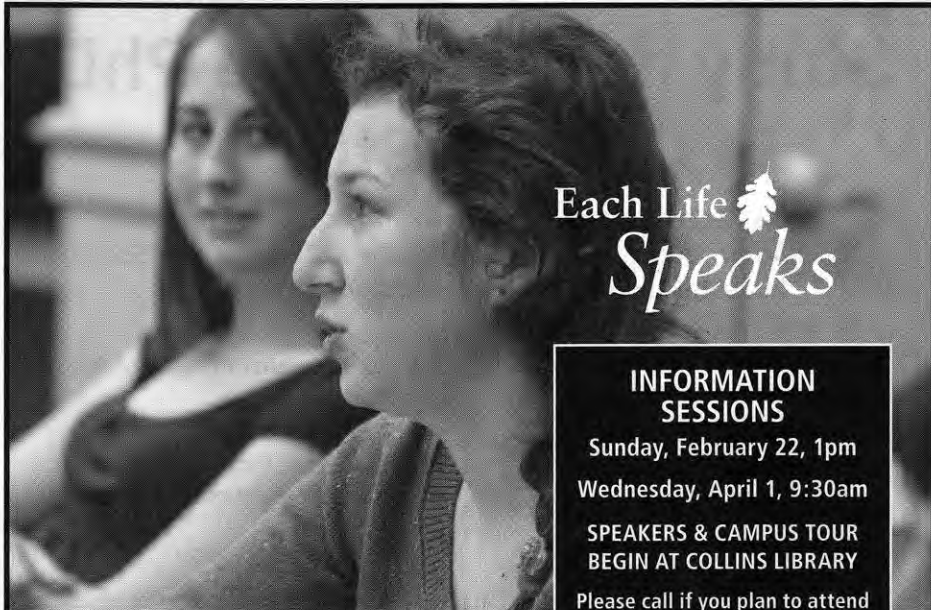
And let's work to get the United States out of Iraq. Nothing has crippled the U.S. potential for influencing the government in Khartoum more than the Bush administration's costly adventurism in Iraq. Let's bring all the pressure we can on the Barack Obama administration to wage peace—to shape an ethos of social justice that removes the occasion of war.

If we look at Darfur holistically, it's not just a burden on our conscience; it's a litmus test of our humanity and of wise policy in many spheres. It's an opportunity to set things right. □

Deaths

Clark—Roy Albert Clark, 91, on May 30, 2008, in Phoenix, Ariz. Roy was born on March 11, 1917, in a sod house in Broken Bow, Nebr. His education began in a one-room schoolhouse and continued at William Penn College, where he met Marie Johnson, the love of his life, and turned from a strict Baptist background to find a new spiritual home as a Friend. Roy was drafted into the Army after Pearl Harbor but refused to carry a weapon and was jailed. He conceded to serve in a noncombatant role in the Medical Corps, but the Army reneged on this agreement and assigned him to the Signal Corps instead. He felt so betrayed that he contemplated deserting, but decided to accept an assignment as a mail carrier in Hawaii. Roy and Marie were married under the care of Honolulu Meeting. There Roy served as a Boy Scout leader. After the war, Roy and Marie returned to Iowa, where they raised hogs and corn, and where he continued his Boy Scout work. When the Iowa winters began to take their toll on Marie's health, the family moved to Buckeye, Ariz., where Roy taught general science and physical education in high school for 30 years. To earn extra money for travel to watch their son Wayne play professional football and to visit their son Howard on State Department assignments, he worked during the summers hauling hay, teaching driver education, and milking cows. After he retired, he and Marie traveled, became Senior Olympic athletes, and volunteered at the retirement center where they lived, leading exercise classes, playing the organ, and helping in the Care Center. Roy was preceded in death by his infant daughter, Anne Irene Clark; and by his son, Raymond Clark. He is survived by his wife, Marie Clark; his sons Wayne and Howard Clark; and his daughter, Joan Keck.

Forwood—Wilbur Allen Forwood, 77, on March 26, 2008, in Lancaster, Pa. Wilbur was born on January 17, 1931, near Elizabethtown, Pa., to Annie Fry and Roland Ralph Forwood. After his parents left the United Brethren Church, Wilbur's father provided religious instruction, preaching what he saw as the "divine right of male domination." As a boy, Wilbur sought refuge in the woods from a harsh home life. There he found peace and felt a union with nature and with his fellow humans. His contemplation led him to an awareness of the struggles of women and the poor. When he was about 12, Wilbur began to question his father's teaching, although he felt that his greatest sin was doubt about the immutable truth of his father's biblical accounts. Graduating from high school in 1949, Wilbur worked at various jobs until the Korean War, in which he served as a medical laboratory technician in a Mobile Army Surgical Hospital (MASH). In 1960 he received a BS in Biology from Franklin and Marshall College. Wilbur became an agnostic in college and began a lifelong search for meaning, truth, and purpose, struggling for years to understand the truth about a cosmic God, an eternal soul, and the meaning of life. Later he became a Lutheran, but eventually found his spiritual home with Quakers. He was drawn to waiting in expectant silence for a message from God and to the diverse yet united meeting. He said at one point, "It is in Quaker meeting that I am reminded that while we have each traveled a



Each Life 
Speaks

INFORMATION SESSIONS

Sunday, February 22, 1pm
Wednesday, April 1, 9:30am

**SPEAKERS & CAMPUS TOUR
BEGIN AT COLLINS LIBRARY**

Please call if you plan to attend
1-800-843-3341

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

OAKWOOD
FRIENDS SCHOOL

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

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

COME TO PENDLE HILL



FEBRUARY 22-26

LISTENING FOR GOD, FINDING THE PATH
a short course with Mary Lord

FEBRUARY 27-MARCH 1

FORGIVENESS AS A SPIRITUAL PRACTICE
a weekend with Sue Regen

MARCH 13-15

INTRODUCING QUAKER QUEST!
a weekend with Elaine Crauderueff and Rubye Howard Braye

MARCH 22-27

**CREATED BY GOD MOMENT
BY MOMENT**
a retreat with Elizabeth Ellis



PENDLE HILL

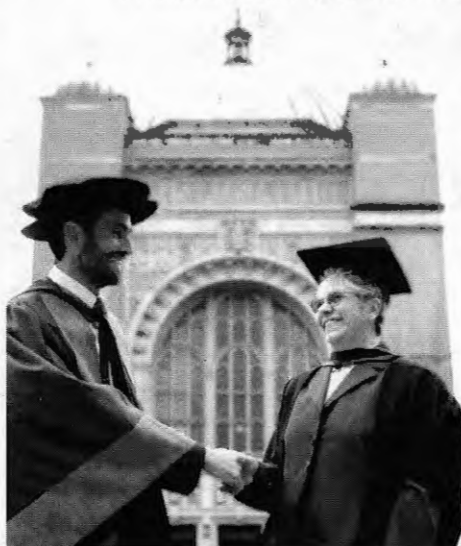
A QUAKER CENTER FOR STUDY AND CONTEMPLATION
338 Plush Mill Road · Wallingford, PA 19086

www.pendlehill.org

registrar@pendlehill.org
800.742.3150 (US only) or
610.566.4507 ext. 3

Study at Home for a PhD in Quaker Studies

For a flexible and systematic way to combine faith and scholarship, choose the Centre for Postgraduate Quaker Studies, in association with the University of Birmingham.



Fees start from under \$4000

For further details, please contact Ben Pink Dandelion or visit the Woodbrooke website.

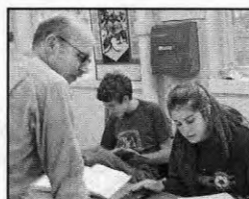
+44 (0)121 472 5171
b.p.dandelion@bham.ac.uk
www.woodbrooke.org.uk



THE UNIVERSITY
OF BIRMINGHAM



Woodbrooke
Quaker Study Centre



Olney Friends School

Barnesville, Ohio

Established 1837

- Value-centered, college directed community of peers
- Coeducational 9th–12th boarding and day school
- 350-acre campus and sustainability program
- Challenging interactive science and humanities curricula; AP, Arts and Sports electives
- Quaker Heritage Scholarships available
- We invite you to visit!

Call or email: admissions@olneyfriends.org



www.olneyfriends.org

1-800-303-4291

different path, and are each at a different point in our search for truth, we are united by the same Spirit of Life." Wilbur worked for Wyeth Laboratories for 31 years, retiring in 1994 as vice president of U.S. manufacturing. Once a born-again Christian, late in life Wilbur felt that he was saved in the present moment by the existential choice to view his life and his awareness as a sacred gift, rather than as a meaningless accident. He wrote: "A little bit of God in me? /It cannot be! /And yet, how else can I explain Infinity?" Wilbur was a nurturer and a steady presence. A member of Lancaster (Pa.) Meeting, he served on many committees, shepherded construction of a new community room, gave many hours to meetinghouse maintenance, and was clerk in 2002 and 2003. He had a strong aesthetic sense and was an artist with a camera, especially for photographs of rocks, water, and flowers. Wilbur's ashes were scattered in the Endless Mountains of Pennsylvania, signifying the human spirit's endless nature and a return to the peace he found in the woods in his youth and in his lifelong spiritual journey. He is survived by his former wife, Faye Forwood; his sons, John and Mark Forwood; six grandchildren; his brothers, Larry, Harold, and Glenn Forwood; and his sister, Anne Nagle.

Larrabee—Kent Larrabee, 90, on October 15, 2008, in Medford Leas, N.J. Kent was born on January 8, 1918, in Fredonia, New York, to Charlotte and Benjamin Larrabee. Following two years at Hillsdale College in Michigan, Kent worked his way around the world in 1938 and 1939. Afterwards he earned a Bachelor's degree in Sociology and Psychology from University of Syracuse, and later a Master's in Social Work from Bryn Mawr College. In the 1970s, Kent studied for two years at the C.G. Jung Institute in Zurich, Switzerland. Kent chose a life of social service, working with people at the grassroots level, in the Quaker ministry, and as a staff person with Fellowship of Reconciliation. He participated in many other programs for peace and social justice, including the Movement for a New Society, a 2,300-mile walk to Moscow to oppose the nuclear arms race, and three years of public speaking in the United States and Russia on the nuclear crisis. For much of his life, Kent purposely lived below the poverty line in order to identify with the poor and to avoid payment of income taxes for war. He was jailed three times for witnessing at Big Flats, Nevada, against the testing of nuclear weapons. He was active in concerns such as the death penalty and race relations, and was a friend to young men dying of AIDS. His spiritual journey took him to South India on four occasions where he lived for six months at a time in different ashrams. Kent was preceded in death by his older brother, Hadley Larrabee. He was survived by his three children, Arthur, Benjamin, and Deborah Larrabee; and two grandchildren, Kate and Teddy Larrabee. His former wife, Margery Larrabee, died on Dec. 1, 2008.

Omissions in the special issue

The October 2008 special issue on Energy, Climate, and Building Community was timely in dealing with these three interconnected issues. However, I found two startling omissions. The first is that you did not deal with the ultimate cause of the problems with energy and climate—the growth of the human population. This rapid growth, in conjunction with our profligate consumption, is causing most of the worst environmental troubles that we face. Although Friends have long believed in simplicity, and this special issue of *FJ* did touch upon consumption, there was only tangential mention of population. If there were only 100 million people in the United States, and only 2 billion worldwide, our planet would be in a lot better shape!

The other omission is lack of reference to the preeminent Friends organization dealing with sustainability: Quaker Earthcare Witness (<www.quakerearthcare.org>). QEW “is a spiritually centered movement of Quakers and like-minded people seeking ways to integrate concern for the environment with Friends long-standing testimonies for Simplicity, Integrity, Peace, and Equality.” I am glad that you did include two articles by Hollister Knowlton, QEW’s current clerk: “ZERI: A Philosophy and Methodology to Reinvent the World,” and “Climate Change, Quakerism, and a Transformed Life.” Please offer an invitation for Friends who are concerned about energy and climate change to join the community of similar-minded people in QEW.

Richard Grossman
Bayfield, Colo.

Questions about 9/11

This note is in response to Walter Hempel’s presumably “factual review” expressed in “Another view on 9/11” (*FJ* Nov. 2008, *Viewpoint*). I consider that officer Hempel fails to touch on topics often of great importance to “a law enforcement officer of 32 years.” Isn’t he surprised that the site of the World Trade Center, with its complex of towers, was never even considered and investigated as a crime scene? Why not? Doesn’t such destruction and the deaths of about 3,000 persons by “terrorists” constitute a crime scene? Why not, if there was a desire to reveal the truth? Why the cover-up?

FRIENDS JOURNAL February 2009

When photos and identities of 19 terrorist suspects (supplied by the FBI, I assume) were flashed on national TV and in newspapers within a few days of 9/11, within hours, six of these same suspects let the world know they were very much alive. And not one of these original suspects was ever arrested and brought to trial. Why not?

As for the notion of “competing theories on 9/11,” I have read over a dozen books and viewed many videos on the events surrounding 9/11 and have concluded that there has only been one true conspiracy theory regarding 9/11. And that is the theory promulgated by the George W. Bush administration. Otherwise, many persons differing with the government’s revelations, have provided refutations of these same revelations, not additional conspiracy theories.

I encourage those interested in this topic to read *Crossing the Rubicon* by Michael C. Ruppert, *Towers of Deception* by Barrie Zwicker, *9/11 Synthetic Terror* by Webster Griffin Tarpley, and *The New Pearl Harbor: The 9/11 Commission Report*, and *Christian Faith and the Truth Behind 9/11* by David Ray Griffin.

Robert Vetter
Richmond, Ind.

Canadians and the U. S. election

For me, the most poignant vignette in TV coverage of the recent U.S. election was that of the face of a young Arab-looking man in the joyous crowd in front of the White House who excitedly exclaimed, “This is not just about blacks—This is about all of us!” Barack Obama first came to my attention when I was living in a Chicago suburb—when he helped Carol Mosley Braun win a Senate seat—as someone worth supporting. I’m not sure whether it made the U.S. news, but there were so many Canadians who wished they could vote in the recent U.S. election—but could not—who went down to volunteer with door-knocking to make sure Barack Obama was elected. A bumper sticker on at least one Canadian car in this little Canadian city where I have retired sports an “Elect Obama” message.

This courageous man needs our ongoing prayers, for he has inherited a complex mess. Even if it is possible to set the financial system on its feet again, the

AFS
ABINGTON FRIENDS SCHOOL

achieve • excel
belong



Visit AFS and see firsthand
just how great school can be!

OPEN HOUSE

Tuesday, March 10

To register or learn about other visit
opportunities, call 215-886-4350

Abington Friends School is a coeducational Quaker
school for students in preschool through grade 12

www.abingtonfriends.net

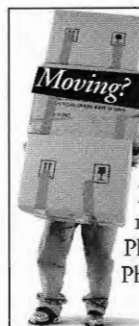
Harry R. Forrest
Calligraphy

(609) 714-0100

callighrf@medleas.com

- MARRIAGE CERTIFICATES •
- INSCRIPTIONS • SCROLLS •

673 Medford Leas, Medford, NJ 08055



Please let us know 8 weeks in
advance. Send us your address
label if possible. Otherwise,
be sure to include your name
and old zip code as well as your
new address.

FRIENDS JOURNAL

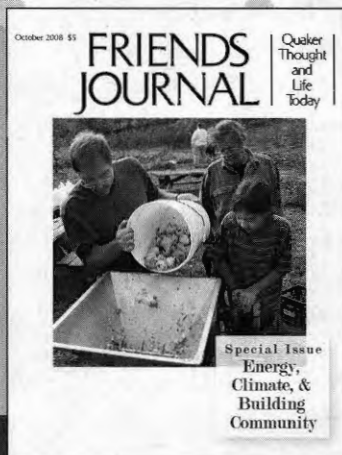
1216 Arch Street, 2A

Philadelphia, PA 19107-2835

Phone: (215) 563-8629

E-mail: info@friendsjournal.org

Help secure the future of FRIENDS JOURNAL



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

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

These are difficult times for small, independent publishers. At FRIENDS JOURNAL, income from subscriptions and advertising revenue covers only 53 percent of what it costs to produce the magazine. You can play a significant role in assuring the future of FRIENDS JOURNAL—and our goal of building readership among Friends of all ages—by contributing a planned gift that fits your needs. Such a gift allows even those of modest means to contribute significantly to the ministry of the written word found in FRIENDS JOURNAL, because such a gift can provide lifetime income and significant tax benefits for the donor.

For 54 years, the written words of Friends have informed, enriched, and nurtured our Quaker community. Your financial contribution to this ministry is critically important as it helps us to ensure a lasting, vital connection among Friends. And your gift—as simple as a line in your will—provides a legacy that can help sustain the publication of Quaker thought for decades to come. Gifts can be funded with cash, stock or other property.

Want to know more?

Please contact our development staff at:

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

FRIENDS JOURNAL

buy-everything-in-sight-make-as-much-money-as-possible mindset is still rampant—though it is possible that a shift now exists in the idea that killing people will bring peace.

*James Baker
Nelson, B.C.*

Robbing our gay and lesbian Friends

On the last day of Western Yearly Meeting's 2008 annual session, which I attended as a representative of Baltimore Yearly Meeting under a traveling minute, Friend John Punshon preached during the morning worship service. He recounted the story of the Good Samaritan (Luke 10:25-37), asking his listeners to imagine themselves as the story's characters and advising his listeners to act with kindness, like the Good Samaritan himself, and to have gratitude, as the man who was robbed must have felt toward the Samaritan who rescued him.

In the silence that followed Friend John Punshon's sermon, a message came to me: that we members of Friends United Meeting must indeed ask ourselves what role we play in this parable. In many ways we are the Samaritan who helps to heal those who are hurt, particularly when we serve those who are poor, ill, or who are victims of violence. Yet we are also the thieves when we stop those who would follow their divine leading to serve simply because these Friends are different. We are robbing these Friends of their divine gifts (and what gifts can possibly be greater or more important in one's life?) to follow their callings, forcing them to hide their light under a bushel (Luke 8:16-18) and bury their talents (Matthew 25: 14-32). We are committing this wrong through our personnel and volunteer policy that states, "It is expected that intimate sexual behavior should be confined to marriage, understood to be between one man and one woman."

I spoke to a Baltimore Yearly Meeting member who is a lesbian and who has been faithfully married to another woman for more than 20 years. She has training and skills that could benefit Kaimosi Hospital, an FUM project in Kenya (and, as a volunteer from the hospital told attendees at Western Yearly Meeting, the hospital desperately needs help). This BYM Friend feels strongly led to help the hospital, but the FUM personnel and volunteer policy bars her from serving, and obeying a leading, just because she is a lesbian.

I know this policy is based on the belief some Friends have that "intimate sexual

February 2009 FRIENDS JOURNAL

behavior" between two men or two women is sinful and that marriage should be limited to heterosexual couples. This creates a double standard, an inherent inequality, as it forces gays and lesbians to live a life of celibacy not required of straight Friends. Nor does the policy recognize the long-term, faithful, committed marriages of gay and lesbian couples.

Jesus said, "Do unto others as you would have them do unto you" (Matthew 7:12). Jesus advised his followers to remove the plank from one's own eyes before removing the speck from one's neighbor's (Matthew 7:1-5, Luke 6:41-42).

Jesus ate meals with, spoke to, and spent time with those whom the people of his religious community considered sinful, evil, and unclean, such as lepers, prostitutes, and tax collectors (Luke 5:12-16, 7:36-38, 17:11-19, 19:1-10). Jesus asked a Samaritan woman for a drink—much to her surprise, since the Jewish people of the day considered Samaritans to be evil and unclean. Yet Jesus did not see her that way (John 4:7-9). He didn't let old, archaic laws that said he must avoid and vilify these people stand in the way of ministering to them and communing with them. He broke those rules because the divine calling for equality and full inclusion of all people is more important than those rules. Indeed, Jesus criticized the religious authorities of his day for putting tradition or the old laws before the command of God (Mark 7:9). We in Friends United Meeting are failing to follow Jesus' own words and example so long as we hold to a discriminatory personnel policy.

What is Jesus' command? To love God and to love your neighbor (Mark 22:37-40, Luke 10:25-28). When asked "And who is my neighbor?" (Luke 10:29), Jesus replies with the story of the Good Samaritan, a story about a person whom his religious community considered sinful and unworthy. This supposedly evil man, whom the Jewish people of the day thought would contaminate them and their holy work, earns Jesus' praise as being merciful. This man, whom the religious authorities of the day said could harm their integrity and their holy fellowship, is the one whom Jesus raises as an example to others.

So, Friends, we must ask ourselves: should we act like Jesus, who ate with and talked with those considered sinful and unworthy of human contact by the religious tradition of his day? Or will we be like the Pharisees who refused to see a new way? Will we allow those among us whom our society hates today—gays and lesbians—to love their neighbors and serve as the Good

Reservations are required for display ads in FRIENDS JOURNAL.

FRIENDS JOURNAL

May issue: Reserve space by March 9.
Ads must be received by March 12.

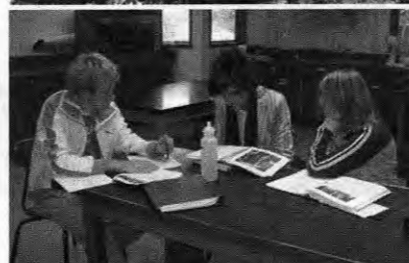
Ad rate is \$40 per column inch.

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

E-mail: adsales@friendsjournal.org

Scattergood FRIENDS SCHOOL

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



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

Friends Music Camp

At Olney Friends School • July 5 - August 2 • Ages 10-18



Musical Growth • Caring Community • Scholarships Available
(773) 573-9181

www.friendsmusiccamp.org • musicfmc@yahoo.com

GuideOne Insurance

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



Samaritan by following their divine leadings, or will we in FUM continue to use the personnel policy to rob them and ourselves? Will we, FUM, be the man who is robbed, the thieves, the innkeeper or the Good Samaritan? We must ask ourselves: Who is our neighbor?

Jennifer Chapin-Smith
Baltimore, Md.

"Discovery"

Just one of the things that matters most at Westtown School



"Westtown has given me the ability to discover my beliefs for myself." Ashton, 12th grade

Since 1799 Westtown has prepared students to excel in the classroom and in the community. Located on 600 acres near West Chester, our education from pre-K through 12th grade is life changing.

Come discover Westtown.

OPEN HOUSE DATES

Pre-K through 12th Grade

Saturday, January 10 10:00 am

Monday, February 16 9:00 am

Monday, April 13 9:00 am

WESTTOWN SCHOOL

Pre-K to 12th Grade • 610-399-7900 • www.westtown.edu

FRIENDS JOURNAL Type & Design Services

- NEWSLETTERS • BOOKS • BROCHURES • POSTERS
- AND OTHER PRINTED WORKS



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

An open letter to Barack Obama

My feelings on the issue of gay marriage have only been made more clear in the light of Barack Obama's election to the U.S. Presidency and his own comments on the subject.

The handwritten letter went into the mail this past Friday. My best guess was to send it to his current Senatorial office, and I wrote "Please forward" on the envelope.

I sent a typed copy of the letter to my folks, too; while they didn't sign our wedding certificate, my father did write a letter a few years later to a U.S. Senator explaining his views on why there mustn't be a constitutional amendment that would limit the rights and freedoms of anyone in the United States, including two people who wish to marry each other.

Dear Barack Obama,

I tend not to write these kinds of letters, the kind that goes to a President, let alone to a President-elect.

I find myself in a whirl of conflicting emotions as the news of your being elected to serve as President of the United States sinks in.

On the one hand, I am thrilled that a man who lives such a principled life, even during such crazy times as running a presidential campaign has advanced to an office, a station that one would think would also require a principled and moral life.

Our lives are a testament of our principles that guide us, and I tell you that I am ready to have as President an individual who will ask us to do as he does, to act as he acts, to serve as he serves.

On the other hand, even as radio reports, television news broadcasts, blogs on the Internet, and individual accounts from around the world affirm that someone other than a white man can be elected into the presidency of the United States; even as you declare that "This is our moment. This is our time"; even as you say, "Nowhere else in the world is my story even possible"; even as you say, "Change is coming," my heart

February 2009 FRIENDS JOURNAL

catches in my throat.

I can indeed affirm, "Your story is possible. Your achievement is historic." I can affirm, "Anyone, anyone can be President!"

But I cannot yet affirm, "Anyone, anyone can marry."

I tell you, Barack Obama, this breaks my spirit.

While it's true that your story as an African American in this country is much longer than my story as a woman who loves another woman in this country, I cannot yet affirm, "Anyone, anyone can marry."

Instead, I must tell my seven-year-old niece that I can't marry because not even the President-elect of the United States says I can.

A white man who knows "enough" about the Civil Rights Movement and about the Women's Movement can say, "Of course an African American, a woman could become president." But African Americans and American women are the ones who can testify directly to just how possible it really is. Or wasn't.

A straight person who knows "enough" about gay rights can say, "Of course a committed same-sex couple can enjoy the same freedoms and protections as a straight, married couple can." But gay, lesbian, bisexual, transgender, and queer people in those relationships are the ones who can testify directly to just how possible it really is. Or isn't.

It's not the same to be told that there will be certain freedoms and protections in place, just as it isn't enough for there to be certain laws in place to protect the disabled, the young, the elderly, and the foreign-born. Discrimination in their day-to-day encounters with average people still happens.

It's not about whether or not my partner and I can receive the same ownership rights in property, the same visitation rights in hospitals, and the same inheritance rights in death as my straight counterparts do.

It's about whether or not my partner and I can receive the same legal status, the same automatic respect, the same cultural opportunity, the same institutionalized access, the same inalienable rights, the same ineffable joy that straight couples receive when, at their mosque, synagogue, church, or courthouse, they say "I do."

I humbly and respectfully ask you to reconsider your views on gay marriage, on the change of the institution of marriage over the decades, and on who is or isn't served, who is or isn't lifted up—legally, financially, emotionally, and spiritually—in marriage.

Elizabeth A. Oppenheimer
Minneapolis, Minn.

FRIENDS JOURNAL February 2009

A Ministry of Prayer and
Learning devoted to the



sosministry@mindspring.com

(919) 929-2339

sosministry.quaker.org

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

On Being a Spiritual Nurturer,

a two-year program of prayer and learning.

Next class begins Sept. 2009, application required.

Interested? Come meet the teachers and test your leading:

Testing the Waters Retreats

First Friends Meeting, Greensboro, NC: February 7, 2009

Alexandria Monthly Meeting, VA: March 28, 2009

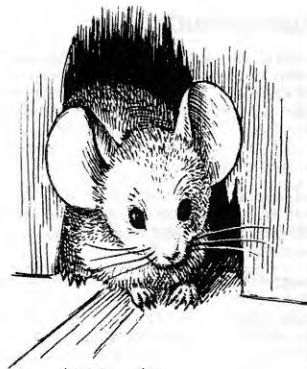
Contemplative Retreats, co-sponsored with Powell House, NY
January 16-19 and June 19-22, 2009

FRIENDS JOURNAL offers the classic book

BENJAMIN

The Meetinghouse Mouse

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



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

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

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

Name _____

Address _____

City State ZIP _____

Country, if other than U.S. _____

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

A Quaker boarding and day high school where...

...personal transformations take place

...each person seeks to live with full integrity

...distinct ways of learning are honored

The Meeting School

120 Thomas Road, Rindge NH

603 899 3366

www.meetingschool.org

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

CLASSIFIED AD DEADLINES:

April issue, February 12
May issue, March 12

Submit your ad to:

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

For information call (215) 563-8629

Fax (215) 568-1377

E-mail: adsales@friendsjournal.org

Accommodations

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

Ashland, Oreg.—Friendly place in Southern Oregon for outstanding theater, rafting, fishing, birding, quiet time. **Anne Hathaway's B&B and Garden Suites.** <www.ashlandbandb.com>

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

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

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

SEATTLE Quaker House - University Friends Meeting. Two travelers' rooms/shared bath. Free parking. Microwave/refrigerator. Close to Metro/University of Washington. \$35-\$45. (206) 632-9839 or <quakerhouse.sea@gmail.com>

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

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

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

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

QUAKER HOUSE, Managua, Nicaragua. Simple hospitality, dorms, shared kitchen or catering, meeting space, Internet, laundry, library. For individual travelers, volunteers and groups <managua@pronica.org>, <www.pronica.org>, (011) 505-266-3216, (727) 821-2428.

Western Friend (formerly *Friends Bulletin*), a magazine by Western Friends, supporting the spiritual lives of Friends everywhere. Subscription \$29, 10 issues, 6 month intro subscription just \$10. Email for free sample copy. <editor@westernfriend.org>. *Western Friend*, 833 SE Main St. Mailbox #138, Portland, OR 97214. Visit <westernfriend.org> for news, photos, more.

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

www.vintagequakerbooks.com.
Rare and out-of-print Quaker journals, history, religion. Vintage Books, 181 Hayden Rowe St, Hopkinton, MA 01748; E-mail: <vintage@gis.net>

Classical Guitar CD: Still Life and Simple Dreams by Juilliard-trained Keith Calmes. A great gift. \$12 includes shipping. 1770 Belmar Blvd. Wall, NJ, 07719; 215-880-0780; <keithguitarcalmes@yahoo.com> <www.keithcalmes.com>

The Tract Association of Friends

(founded: 1816)

Offers Friends Calendar, pamphlets and books on Quaker faith and practice. 1501 Cherry Street, Philadelphia, PA 19102-1403. <www.tractassociation.org>; phone (215) 579-2752; e-mail <tractassn@verizon.net>

Opportunities

ESR Spirituality Gathering, Saturday, March 7, 2009, Spirituality in a Multi-Faith World, with speaker Dr. M. Thomas Thangaraj. Plan to join us! For more details: Mandy at (800) 432-1377 or <fordma@earlham.edu>

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

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

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

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

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

Call to Service: Quaker Volunteer Service supports volunteers to follow their leadings in full-time work for peace, justice and community, grounded in Quaker spirituality. For Information: <www.57thStreetMeeting.org> /Call.pdf>

Connecting Friends Crossing Cultures Changing Lives
Vincula a los Amigos Sobrepassa Barreras Culturales Cambia Vidas

Contact Friends World Committee for Consultation Section of the Americas for information about planned gift opportunities ranging from life income gifts (such as charitable gift annuities) to language for including FWCC in your estate plans. Louise Salinas, Associate Secretary, (215) 241-7251, <louises@fwccamericas.org>

To consider mountain view retirement property in Arizona, near a Friends center, visit <arizonafriends.com> or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Telephone: (937) 728-9887.

democratic reform leaders. Hike Inca ruins, Lake Titicaca. Optional extension Peru, Machu Picchu. Reserve early February. <www.TreasuresoftheAndes.com>. (707) 823-6034.

Peaceful ridge-top sanctuary hosting workshops with Quaker-related themes, group retreats and individual sojourns. See our website for a full program listing. **Woolman Hill Quaker Retreat Center**, 107 Keels Road, Deerfield, MA 01342; (413) 774-3431; <www.woolmanhill.org>

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

Casa de los Amigos, a Quaker peace and hospitality center in Mexico City, seeks volunteers to serve 3-12 months. Foster community, build peace, live simply. Accommodations provided, Spanish proficiency required. <www.casadelosamigos.org>, <amigos@casadelosamigos.org>

A prison Quaker meeting seeks pen Friends interested in corresponding with its male members. An opportunity to do a meaningful pen ministry from afar, with attendees of a long-established meeting. For more information contact: Irma Guthrie <frmdirma@localnet.com>, (607) 256-7028.

Events at Pendle Hill

February 6-8: **Sacred Compass: The Way of Spiritual Discernment**, with Brent Bill; and **Clerking**, with Deborah Fisch and Bill Deutsch

February 20-27: **A Mindfulness Meditation Retreat**, with Mary Grace Orr

February 20-22: **Moved by the Spirit: Simple Chant and Movement**, with Isabella Bates

February 22-26: **Listening for God, Finding the Path**, with Mary Lord

February 27-March 1: **Transformative Narrative Portrait™** with Yvette Hyater-Adams, and **Forgiveness as a Spiritual Practice**, with Sue Regen

March 13-15: **Introducing Quaker Quest!** with Elaine Crauderueff and Rubye Howard Braye
Contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6023. (800) 742-3150, extension 3. <www.pendlehill.org>

Personals

QuakerSingles.org

Connect with like-minded Friends.
Forums, Photos, Private Messaging, and more
It's Friendly, It's Free, It's Fabulous
Contact: <peer@quakersingles.org> (336)-669-7164

Positions Vacant

The Quaker United Nations Office—New York invites applications for its 2009-10 internship program. The internship provides an opportunity for college graduates or candidates with equivalent experience who have an interest in international affairs and a commitment to Friends' principles to work at the UN. Currently, QUONO-NY focuses on issues of peacebuilding and prevention of violent conflict. Interns work closely with permanent staff on one or more issue areas, while providing administrative support to the daily operations of the office. Stipend and medical coverage provided. Further information and applications are available online <www.quono.org>. Deadline for submission of applications and references: **February 6, 2009.**

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

Monteverde Friends School, a Pre-K-12, bilingual Quaker school in cloud forest in Costa Rica, seeks director and teachers for 2009-2010 school year. Job descriptions and applications at <www.mfschool.org>

Assistant Administrative Secretary—Friends Meeting of Washington (DC):

The Friends Meeting of Washington (D.C.), a large, urban, un-programmed meeting belonging to both FGC and FUM, seeks an assistant administrative secretary, to begin in the summer of 2009. Interested applicants should contact <FMW.DCFriends@verizon.net> for a copy of the complete job description, which will be available after approx. January 20, 2009.

Quaker pastor sought by Mt. Airy Friends Meeting (NC). Part-time employment now with expectations of growing to full-time. For more information call: (336) 786-5929.

Rentals & Retreats

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

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

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

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

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

Appalachian Trail Cottage located in the woods of Pennsylvania. 163 miles from D.C.; 130 miles from NYC; 92 miles from Philadelphia; 28 miles from Hershey Park. Newly renovated. Gracious accommodations. Two bedrooms plus loft. Sleeps seven. Non-smokers only. Please contact Liz at (610) 640-1410 or <tankeleb@yahoo.com> for photos and to reserve your getaway. \$165 per night. Two night minimum.

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

Nantucket, 4 bedrooms, 2 baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. Available June, July, and August, 2 weeks minimum. Nonsmokers. 978-462-9449 evenings or <broken@comcast.net>.

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, two electric golf carts. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness, creek system and trails through forest. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. Tel: (215) 859-8572/(215) 283-7363. E-mail: <roljanhenderson@yahoo.com>.

Retirement Living

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

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

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

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

Continuing care retirement communities:

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

Independent living with residential services:

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

Nursing care, residential and assisted living:

Barclay Friends - West Chester, Pa.

Advocacy/education programs:

Untie the Elderly - Pa. Restraint Reduction Initiative

Kendal Outreach, LLC

College, Assessment Tool for Well Elderly

For information, contact: Doris Lambert, The Kendal Corporation, 1107 E. Baltimore Pike, Kennett Square, PA 19348. (610) 335-1200.

E-mail: <info@kcorp.kendal.org>.

FRIENDS HOUSE

Continuing Care Retirement Community

Friends House is located in beautiful Northern California. Assisted living, skilled nursing, and garden apartments for independent living are situated on seven level acres. Residents participate in governance, educational programs, entertainment and hospitality activities, and share a well-maintained library of 5,500 cataloged volumes, an abundance of edible landscaping, and a fitness center. Friends House, a not-for-profit corporation, was organized by unprogrammed Friends. 684 Benicia Dr., Santa Rosa, CA 95409. (707) 538-0152.

<www.friendshouse.org>.

RCFE #496801929, SNF #010000123, COA #220

Schools



Friends School of Portland

An Independent Quaker School for grades

Preschool-8

Learning based on inquiry, reflection & action

<www.friendschoolofportland.org>.

207-781-6321

1 Mackworth Island, Falmouth, Maine 04105

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

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

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



THE WOOLMAN SEMESTER

Friends high school intensive
Interdependent studies of peace, justice & sustainability
Project-based learning
Living in Quaker community
Extensive service-learning trips.
Call (530) 273-3183 to learn

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

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

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



By phone on-the-go clearness for following your leadings. Quaker with 35 years' experience offering personal life coaching at a reduced rate for Friends. (FAO at <www.coachfederation.org>) M.Ed. in Counseling, School of the Spirit graduate, CTI trained <www.thecoaches.com>. Call Susan Swansonstrom at (406) 529-6937. My leading is carbon neutrality—deep discount if this is yours as well!

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

Ahimsa Graphics

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

H.FREEMAN

ASSOCIATES, LLC

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

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

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



Doing business with Germans or in Germany?
Of course they speak English. But they'll respect you more if your point person writes and speaks to them in German. Associate professor of German available to do so on your behalf.
<meisterp@uah.edu> <cyranoconsulting.net>
Please mention **Cyrano Consulting Services** in your subject line. Call (256) 725-2053 or (256) 824-2347

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

Summer Camps

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

Journey's End Farm Camp

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

Make friends, make music at **FRIENDS MUSIC CAMP at Olney**. Ages 10-18. Grow musically in a caring, Quaker community. (773) 573-9181. <musicfmc@yahoo.com> On-line: <friendsmusiccamp.org>.

Summer Rentals

Prince Edward Island, 3.5 bedroom house, simple living, private, over a mile of shoreline on a beautiful bay. In the Canadian maritimes with many Celtic & Acadian cultural events. US \$650/wk. Contact: <melsax7@yahoo.com> or (608) 280-0882.



*“I Feel
Better
When I
Share!”*

“What’s my motivation for giving?” asked Mary Anna Feitler. “Wanting to be part of a larger whole is some of my motivation for giving. I feel better when I share.”

When Fred and Mary Anna Feitler established their Family Trust, they knew they wanted to include Friends General Conference among the charitable beneficiaries.

“FGC is a dynamic organization, fostering beliefs that we share, educating and encouraging young and old Quakers, and being a light in the world—how could we not want to support an organization that will help maintain a practical, spiritual presence in a difficult world?”

*Read more about the Feitlers at
www.fgcquaker.org/development*

You can establish a trust with cash, securities, even real estate and property. Trusts can be structured in a variety of ways that provide tax benefits now and income for life, with the remainder of the trust benefitting FGC and other charities of your choice.

“There is satisfaction in knowing we faced our end of life questions, thought about what made sense for us, and got things in order. As Quakers, we want to be good stewards of our resources and make things easier for our children and grandchildren.”

Friends General Conference will be glad to assist you in designing a gift or gift plan that balances your philanthropic and financial goals while nurturing vital Quakerism. Please contact FGC’s Office of Planned Giving: 215.561.1700 or plannedgiving@fgcquaker.org.

