Iraq: The Faces of "Collateral Damage"

What Do We Do Now?

Hard-Wired for Hope
A Focus on the Present

This month’s lineup of articles has me quite excited for a variety of reasons. “The Faces of Collateral Damage” (p. 6), written by Charlie Clements, has been on our website since late February, a strong testimony to the circumstances Charlie found when he participated in a ten-day emergency mission to Iraq to evaluate the humanitarian crisis looming should the U.S. carry out its threat of war. His grasp of the situation is formidable, and his descriptions of the Iraqi people and circumstances are compelling. I urge you to read his assessment. I’m especially grateful that the flexibility of the Internet has made it possible for us to distribute this article ahead of its publication date, given the urgency of resisting our nation’s march to war.

Arden Buck, in “What Do We Do Now?” (p. 10), specifically addresses the question of how we positively deal with resisting the discouraging direction the U.S. has taken since the tragedy of 9/11/01. His many practical suggestions include, “The war/greed machine is too powerful to confront head-on, but grassroots efforts can make the road so muddy that the machine bogs down.” This certainly seems to be the case with the massive peace demonstrations that have taken place worldwide since January. Again, I believe we can thank the Internet for the ability to share information quickly and to organize campaigns and demonstrations.

I’m particularly excited about the article written by young adult Friend Breeze Luette-Stahlman about her peer, Friend Rainbow Pfaff (p.13). Senior editor Bob Dockhorn and I sat with young adult Friends at the Friends General Conference Gathering in Illinois and invited them to submit their writing to us for consideration for publication. Breeze has done that, and I’m delighted to announce that we will be publishing her series of profiles on young adult Friends. With this beautifully written first piece, Breeze begins to open for us the lives of a new generation of young Quaker activists.

I believe you will agree that articles such as these mentioned above are wonderful—and not readily available through mainstream media sources. Insofar as they reflect our own “Quaker thought and life today,” they are invaluable to us for both information and inspiration. In January 1999 when I returned to the FRIENDS JOURNAL after an 18-year absence, the price of subscriptions and advertising had just been raised by our Board of Trustees. In the four years since that time, we’ve increased the average number of pages per issue from 40-48 to 52 (and sometimes more, recently as many as 72!). This has given us the opportunity to bring you more articles, more news, more reports, and to involve a host of wonderful volunteers in the process of producing the magazine along with our paid staff (the full-time equivalent of 8.5 persons). But we’ve also held our prices down to those we have charged since 1999. Today’s $29 subscription would cost $32.10 in 1999 dollars. But some of our larger fixed costs—printing and postage—have escalated much more rapidly than inflation. A recent review of comparable publications revealed that our price per page compares very favorably to such publications (because we publish more frequently than others, bringing more content to you). This year, the economic climate requires that, effective on July 1, we finally must raise our rates for both advertising and subscriptions. Annual subscriptions will go from $29 to $35, two-year subscriptions will go from $54 to $65, and single copies will go from $3 to $5. I believe you will agree that the JOURNAL is worth that extra 50 cents each month. For those who wish to lock in 1999 pricing for another year or two, ren-wals at those lower rates will be in effect through June 30. Lower pricing will be available after June 30 by purchasing group subscriptions through your monthly meeting. I thank you, Friends, for your understanding of this necessary change.
Features

6 The Faces of "Collateral Damage"  
Charlie Clements  
A member of a team of experts visiting Iraq warns of severe consequences to humans from the threatened war.

10 What Do We Do Now?  
Arden Buck  
Here are suggestions for those who are discouraged by our times.

13 Walking the Walk: Rainbow Pfaff  
Breeze E. Luetke-Stahlman  
The odyssey of following her leadings has taken this young adult Friend to La Violeta, Costa Rica.

16 Listening from the Light  
Anna Poplawska  
It is the listeners in meeting for worship, not the speakers, who most need to keep themselves in the Light.

18 Hard-Wired for Hope  
Earl Whitted  
Six Palestinian youths attended Friends Music Camp in Barnesville, Ohio.

21 A Quaker Painter's Challenge  
John Satterthwaite  
An artist has painted most of Philadelphia Yearly Meeting's historic meetinghouses.

24 German Quakers and the Trial of George Grosz  
Mary Mills  
In a notorious blasphemy trial in the 1930s, German Friends filed a deposition in defense of an artist.

Departments

2 Among Friends
4 Forum
5 Viewpoint  
Pioneering the possibilities
29 Reflections  
Pacifism that doesn't pull punches  
Civil discourse in turbulent times
32 Quaker Profiles  
Chris and Olga Ahrens
34 Books
35 News
39 Bulletin Board
40 Milestones
43 Classified
45 Meetings

Poetry

12 Winter Onions  
Mariellen O. Gilpin

15 There Is a Word  
J.L. Kubicek

Cover photo of Iraqi girl by Terry J. Allen, <tallen@igc.org>
Understanding the monetary system

Keith Helmuth (F Dec. 02) has given us an introduction to the complexity of our present day Testimony on Simplicity. Individual lifestyles of simplicity, while good in themselves in drawing us closer to God and to our particular habit at, will not save the planet from ecological disaster or an imploding economic disaster. If Quakers are to make a difference we need to study to understand the monetary system as “hinge” factor and the multiple ways that we are all trapped in it.

Oil is of course the first trap through which we do bad things for good reasons. A steady and cheap supply of oil gives us transportation for all our activities including our places of work and livelihood. It also enables our supermarkets to carry fresh produce an average of 4000 miles from farm to plate at a price we can afford.

But there are other ways we pay for cheap oil, cheap food, and many of our manufactured goods. Motivation for war and the cost of war is probably the first on the list and should be factored into the true cost of oil. Impoverishment of labor in developing countries, even and including child labor, is a hidden cost of much of our affordable food. A third cost is the damage to the ecosystem in many parts of the world, which we ignore at our peril.

Friend Helmuth has done a service by opening the subject for study, discussion, and faith-led ledings toward solutions in the time remaining.

Carolyn Diem
Ann Arbor, Mich.

The Earth is fighting back

The articles by Keith Helmuth and George Lakey in December 2002 FRIENDS JOURNAL are both great! They remind us that simple living on the individual level is admirable, but far from enough. We need to recognize the uncomfortable truth that we are part of an imperialist system; that, as a country we are generally seen abroad as a greedy empire; and that we need nothing less than the painful, difficult revamping of the way money works in this capital-driven society.

All so true. But is there not another dimension? Namely, Earth itself. As I look at the poisoning of air, water, soil, wildlife—which the Bible expressly forbids—and the deterioration of life as we know it, I have an almost apocalyptic feeling. As we charge into the unknown, igniting disasters, are we not witnessing the gradual fall of the U.S. empire? Our hubris, as a nation, is unbelievable. But if you believe, as I do, that Earth is a sacred, living presence in the cosmos, an expression of the Divine, you see that Earth is already fighting back.

It is rebelling against humans’ drive to act as God, and to control the natural systems on which we, and our fellow creatures, all depend.

What do you think?

Marjorie Hope Young
Wilmington, Ohio

The impending war on Iraq

The U.S. administration says it wants democracy for Iraq, which requires “taking out” Saddam Hussein. Yet we are not pressuring Saudi Arabia to hold free elections there—because that might result in a fundamentalist Islamic government coming to power. So much for our standing tall for democracy in Middle Eastern countries.

The administration says we must unilaterally bring about a regime change in Iraq because of the number of UN Security Council resolutions it has breached. Yet since 1968 Israel has violated more UN resolutions than Iraq: 32 resolutions that included condemnation or criticism of Israel’s policies or actions. The administration has no plans that I’ve heard of to rebuke Israel for these violations, let alone invade her.

The administration says that it is quite possible that the Iraqis would welcome U.S. troops with open arms in the event of an invasion. Middle East experts say it is far more likely that a U.S. invasion of Iraq will result in greater support for Saddam Hussein among the Iraqi people, and will engender even greater hatred of the U.S. in the Islamic world. If we strike an Arab state, Iraq, because of its leader, while ignoring the legitimate claims of the Palestinians vis-à-vis Israel, few if any Arab governments will be able to curb the rising resentment among their people.

Enough talk of war!

Andrew C. Mills
Lower Gwynedd, Pa.

Quakers need to apologize, too

I agree wholeheartedly with Dee Birch Cameron (F Feb.) that Quakers should learn to apologize. But we cannot apologize unless we are first aware that we have been mistaken.

Many Quaker peacemakers owe an apology to the Religious Society of Friends and the outside world. For decades they have been going around “speaking truth to power,” certain that they know the truth and that those who disagree with them are wrong and must be corrected. Talking to such people is like talking with the Jehovah Witnesses who knock on our doors; they only wish to refute our arguments.

Quaker peacemakers ought to become aware that they do not always speak the truth. As Kenneth Boulding stated, “…the truth has two meanings. On one hand it is the opposite of lies, and on the other hand it’s the opposite of error. There has been a certain tendency in Quakerism to confuse these two, to suppose that if you weren’t lying you couldn’t be in error; and that isn’t so. You can be as honest as the day is long and still be totally and absolutely wrong.” (“The Mayer-Boulding Dialogue on Peace Research,” Pendle Hill Pamphlet 153, May 1967, p. 27)

And when Quaker peacemakers are wrong, as they most certainly are about the Israeli-Palestinian conflict, they wind up sowing hatred as they “see what love can do.” On this issue and some others, Quaker peacemakers respond by either ignoring or castigating those who disagree with them.

On the floor of New England Yearly Meeting this summer, for example, one peacemaking elder called me “confused, arrogant, and ignorant.”

Quakers need to leave themselves open to continuing revelation, which in this case requires that they leave themselves open to the possibility that they might be wrong. Only then will they be able to apologize.

Allan Kahrman
Newton Highlands, Mass.

Selvage

We blew it! Some of us editors are just not “with it” about sewing matters. So, when author Ruthanna Hadley, in her article, “Threads In the Quaker Fabric” (F Feb.), wrote that the “lining” Friend was “good for selvaging problems,” and, in the course of typesetting, this was changed to “salvaging problems,” we didn’t “get it.” (Selvage, for those readers who are as ignorant about sewing terminology as certain unnamed F editors, is the differently woven edge of a fabric that is resistant to fraying.)

We apologize for this slip.

The editors


April 2003 FRIENDS JOURNAL
Violence as a concept needs redefinition

It is both proper and necessary that as a peace church, the Religious Society of Friends should petition the government to restrain itself from any use of violence as a means to any end. Equally, it is necessary to face the fact that governments seldom respond to moral persuasion. Governments operate by power to enforce their will by the use of violence against either external enemies or internal ones. Our government responded to external violence when attacked at Pearl Harbor. It responded to internal violence when it sent federal troops to force the State of Mississippi to open its State University to admit a black student. It also used violence against Vietnam War protestors when the military killed four students at Kent State University. Troops have been used to break strikes that threaten private profits. At present, it regularly bombs Iraq. So, our government's use of force is a mixed bag.

It is equally true that most violent individuals are seldom persuaded to abandon their ways by appealing to their better nature by love or prayer. Society has no choice but to keep them in custody for the protection of the rest of us.

I suggest that it is necessary for Friends to redefine violence as a concept of social ills. It is an act of violence to allow any person to be homeless, to be without healthcare, to go to bed hungry, to attend an unsafe school, to leave the mentally ill on the street. Violence also includes the reckless exploitation of our natural resources for the sake of private profit. These are some of the kinds of violence on which we as a peace church and as individuals can make a difference.

_Silas B. Weeks_
_Eliot, Maine_

World-wide wisdom

Betty Stone, aged 91 and longtime Quaker, has written some books. Her children have gotten her a website and have put her first book online: *Coffin of Pearls—A Treasury of World Wisdom*. The "pearls" are stand-alone messages, written in straightforward language. They are drawn from different religions and philosophers from around the world, going back some 5,000 years. The website allows these pearls to be searched by subject, read in order, or presented at random.

Our mother invites you to visit her website at <www.BettyStone.com>. We, her children, hope these messages will bless you.

_Hank Stone_
_Ionia, N.Y._

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Two prior world wars have demonstrated that war is obsolete. Choosing to lose WWII, before starting it (remembering Vietnam) could save millions of lives, as well as trillions of dollars. As Mahatma Gandhi has aptly observed, "An eye for an eye makes the whole world blind."

The engineering and the technology for building a sustainable world now exists. The will to utilize these concepts can still be capable of demonstrating that an alternate road can be taken. Educating people in all of this country must combine the physical with the spiritual awareness of the fact that there is still hope. This alternative, "win-win," peaceful, face-saving solution is the real possibility, which must be urged upon our governmental leaders. It requires a human concern for every other person. Call it concern, compassion, or love, it must be conceived within the hearts of all who wish to continue to exist.

This alternative can begin now. Jointly, the United Nations, the United States, and the European Union can initiate a new Marshall Plan-like system to build and install—and pay for—windmills in each of the nations that may be currently responsible for terrorism.

Our deliberate choice can be the building of the infrastructure for the conversion from a petroleum- to a hydrogen-based economy, all over the world. Harnessing the winds, the solar-produced forces available over land or seas, has been abundantly demonstrated to be a most economic system for the generation of electrical power. Converting this electric power, with modern devices to rectify the alternating current to direct current, is the ideal way to manufacture hydrogen. This becomes evident when evaluating the hidden costs of all other means of producing electricity.

Fortunately, the reversal of both global warming and global warfare can be made possible by embarking upon the solar hydrogen economy, and building it into the solar hydrogen civilization in the years immediately ahead.

_Curtis Johnson_
_Medford, N.J._

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_Pioneering the Possibilities_

Recognition of the true nature of the world's physical and spiritual problems requires the awareness of both where we are, and where we believe that we can be, in both realms. Light from the sun has been the center of early religions. Light from within has been a growing feature of many belief systems as levels of communication have developed. Life cannot exist on earth, should the sun no longer shine. And, love would not exist, were it not that inherent existence of an Inner Light that tells us to value highly our neighbor.

We are now at the point in the road where the road divides. The choice of whether we choose a path that will sustain life, or one that leads to destruction, must soon be made. In the physical realm, the use of the renewable energy of the sun can be chosen. The human intellect has made possible the needed devices for accepting, transmitting, and storing solar energy, in the form of hydrogen. We have had over the past century the use of stored energy of the sun in the forms of petroleum, coal, and wood. The combustion process, the burning of those fuels, has been wasteful and inefficient, with damaging by-products that have increasingly despoiled our atmosphere and our hydrosphere. Continuing along that path, for our country, requires that we obtain or retain control of foreign petroleum resources.

Each of us contributes to that demand, as we use our automobiles or the energy from our electric power systems. Thus we are jointly responsible for the exploitation of those countries that keep our energy demand supplied. The Mideastern countries have responded, and with their demonstration of resistance to the control of their petroleum resources, have made terrorist attacks upon both major economic and military centers. By choosing this means, they have bypassed the superior technological capability to provide homeland security. By losing the energy security, in the event that the source of one-half of our petroleum supplies should be cut off, the specter of World War III emerges.
I am a public health physician. In January I participated in a ten-day emergency mission to Iraq, sponsored by the Brooklyn-based Center for Economic and Social Rights. Our task was to assess the potential consequences to Iraqi civilians of a war on Iraq. As a graduate of the U.S. Air Force Academy health services, public health, and food security. We were given access throughout Iraq to clinics, hospitals, food distribution centers, water and sanitation facilities, and electrical generating plants, as well as granted interviews with Iraqi officials, staff of international agencies, civilians, and diplomatic personnel. We had our own translators.

In many ways, the population of Iraq has been reduced to the status of refugees.

Nearly 60 percent of Iraqis, almost 14 million people, depend entirely on a government-provided food ration that, by international standards, represents the minimum for human sustenance. They have a very high infant mortality caused by communicable and waterborne diseases. They experience severe problems with their potable water, sanitation, and electrical infrastructures. The health care system can barely cope with the existing disease burden and there are shortages of medicines. Unemployment is at least 50 percent, and those such as physicians who are employed may only make $8-10 per month. There are limited opportunities for education. There is a pervasive sense of despair and uncertainty regarding the future.

The Faces of

"COLLATERAL DAMAGE"

by Charlie Clements

Our delegation was composed of six experts in water, sanitation, emergency and a Vietnam veteran, I have some understanding of the potential consequences of the air war we are about to unleash on Iraq as a prelude to an invasion by U.S. troops. The Pentagon will refer to the innocent victims of this assault as "collateral damage," but I've seen their faces, and I think they should have another name. One that occurs to me is "children," since half the population of Iraq is under 18 years old.

Our delegation was composed of six experts in water, sanitation, emergency

Nearly 60 percent of Iraqis, almost 14 million people, depend entirely on a government-provided food ration that, by international standards, represents the minimum for human sustenance. They have a very high infant mortality caused by communicable and waterborne diseases. They experience severe problems with their potable water, sanitation, and electrical infrastructures. The health care system can barely cope with the existing disease burden and there are shortages of medicines. Unemployment is at least 50 percent, and those such as physicians who are employed may only make $8-10 per month. There are limited opportunities for education. There is a pervasive sense of despair and uncertainty regarding the future.

The war has yet to start, but we found the Kerbala Pediatric Hospital that we visited already filled beyond capacity, each bed filled with two or three mothers with their ill children. The pediatrician explained that there were only 28 beds for the 54 patients, so at night many of the mothers would shift onto the floor. Most of the children had the telltale signs of malnutrition—thin skin stretched over protruding bellies, eyes that seemed far too large for their small faces, hair with streaks that Western women often pay for at the hairdresser.

We walked up to a bed where a mother was rocking her tiny, crying three-year-old daughter. The pediatrician said the mother had traveled 200 km because she heard the hospital had a supply of PentaStam, the medicine needed to treat kala azar, or leishmaniasis, as we call it. The pediatrician had not told her yet that there is none. He turned to me and said in English, "It would be kinder to shoot the girl here rather than let her return home to the lingering death that awaits her." Our interpreter, by instinct, translated the doctor's comments into Arabic, and the mother's eyes began to overflow with tears.

Leishmaniasis, we learned from the pediatrician, is reemerging because Iraq is not allowed to import the pesticides that once controlled the sand fly, which transmits the disease. Malaria is also reemerging because mosquito control is no longer possible in parts of Iraq. The incidence of water-borne diseases like typhoid is 1,000 percent of what it was just prior to the Gulf War—2,200 cases in 1990 and more than 27,000 in 2001, according to UNICEF.

After saying good-byes at the Pediatric Hospital, we walked across the highway to the Kerbala water treatment plant. There the woman engineer told us much of the diarrheal disease is caused by poorly treated water, because Iraqis are not allowed to import the spare parts for water treatment plants or the chemicals like chlorine and aluminum sulfate necessary to produce clean water. We would see that only about 8 of the 32 electrical motors that turn the large paddles in the flocculation chambers used for settling solids were still functional; the rest had been cannibalized for parts. There was insufficient chlorine, so the two-step disinfection procedure had been reduced to only a single step.

Later, it was not a surprise when WHO and UNICEF staff explained that 40 percent of water samples in Iraq didn't meet standards for potable water, either for bacteria counts or total dissolved solids. We know what happens when bacteria counts are high. The average Iraqi child has 14 episodes of diarrhea a year.
now, compared to around three before the Gulf War. That is part of the reason that 70 percent of the deaths of Iraqi children result either from diarrheal-related diseases or respiratory infections. The diarrheal diseases weaken their immune systems and make them more susceptible to colds that turn into pneumonias. Malnourished children are more vulnerable to both. The facility’s chief engineer said that because the sewage treatment plant in South Baghdad is often inoperable due to lack of maintenance and spare parts, most of the city’s wastewater was diverted directly into waterways connected to the Tigris and Euphrates Rivers. We then knew why UNICEF estimates that 500,000 tons of raw sewage are dumped into Iraqi waterways daily. These are the same waterways that are the sources of both potable and industrial water.

It suggested that if the importation of chemicals were blocked, the already poorly functioning water treatment system in Iraq would soon grind to a halt, disabling most industries that depended upon clean water, specifically mentioning electrical generation, pharmaceuticals, food processing, and petrochemicals. It also predicted that, “Failing to secure supplies will result in a shortage of pure drinking water for much of the population. This could lead to increased incidences, if not epidemics, of such diseases as cholera, hepatitis, and typhoid.” This is precisely what has happened. UNICEF estimates that the excess child mortality in Iraq over the past decade has been more than 500,000 children. These children, too, must be counted as “collateral damage” from the Gulf War.

As people watched so-called “smart bombs” zero in on military targets on CNN during the Gulf War, we weren’t shown the images of electrical generating plants that were hit on average eight to ten times. Without spare parts these plants have yet to recover fully, and some only operate at 50 percent of capacity causing daily electrical outages for up to 14 hours in some Iraqi cities.

How many civilians will die in the next war? That is difficult to predict with any certainty. Most researchers agree that 10,000 civilians perished in the Gulf War, primarily during the bombing campaign. That figure will surely climb because the U.S. government has threatened that more than 3,000 precision guided munitions will strike Iraq during the first 48 hours of the war. The tactic of a missile exploding every minute during the initial days of a war has been given a name: “shock and awe.” The U.S. Department of Defense (DOD) has leaked its war plan to “shock and awe” the Iraqis, specifically striking targets such as the Republican Guards, intelligence and security forces, as well as command and control centers. These are largely located in urban areas where 70 percent of Iraq’s 22 million civilians also live.

If the U.S. launches a war against Iraq today, our leaders know that, unlike after the Gulf War, we will not only have to govern the country but will have to rebuild it. For this reason, the DOD
would probably refrain from targeting the water, sanitation facilities, and electrical generating plants this time around. (It won’t have to, because it can paralyze the electrical grid with wind-dispersed graphite filaments.)

Delegation members (L to R) Elisabeth Benjamin, Ron Waldman, and Charlie Clements examine a two-month food ration before it is taken home to the family of one of these Iraqi boys.

At the same time the electricity-dependent public health infrastructure such as water treatment, sewage pumping, and sewage treatment plants would come to a halt. Already in Baghdad we stepped gingerly through neighborhoods where sewage was backed up into the streets because an aging pump station failed. What will happen when all pumps fail at once and emergency generators can only supply sufficient power for 10 percent of normal capacity?

Iraq is not like Afghanistan, where people have long ago learned to fend for themselves. Iraq is highly urbanized, and the bulk of its population depends entirely upon a “food basket” provided by the government under the UN-monitored Food for Oil program. The 2,200 calories currently provided per adult are what refugee experts define as the minimum needed for human sustenance. The program, which uses surface transportation for distribution, will be suspended when U.S. forces interdict roads, rail, and bridges to prevent the Iraqi army from movement and re-supply.

Just as there are no spare parts in the country, there is little spare food in cupboards and no spare fat on the bodies of so many children who are already malnourished. Half the population is unemployed, and many families have sold their possessions over the last decade to get by.

If war comes, the prospects for avoiding a humanitarian catastrophe are grim. In a country where half the population is under the age of 18, can the U.S. make war on Saddam Hussein and not the children of Iraq?

Iraq once had a modern healthcare system that is now barely functioning. What will happen when the backup generators in hospitals slowly go silent because diesel fuel deliveries stop? What will happen in the operating rooms, dialysis units, and blood banks? Iraqi health professionals answered these questions for us. After a woman physician replied to our many ominous queries in a steady and professional manner, a member of our delegation thanked her and said, “You are very strong.” She responded, “We have endured a decade of war with Iran and a decade of sanctions and bombing.” And then, losing her composure, she began to cry, adding, “We are neither strong nor brave. We do what we have to do to survive.” There is palpable fear in Iraq, and it can be felt everywhere you have a quiet conversation.

The previously mentioned declassified Defense Intelligence Agency document, conversations with UN officials in Iraq, and the experience of several international organizations operating in Iraq reveal there has been a dark side to the enforcement of sanctions. Until last year, every item that was imported into Iraq had to be individually approved by the Sanctions Committee. Made up of representatives of some 20 countries, votes were by secret ballot and one negative vote was sufficient to block a request.

Recently, a widely used antibiotic that could also be used to treat anthrax was blocked by the Sanctions Committee. Chlorine and aluminum sulfate used in the treatment of water were blocked as “dual use” (capable of both civilian and military use). Stainless steel essential for the screens in wastewater plants has been blocked for years. After enormous pressure was brought to bear by the international community, UN Resolution 1409 was authorized by the Security Council in 2001, providing a list of items that can be imported without going through the months and sometimes years of scrutiny of the Sanctions Committee.

An Austrian physician who read an essay of mine circulating on the Internet, wrote: “Our humanitarian project was blocked by the U.S. objection inside the Sanctions Committee for one year. They considered our medical machines as dual use, although the UN weapons inspectors were involved and they confirmed that not one of our instruments is to be considered as dual use. With our project we are supporting children who suffer from leukemia or cancer.”

If the constant litany that visiting delegations in Iraq hear are to be believed, then the sanctions are the root of all evil there today. The truth isn’t so black and white—little is, in Iraq. Visitors can see beautiful mosques and gorgeous presidential palaces being built in many places. Ba’athist Party bureaucrats and the military don’t suffer the deprivations of ordinary people. Saddam Hussein rules with an iron fist and tolerates no dissent. Statues of him are everywhere and people display posters of him as evidence of their patriotism. The office of one mid-level director in a regional electric department took the prize with seven.

It is almost impossible to know what Iraqis really think because there is a government “minder” present for all visits. In
a taxi or on the streets at night, people will ask where we are from and will inevitably welcome us when they discover we are from the United States. As much as some Iraqis would like Saddam removed, in private one doesn’t sense that they would welcome a U.S.-led war as the means. The Iraqis are a proud people, aware of their place in the history of civilization. Walking through an ornate arch that connects two parts of a market, I was told it was built in 1200 C.E. Several blocks later, I comment upon another building and am told it dates from 3000 B.C.E. Babylon itself is not far outside Baghdad where one of the seven wonders of the ancient world, the “hanging gardens,” is now being restored.

The region no longer seems to fear Saddam Hussein. Most believe he has largely been disarmed and his army is no longer a threat. While the New York Times talks about the coalition the U.S. is trying to build, Arab newspapers report on the meeting of the foreign ministers of Iraq’s neighbors—Iran, Saudi Arabia, Turkey, Jordan, Syria—to discuss how war can be avoided. These countries all fear the economic consequences of a war. Turkey lost an estimated $25 billion in the Gulf War and has so far refused the $26 billion aid package that the U.S. is dangling in exchange for use of the country as a staging area. They all say that contrary to international law they will not permit the millions of refugees to cross their borders as they did in the Gulf War.

Many think that Osama bin Laden would welcome a U.S. attack on Iraq because nothing could help the cause of al-Qaeda more. They fear that television images of Iraqis fighting GIs on the street in Baghdad could inflame both the smoldering fundamentalist sentiment as well as the anti-Americanism of ordinary people across the region. We, too, should fear the hatred and resentment that could be unleashed. It could haunt us for decades to come in every corner of the world.

A subject that is infrequently mentioned in the commentaries on this looming war is the impact on economies—local, regional, and global. Our allies largely paid for the Gulf War. Without such friends this time around, the U.S. administration’s legal team has determined we can charge the Iraqis using their oil revenues to finance the war against them. If Saddam torches his oil fields as he has promised to do (and did in Kuwait), then it could take even longer than the estimated five years to rehabilitate them. A Saudi oil official has said that if that happens, oil prices could rise to $100 per barrel. The last time that happened, it caused a global recession, from which Africa needed a decade to recover. The U.S. economy is not in a strong position to withstand a war, yet there is surprisingly little debate in the U.S. about the possible economic consequences.

Even now, Iraqi oil fields have had no spare parts for a decade and are operating at less than 50 percent of pre-Gulf War capacity. Already, the Food for Oil program is billions of dollars behind in critically needed items that have been authorized but not yet supplied such as food, medicine, spare parts for water treatment plants, and electrical generators. Almost half the proceeds are used for war reparations to Kuwait and to administer the program; the other half keeps Iraq alive. The U.S. has budgeted nothing for this war, and if it expects to pay for it out of Iraqi oil revenues, it will have to further starve Iraqis to do so.

This scenario is conservative. I have not taken into account any use of weapons of mass destruction, or the possibility that the war will set loose massive civil disorder and bloodshed, as various groups within the country battle for power or revenge. I have also ignored what would happen if U.S. forces became bogged down in house-to-house fighting in Baghdad, which could easily become another Mogadishu or Jenin.

There was a lot that made me angry on this trip. I have worked in war zones before, and I have been with civilians as they were bombed by U.S.-supplied aircraft. I don’t think I’ve experienced anything on the magnitude of the catastrophe that awaits our attack on Iraq.

On Saturday, February 15, in cities across the region, millions of people joined their voices and prayers in hopes of stopping this war. The demonstrators urged agreement with the majority of the UN Security Council that believes that the weapons inspectors are making progress and must be allowed to continue their mandate to search for and disable Iraq’s weapons of mass destruction. There is widespread acknowledgment that Saddam has dragged his feet on disarming, but there is also a strong desire for the international community to fulfill its obligations under Chapter 7, Articles 41 and 42 of the United Nations Charter—to exhaust all peaceful avenues before resorting to force.

If the U.S. pursues this war without the backing of the UN Security Council, it will undermine a half century of efforts to establish a community of civilized nations where there is the rule of law. We must search for alternatives other than war to resolve these troubling issues. We must be creative in developing sanctions that don’t harm the most vulnerable sectors of society—pregnant women, children, and the elderly.

I am troubled by what I have seen in Iraq. I am inspired by the millions who recently made their voices and prayers heard around the globe. I am comforted by words sent by a friend, based on the Talmud: “Do not be daunted by the enormity of the world’s grief. Do justly, now. Love mercy, now. Walk humbly, now. You are not obligated to complete the work, but neither are you free to abandon it.”
What Do We Do Now?

by Arden Buck

It's a discouraging and ominous time. On November 5, 2002, frightened voters in the United States handed our administration unfettered power: to hasten environmental devastation, to increase the flow of wealth from the poor to the rich, to pack our courts with right-wing ideologues, to subject residents to invasive government scrutiny under the rubric of homeland security, and to embark on a global military rampage, starting with Iraq.

And what do we do now?

How can we keep our spirits up and our hearts open in the midst of all this, and what can we do now to make this a better world?

It's tempting to become cynical and bitter, or to pull back and await the onslaught, as many German citizens did in the '30s. But—as writer and peace advocate Bruce Mulkey has pointed out—cynicism, denial, and hopelessness amount to victimhood. We can rarely control what life sends our way, but we can control how we respond to it. We can make ourselves miserable, helplessly wishing things were better, or we can do everything we can and feel the satisfaction of those efforts regardless of the outcome.

Many have offered lists of how one can respond. Here is my contribution, distilled from the thoughts of many others, past and present:

Allow yourself to grieve. Accept the pain, frustration, and anger you feel about what is happening. It is a necessary step for healing and moving on. But don't get stuck there.

Don't despair.

- Despair is a human notion—it doesn't exist anywhere else in nature, and it doesn't exist when one is immersed in the present moment. By simply doing one's work, one can move beyond despair, and also beyond fear.
- Taking a long-term view can be comforting: "This, too, will pass." The world, albeit somewhat changed, will go on.
- Corporate/military power is vulnerable because it's large, monolithic, and single-minded, and it relies on a few power-based tactics to maintain control. It is weakened by the light of truth; it is vulnerable to creative, adaptable strategies; and it presents a large, clear target.
- We are dealing with an outmoded mentality based on raw power, greed, and isolation—a dinosaur doomed to die. Our job is to do what we can to limit the damage caused by its death throes.
- Surprises are everywhere—change for the better may be just around the corner.

Be persistent. Even when the situation seems hopeless, effort often pays off in the end—sometimes when least expected, and sometimes in surprising ways. Patiently keep tapping away. Be willing to give it several years—plant seeds. Understand and use the concept developed by writer Malcolm Gladwell in The Tipping Point: major changes often develop as undercurrents with little visible indication, and our actions may seem to be futile. But if one keeps pushing, things can reach a critical point and abruptly shift in the desired direction, seemingly out of nowhere. Examples of tipping points: the fall of the Berlin Wall, and the transformation of Nelson Mandela from prisoner to president.

Help people become aware. This is especially crucial in the media-drugged U.S. I use the word "drugged" advisedly—our media makes us into passive spectators, dulls our critical thinking ability, implants ideas such as "violence is the best way" and "be afraid of everything," entertains us instead of informing us, and leads us to believe we're getting straight stories. It's more than simple information overload. Most people in this country, though well-intentioned (albeit sometimes immature and self-indulgent), have been herded into a fearful, self-protective state of mind by official pronouncements of various threats. Make holes in this worldview.

Share thoughtful articles and magazines. Look at the website <www.commondreams.org>. Write letters and op-ed pieces (when appropriate, mention your representatives by name). Attend vigils and demonstrations. Encourage people and groups to join a fact-finding delegation to a critical area to see...
for themselves and report back to their friends and groups to which they belong (check out Witness for Peace and Global Exchange). Find other ways to help people understand what's going on.

**Build bridges.** Reach out to those who think differently rather than just preaching to the choir. People already know something's wrong, but don't know exactly why. Those who believe differently can be so often bewildered by emphasizing common ground. Hear their concerns, find points of agreement, and then expose them to new thoughts.

Form coalitions with other groups, even those with whom we don't agree on other issues. We can make our connections with them more solid by showing up at their meetings, helping them hand out flyers, etc. Choose a specific issue that has a good chance of success, that many people care about (e.g., loss of privacy), that appeals to a variety of potential coalition partners, and where opposition is vulnerable.

**Continue working on your representatives.** Talk with them about the unanswered questions about this war and about other related issues.

**Work for campaign finance reform, and seek out worthy candidates to support.** Maine, Vermont, Arizona, and Massachusetts now provide public financing for candidates willing to follow stringent fundraising and spending guidelines. Bringing public financing to your own community and state is a project worth undertaking. We cannot allow our political representatives to continue to be bought and sold to the highest bidders. For more information, visit <www.publiccampaign.org>.

**Look for and support good things.** There is plenty of bad news, but a lot of good things are also happening, although they don't often appear in the mainstream press—thoughtful, caring, and compassionate words and deeds by ordinary and not-so-ordinary people and local, national, and international groups.

Add your weight to push for change. Seek out and help support good ideas and programs that people can get excited about and involved in. Examples of successful actions can be found on <www.dbst.org> (Database of Successful Strategies and Tactics).

**Cut off the fuel supply.** Giant corporations are fueled by money and profits. Withdraw your bit of energy from the bad ones. Whenever possible, buy from local vendors and from socially and environmentally responsible businesses. Avoid chains and mega-stores. Apply this approach in your banking and investing as well. A good resource is <www.coopamerica.org>.

By far the most important item is food. Avoid factory food and seek out food that is produced locally or by small producers, and/or that is free of chemicals, hormones, and genetic modification. You thereby help your community and the world, while enjoying healthier, better tasting food.

Buy less. Live more simply and develop a lifestyle based on satisfactions other than having lots of stuff.

**Think outside the box.** Find creative new ways to deal with our situation, and help others implement their innovative concepts. Our thinking needs to be dramatic—unexpected—outside the box. It can be a creative new tactic, an unexpected response, or an unexpectedly quick response.

**Practice indirection.** The war/greed machine is too powerful to confront head-on, but grassroots efforts can make the road so muddy that the machine bogs down. Perhaps we can find leverage points, vulnerable spots, or redirect its motion so it does less damage or self-destructs.

**Multi-pronged actions** can have a synergistic effect. For instance, a combination of demonstrations, op-eds/letters, and legal action all happening together may produce better results than the same actions done one at a time.

**Use triage.** Go for greatest possible effect. Spend time on people who might be energized or changed rather than on the already committed or those who are hopeless. Zero in on one specific issue or target rather than everywhere at once. Savor small successes—they all help, and they may lead to larger successes later on.

**Don't demonize our adversaries.** Consider opposing points of view. While we may be correct in what we affirm, there is usually a kernel of truth in our opponent's viewpoint. And, we need to be especially mindful about what we deny, because this is often where our blind spots will be.

We are all in this together—there is no "enemy." We all want to be safe and loved. Any action that is fear-based—e.g. abusive language, intolerant behavior, or a violent act—is a cry for love and security, whether it's coming from George W. Bush or someone down the street.

**Put joy into your work.** Share your joy and allow it to warm others. Move from anger and despair to compassion and love. This is not to deny the legitimacy of outrage at injustice; but it is more effective to work from compassion than angrily to fight against evil. The Dalai Lama said, "A positive future can never emerge from anger and despair."

**Broaden the circle of caring.** Most of us care deeply about our small circle of friends, family, etc. We usually also care about our neighborhood or community. Some care deeply about the well-being of their country. However, our circle of compassion must expand beyond the familiar to include human and non-human, living and nonliving—to match our expanded influence in the world. Find ways to encourage concern about the life of a little girl in Baghdad or a coral reef in the South Pacific as well as about one's own loved ones.

**Be kind to people everywhere, the good and the not-so-good.** The world needs role models for kindness as never before. Nurture others, and surround yourself with those who nurture you and who understand and respect your hopes and dreams.

Be especially kind to yourself. Keep yourself grounded and burnout-free by giving yourself down-time: meditation, a quiet walk, exercise, music, time with a friend, creative time, etc. Self-renewal is an essential part of your work.

**Detach yourself from the results of your efforts.** Make the commitment, do the work, follow
through as needed, and then let go. Let the universe make of it what it will. Do it for the doing, not for the outcome. Do it simply because it's the right thing to do, and because it's good for your soul. This is a lighter, freer, and more effective way.

As an added bonus, your good work may in fact produce unexpectedly good results, it may inspire others, and it almost certainly will expand your own capabilities and wisdom.

**Enjoy life.** An ancient parable tells of a Buddhist monk who is chased by tigers to the edge of a cliff. As they close in, he spots a small bush growing at the very edge, grabs it, and jumps over. As he hangs there, the tigers paw the ground above but can't reach him. Looking down, he sees more tigers below. Then he notices a mouse gnawing on the slender root that holds the bush. As the bush slowly gives way, the monk spots a berry on it. With a delighted smile, he picks the berry with his free hand and eats it slowly, enjoying every morsel. In reality, we are all caught between tigers above and tigers below, but like that monk, we can and should live fully and with delight in this moment, in spite of it all.

Discover your unique gifts—what you can do most effectively—and share them where they're most needed. You have much to offer—your time, energy, money, talents, possessions to share, etc.

As Will Keepin, co-founder of the Satyana Institute, tells us, we can serve as hospice workers to a dying culture, and also as midwives to an emerging culture. These two tasks call for us to maintain an open heart, offering our light and joy, and being present for grief and pain. When we root our actions in both intelligence and compassion, we reach a balance of head and heart that combines the finest of human qualities.

Our task is not easy—but we must do it anyway. We do make a difference—individually and collectively. Every positive thought and action changes the world we live in, and therefore changes the fabric of our own existence, for the better.

As Margaret Mead said, "Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it's the only thing that ever has."

Israeli activist Uri Avnery observed, "It always starts with a small group of committed people. They raise their feeble voice. The media ignore them, the politicians laugh at them, the respectable parties distance themselves. But slowly, with persistence, they start to have an impact. This finally compels the leaders of the mainstream organizations to respond, and the message spreads."

A cloud of mosquitoes can send a rhinoceros running.

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**WINTER ONIONS**

Bright spring day  
Seated by the garden  
Cleaning winter onions  
First thing to grow.  
Planted in fall  
In rich loam  
Green shoots in February  
Tall spears in April.  
I dug the onions  
Shoved the spading fork deep  
Half.lifted, half-pulled  
Roots clinging to the soil  
Now, knife in hand,  
I clean each one,  
A quick slice taking off the roots  
Then peeling the tough skin  
Layer upon layer  
Til bulb and long neck  
Shine white.  
Last I lop off the leaves  
So a green whorl tops each.

Anger  
Buried in heart-loam  
In the winter of my life  
Uprooted now  
Feeder roots cut away  
Tough parts peeled away  
Layer upon layer  
Til only the memory  
Without the hurt  
Clean  
New  
Full of juice and flavor  
Of life lived  
Only the good part  
Harvested.

—Mariellen O. Gilpin

Mariellen O. Gilpin is a member of Urbana-Champaign (Ill.) Meeting.

April 2003 Friends Journal
Walking the Walk: Rainbow Pfaff

by Breeze E. Luetke-Stahlman

“My name is Rainbow Pfaff, and I have stumbled into a place where the dust and the fresh wood smoke swoop over the houses like a throng of swallows. Here is a small circle of life pressed flat between the perfect icing-blue sky and rolling green coffee fields that blend in patterned patches right to the horizon. I have pressed myself against this place too, my sandals learning the chinks in the yellow dirt that leads the world in and out; the sandy road that lets this pueblito breathe. My tongue is learning to roll new language over it, juggling the consonants like pebbles clinking between my teeth. I am working into this dirt and among these hills, pushing down a thin, smooth root, and turning my face to the Costa Rican sun. I, at 25, being of sound mind and body, have become a part of a smaller circle of life: a volunteer English teacher in a mountain town of 300 residents, one school, one church, two corner stores, and a soccer field.”

Growing up Quaker, attending Central Philadelphia (Pa.) Meeting with her mother and sister when young, then later Reston (Va.) Meeting, Rainbow Pfaff has been blessed and challenged. Unsure, at a time in her life where there are more decisions to be made than solutions to be found, yet led to be living and teaching in rural Costa Rica, Rainbow has nestled herself into a unique corner of the world to live her faith.

Rainbow says her first involvement in the Religious Society of Friends was through Baltimore Yearly Meeting Young Friends. Attending dozens of weekend conferences, she found a spiritual home, friendships, and a way of life that fueled her. Later she began attending Friends General Conference’s annual Gathering, working there as a high school counselor. After graduating from Warren Wilson College in 2000, with a major in Human Studies and a concentration in Women’s Studies, she looked into teaching at Monteverde, a Quaker school located in Costa Rica. Interested in both the country and the experience of teaching, but lacking teaching credentials or Spanish language experience, she was not qualified for the position. Instead, she found a job at the Feminist Health Center of Portsmouth, New Hampshire, and began a journey that she hoped would lead her to where it was she was supposed to be. How does one take one’s college experience, insights, and dreams, and turn them all into the rest of one’s life?

Rainbow writes of these times: “From the end of college on, Costa Rica began to knit pieces around me; like a puzzle it began to take shape. It seemed every new person I spoke to had something to say about Costa Rica. By the time the New England winter had gotten into gear, I had made up my mind that Central America was looking nicer and nicer. All of the times when my mind showed interest in Central American travel began to add up, like weights in a balance. I found WorldTeach in a book called Alternatives to the Peace Corps, and I dog- eared the page.”

WorldTeach was founded in 1986 by a group of Harvard graduates and students in response to the need for educational assistance in developing countries. Addressing a growing interest among people in the U.S. and elsewhere to serve, teach, and learn as volunteers overseas, WorldTeach has placed thousands of volunteer educators in communities throughout Asia, Latin America, Africa, and Eastern Europe <http://www.worldteach.org>.

Packing up her life and relocating to Costa Rica was not always a dream of hers, but Rainbow feels that going to Costa Rica has been one of the clearest moments of leading that she has ever experienced. She has long been aware of global eco-politics and has been especially critical of sweatshop labor, maquiladoras, and North American overconsumerism, but living in La Violeta, Costa Rica, has been less part of a long-term cause she has fought for, and more an important testimony—a real life lesson that needed to be learned in order to have “all the rest of it make sense.”

There are two pieces to the story that leads to Rainbow arriving in the village of La Violeta. First, a few decades ago, the international market for coffee started to
become more lucrative and people of La Violeta, like other communities throughout Central America, became interested in producing it as a cash crop. Before this time the land around the village was used only to produce food and, in good years, perhaps an excess to trade or sell. After the introduction of coffee, the family farms were slowly traded for coffee fields, which came with the prospect of receiving money to use for a family’s own needs: buying school uniforms, improving the houses, modernizing parts of their lives. Today, looking out around the town, all that one can see are coffee fields.

For a while, coffee prices were high and the people did relatively well, but in recent years coffee prices have fallen so much that the people of La Violeta do not make any profit. The money they receive is exactly equivalent to the expenses of fertilizers, bags, gasoline, tools, etc.

The second piece of the story is that several years ago, the government of Costa Rica made English mandatory for all public primary and secondary schools throughout the country. The reasoning was related to the increased tourist and international markets in the Costa Rican economy. While teaching English as a foreign language to the children of Costa Rica is well-intentioned, says Rainbow, and teaching adult English classes.

Rainbow writes: “Certainly, four years ago at Warren Wilson College I could not have pictured myself where I am now. It is one of those hairpin turns that the road sometimes takes, leaving skid marks behind. I know that my task in La Violeta is not to conduct an economic analysis or solve the problems caused in part by huge overarching global systems, but the real-
ty is that the people in my village—now my friends, my family—do not have any options besides coffee. Today, coffee is all that they know, and all that really is expected of them. Only a very small percentage of people in my town have continued past the mandatory graduation from sixth grade and gone to high school (although the younger generation is a little more encouraged today). If the kids I teach every day manage to graduate from high school the job opportunities are tangible and encouraging. On a small level, getting kids interested and involved in school is one step towards giving them a chance for a better job, and in turn a little relief for an agriculturally based village such as La Violeta.

There are things that I have stored in my memory that I could not relate to almost anyone—personal, humorous, confusing, and chaotic experiences that are woven in with the dirt roads and coffee fields of La Violeta. It amazes me now that I could have missed out on all of it if I had not let go and followed as the way opened. There would be 31 children

THREE IS A WORD

in the English language that holds fertile seeds;
if planted in children a bountiful harvest awaits.
It will be of such magnitude that Mother Earth in acknowledgment, no in jubilation will pause in her turnings when reverence, for all living forms, clasps your hands upon each day’s awakening.

—J.L. Kubicek

J.L. Kubicek lives in Lake Crystal, Minnesota.

When asked if she felt a leading to do this work, Rainbow responded: “I can only speak from my experiences. In the midst of my decision, it didn’t seem like an epiphany at all, more like an incredible, uncomfortable, confusing month or so—applications, interviews, and glancing every now and then at the friends around me wondering what my world would look like if they were not in it. There are times in life when we are spinning so deeply inside of our own selves, rocking and sick from the centrifugal force, that all we have to do is let ourselves go, relax into that humming center, and the leading takes us where we are meant to be. I guess out of all that craziness, I did the thing that was probably the hardest to do; just let go. When I opened my eyes, I was in San Jose with my giant green duffle bag and my cowgirl hat.

“Though her contract was for a single year, Rainbow has signed up for a second. Making the commitment was a difficult decision, as the expenses that were covered for her first year, such as airfare and insurance, will not be covered for the second year. The stipend she receives barely equals her monthly expenses for things like toiletries, postage, local travel costs, and small school expenses. Because volunteers are 100 percent responsible for the classroom costs, Rainbow says her lesson planning has become quite creative. Tax-deductible donations to WorldTeach are welcome; these will go into an account for her, covering school supplies and her international health insurance. For more information about donating, contact Harriet Wong of WorldTeach, at (617) 495-5527.

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Listening from the Light

by Anna Poplawska

On one Sunday during gathered worship there was a visitor from another meeting who gave a message that was very repetitive and must have gone on for at least half an hour. I found myself at first becoming angry, but after ten minutes or so, I reminded myself that the reason I had come to meeting was to grow as a spiritual being. This man had something that he needed to express and it was up to me to offer him my loving attentiveness. As it turned out, not only did I learn something about love and forgiveness, but his message, which I confess could easily have been given in under five minutes, gave me a tremendous new insight into my own spiritual journey. I also came to a new realization of how difficult God's work is during meeting really is, forced to speak through such imperfect instruments as human beings.

On another occasion there was a message that I had more difficulty with. I was absolutely convinced that this one couldn't possibly come from the Light. When the same person repeated the message in another meeting in almost the same words, I found myself venting my anger on my husband on the way home. But I was immensely disturbed by the dislike I was feeling for this person, sensing in it the seeds of hatred. I kept berating myself for lack of forgiveness, but there seemed nothing I could do except to stay away from this person at meeting. Finally, in desperation, I prayed for assistance in dealing with my feelings. As I did this, the realization came to me that the message as well as the messenger had been intended precisely for me. She'd pointed out a truth that I'd been resisting in my own understanding of spirituality. This realization freed up my emotions and I've since grown fond of her.

Because I frequently feel myself moved to speak at meeting, I've struggled intensely and suffered over the question of what it means to speak from the Light and how it is that I'm supposed to distinguish God's voice from my own. I've heard this same concern expressed repeatedly by others in the meeting, as well as in Quaker literature. The other concern I've come across is that people speak too frequently and without discrimination. I assume that those who say this are not referring to their own messages and consider themselves to have better discrimination than these others who speak to excess. This suggests a competitiveness between the speaker and the listener over who is more discriminating, which leaves God, the supposed source of our messages, out of the picture altogether. My own solution has been to reject the idea that I am speaking from the Light in any way that suggests special access. It feels too much like it's about me, and it leads too easily to spiritual egotism. I also feel with a growing intensity the danger of judging which messages do or do not come from the Light. In exercising this type of judgement, not only are we treating our neighbors who feel called to speak without love, but we are also betraying our lack of faith in the power and presence of God in our gathered worship. My faith requires of me to believe that all spoken messages have their source in a higher power.

I prefer a model of listening from the Light, which enables me to remain humble. In taking onto my own shoulders the job of finding meaning in the message, I have found that my consciousness has expanded. I have a growing impression that all messages do come from the Light and speak to me personally. Some messages have become very important in understanding my own journey and have helped me to grow. Other messages help me to better understand the spiritual condition of our meeting and the individuals who comprise it, so that I can better minister. Occasionally people speak of deeply personal issues or pains. I feel grateful for the reminder that people may be suffering, even when they appear to be well. I also take these messages on a model of prayers for aid, which have become sanctioned by the Light. I feel it my duty to ask what I personally can do to reach out to the speaker of a message, even if only by sending a card. The messages that appear the least important or are most annoying to me are a reminder of the biblical injunction that the least of us is the closest to the heart of God. I have come to believe that this is also true of the least of messages. They are a reminder of how important it is to keep loving and forgiving each other and to make space for people to say their piece even if they don't have much to say.

When we doubt our own messages, we find ourselves waiting for visions and miracles. We want the burning bush to signal us that this really is a message, but this is not the way God usually works. There is a parable that I have come across about a man who prayed to Allah to make sure that his camel didn't run away while he went about his errands. Allah agreed to help and the man went on his way, thinking that it was no longer necessary to trouble himself to tie his camel to a post. When he came back the camel was gone, and he got angry at Allah for having broken this promise. Allah responded by explaining that it was only possible to work through our actions, not despite us. So it also is in our meetings. God's messages will not get through unless we are willing to take the risk of speaking.

I can only believe that by asking the speaker to question whether they truly are
speaking from the Light, we lead them to question whatever fragile hold they have, in our very rationalistic age, on faith. By asking the listener to accept that there is a higher power at work in our meetings and that all messages come from this power, we will strengthen the love and trust that holds our meetings together. This faith does not have to be taken as permission for inconsiderateness on the part of the speaker. We can believe that a given message was divinely inspired, even as we remember that God is forced to speak through imperfect instruments. We can be grateful to the speaker for having passed on a message in all of its imperfections, even as we offer loving counsel for how the message might have been more tactfully given. We are all imperfect instruments and all, one would hope, striving to become better.

To those who still doubt the divine origin of all messages, I offer another parable. A spiritual student had great faith in his guru, while the other students thought that this student was naive and simple-minded and made fun of him. They threw a challenge in his direction: if you have so much faith in the guru, let's see if you can jump off the top of this cliff. He landed at the bottom of the canyon, comfortably seated in the lotus position. But this still didn't satisfy his detractors; they challenged him further that if he had such faith in the guru, he ought to be able to walk on water. This time the guru happened to be there as well. The faithful student remained unfazed; he climbed out of the boat, walked around on the surface of the lake, and then came back. As the guru watched, he thought to himself that if that fool, his student, was able to walk on water, then he, the teacher, must be able to do it so much better. He climbed out of the boat and immediately drowned. This story illustrates the power of faith even in the face of a false guru.

If we keep faith in our meetings that all messages—our own and those given by others—are spoken from the Light, then I believe that our faith will lead us into the Light even if some or all of the messages aren't so inspired. And if we can keep our faith in the higher power, which is sometimes called God, to lead us and keep us safe, then I truly believe that this faith alone is enough to save us, even if there is no such being in the greater cosmos.
The war between Palestinians and Israelis continues with no end in sight. The combatants behave almost as if they have lost hope in achieving a lasting peace. One side bombs, the other side retaliates. Back and forth it goes—aggression, retaliation, aggression, retaliation. But, unlike adults, children never lose hope. They might lose their socks, or their lunch money, or even your car keys, but they never lose hope; they're simply hard-wired for it.

I was never more aware of that than this past July, when I worked as a counselor at Friends Music Camp (FMC), held in Barnesville, Ohio, on the Olney Friends School campus. It's a beautiful place to send a kid to camp: acres of green grass; lots of tall, ancient shade trees; a spring-fed pond; and endless blue Ohio sky overhead. But everything about that old campus, all the things that make it a wondrous place to be a kid, are half a world away and a universe apart from anything most of the six young Palestinians who visited our camp this summer—five from the West Bank city of Ramallah and one from Israel—have ever known.

When I met them, I was surprised to find that they didn't look like children who'd just stepped out of the middle of a war zone; in fact, my first experience of them, before I'd had a chance to introduce myself, was of their laughter. They'd arrived a day ahead of the other campers and had just come back from a trip to the town pool. It was obvious they'd had a great time because they passed by me like a boisterous, yapping, jostling bunch of puppies. They were full of joy and laughter and positive energy.

There were three boys and three girls. All the girls were 12 years old. Tyne had shiny braces that only added to the gleam in her smile. Tala was coiffed in a 1960's-style "That Girl" hairdo, the perfect complement to her big, brown eyes. Rand was tall, willowy, and as graceful as a ballerina. Whenever the girls were together, they shared lots of little smiles, winks and nods—the silent signals that are the lingua franca of adolescent girls everywhere.

Musa, 15, was the oldest of the boys. Though he was born in Florida and only moved to the West Bank a few years ago (at the insistence of his father, who had decided it was time for Musa to reconnect with the language and culture of his people), he could trace back his family's history in their ancestral village just outside Ramallah for over 800 years. Mishbah, 11, sported a buzzcut that gave him a raw, spiky look and belied his baby face. Ten-year-old Nawras, the youngest of the group and the only piano player (all the others played violin), would carry a big box of sugar-coated cereal with him to breakfast every morning. When I asked him why, he claimed he did so because the camp chef refused to provide any sweet cereals, though I suspected an additional motive: his parents were 6,000 miles away and in no position to object.

It became apparent that music was a tool for these children, a tool they used to separate themselves from their sometimes surreal lives and dismal surroundings; moreover, it was almost as powerful a bond between them as their mutual Palestinian heritage. The person who brought music to the children was Clara Takarabe, or "Teacher Clara," as she is known to her students. She's a 26-year-old graduate of University of Chicago and a substitute viola player with the Chicago Symphony who, amazingly, claims to still appreciate a good "viola player" joke. (What makes a viola better than a violin?—The viola burns longer.) Clara notes, "Violists are kind of eccentric people." But even more important to Clara than any of her other accomplishments is her deep commitment to being a peace activist.

When she was told by her boss, Maestro Daniel Barenboim, an Israeli citizen, that there was "a music conservatory [in Ramallah] struggling to survive amidst the Intifada, and the war on both sides," she packed up her life and moved there. Her reasons were simple: "Music is a service and you have to go and serve... I believe someday there will be peace and that there must be peace and we must have the fixtures of peace ready and waiting, not dormant and undeveloped, once we have the chance for peace to flow in our lives." She told no one about her plans. "I didn't even tell my mom," she said.

She arrived in Ramallah in October 2001, a time when all the other music teachers working at the conservatory there were leaving. They'd found life under siege and occupation to be intolerable. The strictly enforced curfew was totally unpredictable, lethal, and subject to change without notice. Tanks were everywhere—up every alley and at every intersection; helicopters circled, firing missiles without warning; deadly accurate snipers...
It became apparent that music was a tool for these children, a tool they used to separate themselves from their sometimes surreal lives and dismal surroundings.

destroyed. Classes were suspended inde­
initely. Refusing to be upstaged, Clara, whenever she was able, organized marathon violin lessons at one of her stu­
dents' home to help pass the sometimes numbingly boring, but more often terrify­ing, hours of the curfew. An incident that occurred during that time still leaves Clara feeling humbled: "Every one of my

would deliver them to a peaceful place. She gathered together all the information she could find about summer camps in the United States. "When I'd out all the other camps," Clara said, "hers was left [that of Peg Champney, who runs FMC]. I think it was a sign." To this she added, "Before I talked with her [Peg], I was thinking, 'What do I want my kids to do? I wanted them to see rural America, and the Quaker setting was something I trusted. It was the perfect camp."

For nearly 20 years, Peg Champney was co-director of FMC with her friend, Jean Purnam. Both are lifelong members of Yellow Springs (Ohio) Meeting. When Jean retired a few years ago, Peg continued to run the camp alone, a feat that has sometimes called upon her in a quiet, humble (but insis­tent), and always friendly way to gently move a tall mountain or two. Her optimism and "can-do" spirit match Clara's perfectly.

Clara and Peg worked out the details for getting the kids to Ohio through a long series of e-mails and faxes, which were sometimes interrupted for days at a time by blackouts due to shelling. There were two major problems to overcome: the children's travel visa applications were taking a long time to be approved—too long, they thought—and money needed to be raised for the trip. Putting their trust in the Spirit, and speaking truth to power, Peg and Clara were able to convince the Israeli Defense Forces that allowing the kids to leave the city to go to camp was a good idea. Also, at Peg's suggestion, the office of Senator Mike DeWine of Ohio intervened on the children's behalf, and the visa applications that had languished for more than three months were finally approved. When they put out the word that financial assistance was needed, the response was overwhelming: donors of the children's airfare came forward in

students knew that I lived in an area of Ramallah called the Massioun. And this was the most heavily shelled and occupied area. And one of my students, Tyme, called me and asked if I was OK, whether I had food, if I needed anything. And after all the questions, she said, 'Teacher ... I am sorry, I did not practice in the last two days.' Can you imagine that she was wor­ried about her practicing in that time of complete and overwhelming violence?"

Though they tried to put up a brave front, Clara knew firsthand how hard it was for the children to endure the unabat­ted stress of their daily lives. Moreover, examples of the corrosive nature of this stress were all around her on the streets of Ramallah, "You can see the generation of the first Intifada," she said, "there's a cer­tain generation of kids, you see them, they're kind of corrupt, they're rough at the edges—not just at the edges—they're really rough, they're brutal. They didn't have the education or the freedom to grow as kids, and this is a generation that's lost. Now, we're going to have another generation, and it'll be our fault. What's going to come out of this ... I don't know." A knotty, pervasive problem, to be sure. But Clara's inventive, deliriously optimistic solution to it was this: she decided that she and her kids would execute an end run around the war.

Demonstrating practicality worthy of Muhammad, she reasoned that if peace would not come to the children, she
erected the cost of the children’s camp experience. Soon, a project that had begun to seem impossible was a “go.”

To children accustomed to living in a place where there were no safe parks or playgrounds—no places for a kid to be just a kid—FMC must have seemed like a fantasy land. The air was fresh, the people were polite, there were no ear-splitting explosions—in fact, there wasn’t much noise at all, just the sounds of the other campers practicing music or having fun. The children didn’t have to be so hyper-aware anymore, and they could let their stress fade away. For a month, the most important thing they needed to worry about—aside from needing to show up on time for their music lessons and to practice their instruments—was doing their laundry. After that, much of their time was their own.

There were, of course, lots of planned group activities. They played Capture the Flag, had a badminton tournament (Misbah proved to be a wicked-good player), and went roller skating, among other things. The campers themselves planned and ran “the Dance,” an event that, according to a review in the camp newspaper, was “a smash hit!” At the dance, a Jewish camper was observed to have paired herself off with a Palestinian camper, and the two of them happily danced the night away to the upbeat ska rhythms of Spy vs. Spy, and later, to the rock-and-roll stylings of special guest artist Spicemciseer.

One hot, sticky night at the end of the third week of camp, I watched Nawras as he talked to his parents on the telephone. He’d been given a ten-minute warning until lights went out, so he was talking fast, gesturing, laughing, cradling the telephone, trying to get everything in before his time ran out. He spoke in Arabic, and though I couldn’t understand a word of it, I had enough clues from his ten-year-old’s body language and occasional English words to guess what he was talking about. He was telling them all about the hike he’d taken to Fairyland, the local ice cream stand, and how delicious and cold the ice cream was after that long, hot walk. He talked about how he’d watched the fireflies start to wink on and off at dusk, and how the full moon had followed him as he’d walked along the dusty country road back to camp, and that the smell of freshly cut alfalfa had been all around him in the air. He told them how hot and muggy the weather had been, and how he didn’t have to go to sleep until almost dawn if he didn’t want to. He told them about how he’d gone swimming in a pond with snakes in it, but that they were friendly snakes, and didn’t bite. But mostly, he told them how much he missed them and worried about them and wanted to come home to see them again.

Clara knows Nawras well. She said he was from a family that has been traumatized by the violence of the past two years of this latest Intifada. “They’re totally afraid all the time, and nervous,” she said of them. She talked of how violence is a corrupting influence, and that being made powerless by it can degrade one’s soul. “Kids like Nawras, I really worry about,” she said, “because he’s quiet, he’s withdrawn—and you know, the suicide bombers are like this— they’re scared, they’re quiet, they’re hopeless. Their humanity has not been realized, and they will not realize yours, you know?”

Like all good things, camp had to come to an end, and on their last morning together the campers lingered in the parking lot, trying to put off the inevitable for just a while longer. Everyone watched quietly as our Palestinian friends boarded the bus for the trip to the airport, and home. When rough-as-nails Misbah—he of the spikey hair and the confident swagger—gave in to his sadness and broke down, hiding his tears behind his arm, so did everyone else. For a few minutes, we were all just a big, sobbing, embracing mess. When the bus finally pulled away, a pack of kids ran alongside, like dogs, getting in their last few waves goodbye: no one wanted to let them go.

The day after camp ended, the headline in a local newspaper read, “Israel Bans Palestinian Travel.” It looked as if getting the children back into the West Bank would be just as hard as getting them out had been; in that respect, though, not much had changed in their absence. Nevertheless, we’re still hopeful that “my kids” (as Clara would call them) took with them as many warm, loving memories of their time at FMC as they could possibly soak up in one short month, and squelched them away somewhere deep in their hearts. Let them call upon those memories when things are really tough; let those memories help to tide them over, and feed their humanity and their hope; let those memories sustain these children while they grow and wait for peace to come.
A Quaker Painter's Challenge

by John B. Satterthwaite

Most everyone has a private challenge. Some are difficult obstacles to overcome, like mountain climbing. Others involve winning races, building wealth, and so on. My challenge began in 1981, when the Commonwealth of Pennsylvania was celebrating its 300th anniversary. The Quaker heritage of "Penn's Woods" was given a minimum of attention and credit. The Religious Society of Friends had made a profound difference here in the New World, both before and after the actual founding of our nation in Philadelphia, after the Revolutionary War.

After thinking about how Quaker heritage had been ignored, I discovered that nearly two-thirds of the Quaker meetinghouses under the care of Philadelphia Yearly Meeting (PYM) in colonial times have been lost! I further realized that I had never seen most of the remaining meetinghouses. I made a decision to visit each of them, and to make a painting of each one for historic documentation. This was a big challenge that would take 20 years, working part-time while I maintained a full-time job and family commitments. There were 135 sites in four states: Pennsylvania, New Jersey, Delaware, and Maryland. The only available map of their locations (printed in 1956) was hopelessly out of date. Some meetinghouses had new names, and some streets or roads had changed names or were rerouted. Finding them was like a treasure hunt. This is what I found:

Maiden Creek (1759), Berks County, Pa., had been moved 1.5 miles to high, dry ground when construction began for Lake Ontelaune. Old and New Third Haven (1684 and 1880) meetings in Easton, Md., were surrounded by much newer houses, and the entrance to that historic property appeared to be through a private yard.

In Philadelphia, the old Twelfth Street meetinghouse had been carelessly dismantled to save it from the wrecking ball during a center-city "progress" construction. It was moved to the George School campus in Bucks County, Pa., and completely rebuilt. It is now in a beautifully landscaped setting and stands as a tribute to all who cared to save it. Arch Street, built in 1804 as the home of Philadelphia Yearly Meeting (before the Hicksite-Orthodox split), is huge, brick, and in the heart of Philadelphia's Olde City section, a busy place year-round. A mile away, Friends Center, at 15th and Race Streets, is a large, modern, glass-walled complex of buildings, housing American Friends Service Committee national headquarters, Philadelphia Yearly Meeting offices, many related offices, and the Race Street meetinghouse, built in 1856 as the meeting place of the Hicksite yearly meeting. Fairhill (1889) was laid down years ago, but the meetinghouse still stands in North Philadelphia opposite the burial ground that includes the grave of Lucretia Mott. Green Street Meeting (despite its name, which stems from a building at an earlier location) and its school are on School House Lane, a block from Germantown Meeting and its school. In the Frankford section of the city, there are two meetings: Unity (the building dates from 1775 and is the former home of Frankford Meeting) at Unity and Waln Streets, and the newer Frankford Meeting (1833) at Penn and Orthodox Streets. The interior of this meeting has been remodeled into a dramatically stunning modern facility, with a small, active school next door. Chestnut Hill (1931), also in Philadelphia, sits high on a hill above Mermaid Lane, where the rear entrance is more familiar to members than the front.

Beyond the city in Abington, Pennsylvania, is a large, substantial stone meetinghouse (1699) situated in a lovely park-like setting, close to the meeting's large, active school. A short distance down Jenkintown Road, Little Abington (1836) stands empty, neglected, and almost forgotten after the Orthodox-Hicksite controversy ended. Merion (1695) is on the Main Line, to the west of Philadelphia, beside the country's first toll road to the west, and next door to an historic (1704) inn that was a favorite watering hole for nearly 300 years. George Washington and his troops camped across the road on their way to Valley Forge, 80 years after Merion was built. Old Haverford (1700), not far away, is now overwhelmed by a large Catholic church, school, cemetery, and funeral home across the street. Haverford (1834) is nestled comfortably among trees on the campus of Haverford College, a busy place. Valley (1730) is a stately old white meetinghouse surrounded by black wrought iron fencing near Valley Forge Park. Catawissa (1775) and Roaring Creek (1796) are the only remaining log cabin meetinghouses, located in Columbia County. Exeter (1759) in Berks County was the site for the wedding of Daniel Boone's parents and the meeting attended by Abraham Lincoln's parents. The 19th-century artist Benjamin West came from Springfield (1851) in Delaware County. Edward Hicks, the Quaker artist and sign painter,
came from Newtown (1817) Meeting in Bucks County. Birmingham (1763) served as a hospital in the Revolutionary War, and its little octagonal one-room schoolhouse is still there. There are two large Falls meetinghouses in Fallsingron on the same Bucks County property (1728 and 1841).

Across the Delaware River in New Jersey, Burlington (1765) alternated with Philadelphia in hosting yearly meetings for 79 years in an earlier building. In the Burlington burial grounds there is a bronze plaque with an early civil rights message: "Be plain and fair to all, both Indians and Christians." Chief Ockanickon is buried there, on "white man's property"—very unusual. Salem (1772) has the most famous oak tree in New Jersey, under which John Fenwick made a peace treaty with Indians in 1675. In the cemetery that tree still stands with a spread of more than 150 feet. Seaville (1716), Cape May County, is a tiny frame meetinghouse, with a white fenced yard containing some rare old seafaring grave markers. Barnegat (1767) and Tuckerton (1708), in Ocean County, have survived nearly three centuries of brisk weather from the Atlantic Ocean. Newton (1828), in Camden, was built on land donated by Samuel Cooper, and eventually became known as the "Hicksite Cabin." Medford has two large brick meetinghouses (1762 and 1842), one active and one inactive, plus a modern Quaker retirement and nursing home. Crosswicks (1692) had been known as Chesterfield Meeting until 1934. Located near Bordentown, a cannonball from the Revolutionary War remains embedded in the second-story wall. (They don't build 'em like they used to.) Moorestown (1802) is a large, active, brick meeting in the center of that town. No other Friends meeting has what they have: the "Happy Hippo," a four-foot-tall by five-foot-long cement sculpture of a baby hippopotamus built by children inspired by their music teacher. Further, it stands next to a sidewalk that is painted in bright ribbons of colors. The graduating class of Moorestown Friends School gets to redecorate the Happy Hippo annually. I offer an ovation of approval to the teachers there for their creative, positive, and fun-loving achievements with young children. I have many more anecdotes to share from visiting 135 Quaker meeting sites, but the above is enough for now.

Of the meetinghouses I visited, the oldest one (and the oldest in the U.S.) was Old Third Haven in Easton, Md. (1684). The oldest in Pennsylvania was Merion (1695); in New Jersey: Burlington.
(1765); and in Delaware: Wilmington (1816). The largest one in this group was Arch Street in Philadelphia (1804), and the smallest either Newton, in Camden, N.J., or Seaville. The northernmost was Elklands in Sullivan County, Pa. (1853); the easternmost: Barnegat, in Ocean County, N.J. (1767); the southernmost: Old Third Haven, Easton, Md. (1684); and the westernmost: State College, Pa. (1980).

The visitations for me began in 1981 at the rate of one per day, taking time to observe details, the buildings, the burial grounds, and the surroundings. I made sketches, took photos, jotted notes—all with the purpose of retaining the authenticity. Rather than attempting to do the painting on location, while the light and weather changed, the bugs bit, and local kibitzers interrupted my concentration, I prepared thoroughly and then did the paintings in the quiet, controlled environment of my studio.

Taking photos was the easiest part. There was no way of knowing in advance what the weather or light would be when arriving at my destination after traveling a long distance (a total of more than 5,000 miles since 1981 for this entire project). I found overgrown trees and bushes, walls, fences, poles, even mobile homes in the way. If the building consisted of dark stones and the surrounding setting was also dark, color values would have to be changed to make a good picture. For example, a dark building could be placed in a snow scene, focusing interest on the building—the main character on its stage.

I have a preference for watercolor. I build each painting with the established "bricks" for a solid picture foundation. These include consideration of lines, shapes, sizes of the shapes, true colors, color values or intensities, textures, and the three dimensional qualities of space. An artist can control all of that in a way that a photographer cannot. The artist can put one's own emotions into the painting with more ease than a photographer can. Color control is also easier than in a photograph that depends on mass-produced prints. Also, the quality of shadows plays an important role in defining light differences. For me, paying close attention to authenticity was worth the time. Fine Art has seven "principles" (unity, conflict, dominance, repetition, alternation, balance, and harmony) to be applied to each of the elements stated above, which means there are at least 49 things to remember during each painting. In the end, I believe that my paintings are better than photographs for the historic documentation of Quaker meetinghouses. It's like enjoying the taste of fresh vegetables right out of your own garden, versus those bought in the supermarket.

The paintings have been exhibited both publicly and privately. In May 1998, 103 of these paintings plus a few prints were exhibited for three days at George School. Through the years some of the paintings were sold by exhibiting at fine art and juried art shows in Philadelphia's Rittenhouse Square. One man that I met there years ago, now owns 17 of the meetinghouse paintings. Another man came upon my exhibition purely by coincidence and discovered my painting of Chichester meetinghouse—his grandfather had built it. Now the painting hangs in his home.

A total of 48 paintings have been sold, and the remainder of the framed watercolors has been donated to Merion Meeting. The sale of those will help them to defer expensive renovations to their property.

My odyssey has been filled with rich experiences; it has been an education. I am grateful for everyone who purchased one of my paintings, and I have enjoyed meeting and talking with many Friends along the way.

Friends Journal April 2003
It was 1930, and in Germany the Weimar Republic was visibly in a state of imminent collapse as an ever-intensifying attack from many factions and a growing dissatisfaction erupted before the onslaught of National Socialism. In this tumultuous atmosphere, George Grosz, an Expressionist painter and graphic artist with ties to the Dada movement, used his artistic talent to oppose war and to expose the moral corruption that abounded in Germany. One of his drawings, Shut Up and Do Your Duty, or Christ with the Gas Mask, was deemed particularly offensive, and he and his publisher, Wieland Herzfelde, were ordered to stand trial because of it. George Grosz’s drawing depicts a crucified Christ wearing a gas mask and is intended as a sharp criticism of those who profit through war at the expense of the suffering of the lower classes. He was tried according to the German Penal Code of 1872 that required blasphemy and the verbal abuse of any legal religious organization to be punished with a prison sentence of up to three years even though this statute was in direct conflict with Article 118 of the Weimar Republic, which emphatically disallowed censorship of theatrical performances and art exhibits.

At once highly controversial and widely publicized, the Grosz case was soon taken up by the Religious Society of Friends under the leadership of Hans Albrecht, clerk of German Yearly Meeting. The case was appealed before three German courts, and George Grosz was ordered to secure a deposition in order to establish the effect of three pictures from his portfolio, Hintergrund (Background), upon religiously devout people. One of the pictures was Christ with the Gas Mask. The deposition should have proved influential in either validating or invalidating the charge of blasphemy against him. Here the Quakers felt obligated to take a stand, and the court agreed to consider Hans Albrecht’s deposition, which he gave on December 3, 1930. It questioned the justification of the indictment. (In the following translation, one small section dealing with other pictures is omitted.)

George Grosz was acquitted in the last of the three courts that heard the case, as was the publisher Wieland Herzfelde. At the 1931 Friends Yearly Meeting, a pleased Hans Albrecht was able to announce that the George Grosz case was a demonstration of the necessity for Friends to use every opportunity to bear witness to their convictions.

DEPOSITION

Before entering into a discussion of the pictures in question, I would like to say something about the premise from which I am proceeding because I think it is essential to an understanding of my interpretation. The Friends (Quakers), the group to which I belong and whose views I share, have
As far as Quakers are concerned, the concept of God's power, which, if we wish, can work through us, and the actual effect of God's working through people stand in the foreground.

The Churches have always sought to establish the essence of God through doctrines or beliefs in order to make the nature of God comprehensible. According to my experience, this approach has met with very little success, especially in our present time. I am of the opinion that today there is no longer a unified interpretation of God. The establishment of a conception of God would necessitate the inclusion of the deity of the Jews and the Muslims as well as that of other religions, large and small, for there is only one God for all people, only one concept of God that is the absolute truth although this truth can be expressed in a multitude of ways throughout humanity.

This absolute truth is so far elevated beyond all human knowledge and understanding that we humans cannot define it within concrete terms. Because of this condition, I do not believe that people can injure the sacredness and honor of such a God by harming my personal experience of God. This type of experience is peculiar to each individual and, for that reason, differs immeasurably even when it is apparently rendered uniform by a doctrine about God. Because of the countless ways in which God is experienced, I cannot imagine that I could transfer the protection of my personal religious feeling to a person or a human institution that is burdened with human weaknesses and fallacies as well as the inability to recognize the essence of God and to perceive his workings in this world. As soon as I do that, I am distancing myself from God and doing something human. According to my conviction, I can only react positively, not negatively, to an injury to my religious sensitivity or relation to God. This positive way has been shown to us by Christ's life as is evident in Chapter 13 of Paul's Epistle to the Corinthians.

If the penal code threatens to punish any insult directed at a Christian church or other recognized religious society, I see

Hans Albrecht, Clerk of German Yearly Meeting 1927-47

In his capacity as clerk of German Yearly Meeting, Hans Albrecht was a driving force behind the efforts of German Quakers to assist those subjected to persecution by the government. On December 3, 1930, Albrecht gave a deposition that questioned the justification of the indictment of the artist George Grosz for blasphemous art. Albrecht also provided German Jews with significant assistance during the Nazi period. Even before Hitler assumed power, Hans Albrecht, appalled by the actions of a gang of Nazi storm troopers who shouted obscenities at the members of a Jewish congregation in Berlin leaving a New Year's service in 1931, sent a letter to the Jewish congregation. Hans A. Schmitt, in Quakers and Nazis, quotes Hans Albrecht: "We, too, feel responsible and guilty [for this act], because we have not done enough to decontaminate a hate-filled atmosphere. We therefore ask your forgiveness for what has been done to you."

In October 1931, Albrecht sent a circular to 190 recipients, including Catholic and Protestant clergy, warning "that the guilt accumulated by Christian indifference increased with every such incident." Of the eight Protestant ministers who responded, most of them ridiculed the Quaker position. Among the Catholic bishops, only the archbishop of Cologne supported the Quaker stance.

During the Nazi period, Hans Albrecht represented German Friends at the Berlin Center. Because the Nazis considered him to be politically unreliable, he had been dismissed from his position as a supervisor of shipbuilding for the City of Hamburg. Although his income was reduced and he had to live on his pension, Albrecht had more time to dedicate to assist those whom the Nazis persecuted. Helping others caused him to be subjected to interrogations by the Gestapo. His phone was wiretapped and his mail censored. During the first years of the Nazi regime, the Berlin Center was one of the few places offering aid and advice to those who were persecuted by the Nazis and seeking to leave Germany. Leonard S. Kenworthy, in An American Quaker inside Nazi Germany, writes that "it was estimated that the Quaker bureau [in Berlin] assisted 1,000 persons to leave Germany." The Berlin Center used its worldwide connections with other Quaker offices to help refugees gain admission to other countries and obtain jobs and further their education.

In 1935, the Berlin Friends established a youth group to provide peer association for children who were subjected to isolation and ostracism for racial and political reasons.

Yet another project accomplished by the German Quakers under the leadership of Hans Albrecht was the establishment of the Quaker School Eerde in Ommen, Holland in 1934. In his correspondence with other members of the steering committee responsible for the founding of the Quaker School Eerde, Hans Albrecht supported obtaining a rabbi to provide religious instruction for those students who were practicing Jews. Albrecht was also adamant about having the school located outside of Germany to avoid the danger of a "ghetto education." To escape the atmosphere of hate in Germany, many German Jews and liberals sent their children to this school. The Quaker school at Eerde was founded in a spirit of love and tolerance and intended to be a haven especially for students and teachers who suffered under the racial policy of Nazi Germany.

For the duration of the Nazi regime, Hans Albrecht opened his house to a person of mixed ancestry, Annemarie Glücksmann, who had nowhere else to turn; her father had immigrated to Brazil and her stepmother had been gassed in Riga.
Before turning my attention to the main picture, *Christ with the Gas Mask*, I must first briefly discuss revelation in connection with religious and artistic intuition. I believe that God's workings have not only been revealed through Christ, which is the highest revelation and forms the basis for all other forms of revelation. God reveals himself to us on a daily basis, and these present-day revelations become obvious to us whenever we are inwardly ready to notice them. God can use every person as a channel for his revelations. It does not matter if this is an obviously religious person in the sense of a generally accepted church view or not. If God speaks through him, i.e., through the divine element in him, those people longing for God will be deeply moved by what they perceive emanating from him.

I also believe that every religious experience is directly connected to intuition. Religion that is not inwardly and intuitively experienced is not religion. Religious experience is outside of our understanding; it is something spiritual that hovers. Intuition is not given to a church or community or to the leaders of these groups; it is a gift, with which individuals are endowed. Intuition must be inherent in the one who creates as well as in the one who appreciates the creation. Both aspects are necessary for intuition to function.

Every truly artistic creation emanates from intuition. Each great artist is within

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**Note**

I n 1927–1928, George Grosz prepared the set decorations and costume designs for a play titled "The Good Soldier Schweik" (based on the novel by Jaroslav Hasek), directed by his friend Erwin Piscator. The play was an outspoken, expressionistic, antitwar statement, including actual war cripples marching across the stage and embossed with gruesome scenes of war horrors, drawn by Grosz, projected on the backdrop. As part of the Schweik production Wieland Herzfelde of Malik Verlag published 12 of the images in a portfolio titled *Hintergrund (Background)*. Among the drawings was one of Christ on a cross with a gas mask over his face and army boots on his feet. The drawing caption reads *Maul halten und weiter dienen* (Shut up and do your duty). At the trial Grosz said that it was his intention to show that if Christ appeared at the front, no one would pay the slightest attention but rather jam a gas mask and army boots on him and tell him to continue fighting.

In addition to Albrecht's testimony, the Catholic Church testified in Grosz's favor.

The Grosz blasphemy case was reported fully in the press throughout Germany. The collected clippings show that there already existed a great amount of right-wing fervor against Grosz, which contributed to his decision to leave Germany in 1932.

—Peter M. Grosz, son of George Grosz
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do not think that the picture can be removed from the context of the picture collection even though the striking quality of its idea sets it far apart from the rest of the collection.

The purpose of the picture collection is, after all, to portray the background of the visible occurrence of war, by which the fate of human beings are snatched, the grinding of the war mill, from which there is no escape, and to show how a human being is held captive like a stupid creature in this mill by legal paragraphs, national and religious befuddled, and blind obedience until above the heap of skulls, there appears the question: “What for?” In the middle of this group, suddenly stands this picture [Christ with the Gas Mask].

Until now, I never knew George Grosz. I knew nothing of his inner life, whether it was religiously oriented or not. It seems to me to be unessential if George Grosz was a practicing religious person or not. According to my own religious feeling and my interpretation of God’s workings, a tremendous intuition is voiced by him in this picture. This intuition is so great that I do not doubt that we hear through him a divine admonition to stop our ungodly action. Nothing has diminished the significance of his message given to humanity in the form of this miserable Christ on the Cross, starved and surrounded by war. The eternal light still radiates above him; even in death, he, who bears the suffering on him instead of a crown of thorns and is in a position to provide a total explanation of what the specifics of this picture mean. Even the name of the picture provides no clarification. Does it refer to Christ, who is forbidden to speak, or to those people who have not acted according to Christian principles to oppose the machine of war? All this does not seem essential to me. For me, the idea spoken by the picture is that which is essential. There is not a trace of blasphemy in it. It is rather much more the opposite that calls out: a terrible accusation made by God against the blasphemous action of people. It is humanity that hangs upon the cross—the cross in the hand of Christ waves like a remote hope.

I do not want to present other attempts at interpretation but rather would like to refer again to the interpretation that Christ has been gagged by war because even he is restricted by legal paragraphs and can show the cross only timidly from afar. It is precisely this uncertainty regarding an explanation that proves for me the intuition of the idea. The idea itself remains untouched. We merely sense it.

I do not stand alone with this interpretation but have the support of all the members of our meeting. I will emphasize again that I am firmly convinced that there are actually very few people who lack the intuitive ability to sense the idea [expressed by Grosz’s picture]. At Easter, one of our Friends was attending a public assembly of Quakers in Wernigerode, where about two-thirds of the Quakers...
were not members of our meeting. Without any hesitation, she made the following observation: 

"I wish George Grosz's picture of Christ with the gas mask were hanging on the altars of all the churches as a stinging reminder of today's Golgotha." This sentiment was repeated by our readers in our monthly newsletter. Although this is a small circle, the reaction is, nonetheless, an affirmation of the effect of the picture.

In his book, Art in Danger, George Grosz writes the following: "Today's artist . . . must . . . give up pure art . . . by mirroring the face of our time as portrait and critic, as propagandist and defender of revolutionary ideas and their supporters and fall into line with the army of the suppressed, who fight for their just part of the assets of the world and a purposeful society." George Grosz is attacking the conditions of present-day society with its injustice and dishonesty; in these pictures, he opposes with flaming protest the hypocrisy of our Christianity. Within his work, I do not detect the slightest degradation of Christ but only an indication that Christ is being crucified anew by people.

In his drawings, the art of George Grosz is cruel and extremely gripping. For many, this may be a reason for accepting or rejecting his pictures. That is a matter of one's artistic viewpoint or taste, about which I have not been called to render a judgment. The question of aesthetics has nothing to do with the effect of the pictures upon religious people.

In summary, I wish to state that my religious interpretation indicates that neither objective nor subjective evidence of any contempt toward Christ or Christian teaching can be shown to be present in either picture #10 [Christ with the Gas Mask] or the other pictures in the collection. Rather, I see especially in the picture Christ with the Gas Mask the intuitive attempt of an artist to shock people and thereby direct them again to the teaching of Christ. The picture signifies a recognition of and an emphasis on Christ's teaching, the teaching of every Christian community that should stand in contrast to what happens during war. I am convinced that this significance will be understood by every religious person and especially the ordinary person, who takes the affair seriously and ponders the relation between the picture [Christ with the Gas Mask] and Christian teaching.
Pacifism that Doesn’t Pull Punches
by Lucinda Antrim

As far as I know, I come from a long line of bad Quakers. Only two stories have come down to me from the 325 years of my family’s Quaker life in this country. One tells of my great-great-grandfather, who fought for the South in the Civil War, was captured, turned coat, and went west to fight the Indian wars. The other tells of a great-grandmother who loved music; on a domestic’s meager salary, she managed to buy an organ.

Then there is my father. After two years at Westtown, he asked to be transferred to Culver Military Academy. A teacher in his class, my father was asked to be transferred to Culver Military Academy. A teacher in his class, my father was happy at Culver.

We had a meager salary, she managed to buy an organ.

After the planes hit, Fifth Avenue was closed to traffic, and as I walked north up its middle, I stood looking at the tall, wide pile of brush and assorted burnable old farm things—shutters, a broken chair, fence posts. Things I recognized from their former lives. It was a big fire. It was just right.

For humans, the weather in New York City on September 11, 2001, was perfect. After the planes hit, Fifth Avenue was closed to traffic, and as I walked north up its middle, beginning at 29th Street, it had the feel of a street fair or parade. We walked calmly. No one looked back. When I got to Central Park I passed a woman on a bench, facing north. In each other’s faces we saw the fire, so big we did not need eyes to see it. We were on the rise of the hill, feeling it.

And for some group of people that might, if we look closely from far enough away, have a little bit of us in them—that fire on the other side of the hill was just right.

One of my family’s Quaker life in this country.

Wrote Antrim notes, “What causes fighting and quarrels among you? Is not their origin the appetites that war in your body?” George Fox’s journal goes on: “All bloody principles and practices, we, as to our own particulars, do utterly deny, with all outward wars and strife and fightings with outward weapons.”

But there is room in our Peace Testimony for a deeper knowledge of inner wars, and from there a more fully lived redemption. There is room in our meetings for business; watch your feelings closely; these meetings can be excellent training grounds for a pacifism that intimately embraces the reality of violence.

Pacifism that embraces the reality of violence is possible for everyone. For my father. For every human.

We don’t need to make room for all of humanity in this pacifism; the room is already there. God is very big. But we must notice and tend it; pacifism is a tender green shoot.

I have an idea. God breathes in paradox because paradox is not paradoxical; it is only very close to the place where all things are one. Searching is first; then teaching. But then, we might find that the best way to point out pacifism’s spaciousness is consciously to limit membership in our monthly meetings to those who utterly deny all outward wars and strife. It might be that the best way to hold out to everyone a clear vision is to minimize our clarity for ourselves: that peace is only possible through sitting through every possible feeling, locating our angers, our fears, even our joys, firmly in our own hearts, and sitting long enough with them that we come out the other side, maybe not yet able to love our fellow humans, but at least able to treat them with love.

It is very difficult. Pacifism means living with the deep things in us, the things that not only predate Quakerism, they predate being human. We try to escape; sometimes by placing those feelings outside ourselves and fighting with outward weapons, sometimes by adopting a pacifism that pretends they don’t exist. I want a pacifism that includes all of humanity by including all that is human, among those things our blood-lust; a pacifism that holds this humanity in God’s endless spaces, with our communities’ help—and maybe with an organ trill or two.

Lucinda Antrim is a member of Scarsdale (N.Y.) Meeting.

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Civil Discourse in Turbulent Times

by Bob Morse

Out of this current round of political-economic turbulence arises the query of when and how to speak truth to power. Need we remain civil in response to continual desecrations of human rights and freedoms? Mightn't people stop being arrogant, violent, and corrupt if only we bluntly label their behavior? Haven't we a right to be angry when faced with such blatant disregard for human life?

Our anger alerts us to wrongdoings in our midst. Truly, nonviolent peace work is outrageous as we are often rightfully motivated by our outrage. David Adams, who studies psychology and aggression, wrote, "Our biological legacy of aggression is the basis of our capacity for righteous indignation against injustice, which is much more essential for peace activism and peace education than it is for modern warfare." But few people tend toward upgrading their behavior by being made to feel badly; instead, most of us defensively shut our ears and obstinately intensify our activity when confronted. Dammed-up anger ferments into frustration; fear-tinted frustration explodes into rage, a prime ingredient in vindictive retaliation.

Freelance writer Jan Shaw-Flamm's "Civil Discourse," an article based on her comprehensive research and interviews, appeared in the Fall 2002 Macalester Today. With her permission, I gratefully draw upon her insights and quote from her commentary.

"But we can, and maybe must, be relentlessly partisan without being actively uncivil." Yale law professor Stephen Carter contends that "the civil rights movement wanted to expand American democracy, not destroy it, and [Martin Luther] King [Jr.] understood that uncivil dialogue serves no democratic function. The true genius of ... King was ... his ability to inspire those [oppressed] people to be loving and civil in their dissent." Simply put, "Democracy demands dialogue, and dialogue flows from disagreement."

So how do we disagree civilly? Macalester political science professor Harry Hirsch suggests that we attack arguments not people:
avoid digression into derogatory adjectives ("that's stupid, that's wrong"); assume that our opponent has some valid points; and never assume that we possess the whole truth. Mike McPherson, president of Macalester College, insists that we need to step back enough from our convictions and certainties to open ourselves to serious scrutiny of our ideas. While acknowledging the significance of convictions, he warns against holding our beliefs too rigidly. Although he recognizes that dialogue based on reasoned disagreements is difficult "concerning issues that have a lot of emotional weight . . . [McPherson] values civil discourse not because it's polite but because if all we do is shout at one another or affirm without arguing the stance we have, then there is no way for us to make progress and learn. And learning from our differences is absolutely essential to a better future."

It isn't only emotionality but also social constructs that impede civil discourse. Macalester communication and media studies professor Adrienne Christiansen recognizes the assumption that at its foundation "civil discourse . . . is class-based and . . . that people who perceive themselves, rightly or wrongly, as not having access to the corridors of power must rely on [disturbing] communication practices to draw attention . . . to their cause. This raises charges of uncivil discourse." It's not enough, however, to simply challenge norms through disruption, asserts fellow Macalester political science professor Chuck Green. We need to "be able to model how [we] accomplish [our] goals." The folks being disrupted have responsibilities as well: "To listen, to see if that's a legitimate concern, and find a way to handle it. In conversation you don't necessarily come to agreement, but you maintain connection . . . That's the problem with disruption: disruption breaks connections, rather than makes them."

A focus on maintaining connections even with our adversary is true collaboration, from the Latin for "working together." It was Israeli military leader Moshe Dayan who said "if you want to make peace, you don't talk to your friends; you talk to your enemies." Seeing the other through the lens of compassion challenges our conditioning to reify and dehumanize the being with whom we don't agree. Collaboration is fully, directly, honestly speaking my truth while maintaining an openness to hear just as fully my opponent's truth. Collaboration recognizes how my opponent's violent action does not justify my violent words or thoughts, as my callous attitude disrespects our common humanness and disregards that of God in each other. Collaboration appreciates the "one-derfulness" of life, a venture in which we're inherently dependent on each other for our liberation.
Quaker Profiles

Chris and Olga Ahrens

by Kathryn Parke

When we married,” Ollie says, “we agreed from the start that we wouldn’t build our life on owning things.” It’s good that this was decided right away, for the Ahrens, starting with little, have at least twice had to begin all over again. Once when an experiment in intentional community didn’t work out for them, and once when their home in Washington, D.C., burned to the ground.

Brought up in New York City, they first met just after World War II, when the Presbyterian church’s youth work and their mutual love of skiing brought them together. They had experienced the war quite differently. The church youth group Chris belonged to at the time had shared mildly pacifist opinions before the war began, but he was the only one who adopted the conscientious objector position. His Civilian Public Service years were spent between a forestry camp in upstate New York and combating parasitical disease (“mostly digging privies,” Ollie added, sotto voce) in Florida and Puerto Rico.

Ollie, on the other hand, had felt impelled to “do her bit” in the WAVES (Women Accepted for Volunteer Emergency Service). But some documentaries she had to watch as part of her training convinced her that war was the worst possible way to settle international disputes. She sympathized with Chris’s CO position.

Married in 1947, they spent their honeymoon as directors of an AFSC youth work camp in Tetelcingo, Mexico. Chris had been exposed to Friends ideas earlier through workcamp experience in Michigan, but this was Ollie’s introduction to Quakerism.

They settled in Puerto Rico for three years, where Chris was employed as a hospital administrator and built the first practical nurses’ training school on the island. Next, he served as engineering manager at Lake Mohonk in the Catskill Mountains. Their mountaintop home was rather isolated from established church connections, and the Ahrens helped start a Friends meeting at nearby New Palz.

Rifton, the first Bruderhof community in the United States, was only seven miles from Lake Mohonk. Ollie and Chris had always been intrigued by the idea of intentional community as a way of life. The sincerity and dedication of this group appealed to them; a month’s trial led to the commitment of all their possessions and all their loyalty. But after three years, “Chris asked too many questions,” Ollie said. “Ollie would have been the next questioner,” added Chris. The Bruderhof wasn’t for them, after all. They left the community and began life anew, with two young sons to provide for—and no resources. Some construction projects in New York City filled the gap.

Eventually, work for the CARE organization took the family to Colombia for three years. Chris directed and gave technical support to 300 members of the early Peace Corps, scattered in about 100 centers. Ollie taught in Bogotá’s schools. With another like-minded couple, the Warringtons, they started a small Friends meeting in Bogotá, sponsored by Friends World Committee for Consultation. Chris laughed, “We must be unique! We started two monthly meetings before becoming members of the Religious Society of Friends ourselves, and two more, later!” In middle life, they finally joined Friends Meeting of Washington, D.C., and held that membership until they came to western North Carolina and transferred to Asheville Meeting.

Official members or not, they have been very active in Friends meetings wherever they lived—sometimes as clerk, other times in key committees.

Friends World College was being developed in Huntington, Long Island, in the early 1960s. Ollie first volunteered as the director’s secretary, and then served for several years on the college’s board of trustees, during George Watson’s tenure as director. Chris taught Appropriate Technology at the college. During this time, they attended Westbury Meeting and later Lloyd Harbor and Adelphi Meetings.

For New York Yearly Meeting, they helped develop the Powell House conference center and represented the yearly meeting at Friends General Conference’s Central Committee. Ollie was FGC’s Recording Clerk for a time.

In the ’70s, the Office of Economic Opportunity wanted Chris for self-help housing projects, as a consultant and builder with special technical abilities. Constant moving became the pattern of the family’s life. Chris’s engineering expertise was variously employed by the OEO, the Cooperative League, and other social agencies—from one-year role-model residencies among Kentucky coal miners, to flood reconstruction on the New York/Pennsylvania border after Hurricane Agnes. At a somewhat stable location in Charleston, West Virginia, they again helped start a Friends meeting.

Internationally, Chris was asked to promote housing development and alternative energy training at St. Croix in the Virgin Islands and in Zimbabwe, Lesotho, and Sri Lanka. These assignments required constant traveling for Chris, while Ollie participated in whatever community was their current home, and looked after their sons’ schooling. Ollie had been a math major at Hunter College, and later had obtained a degree in counseling. There was always full-, part-time, or volunteer work in teaching and counseling, and she relished working with young people. Despite their frequent moves, both took advantage of available educational opportunities. Projects such as Goddard College’s nonresidential graduate study made it possible for them to earn master’s degrees.

Eventually the Ahrens moved to western North Carolina, where Ollie taught math and social work at Warren Wilson College. The college wanted help to set up a student travel program in Third World Countries. In addition, Chris directed activities connected with alternative technology and ecological conservation at the college.

Now they live at the retirement community of Highland Farms in Black Mountain, N.C., and are among the group of “seasoned” Quakers who in 1996 started yet another monthly meeting—Swannanoa Valley.

They’ve always had a garden to tend, and experiments in appropriate technology and simple living to hold their interest. Usually, there’s been water for sailing and canoeing.

Currently, Chris is very active in Friends Committee on Unity with Nature. He has recently helped Swannanoa Valley Meeting find a permanent home. On behalf of this meeting, Ollie tutors young men at the nearby juvenile detention center and at Black Mountain Correctional Center for Women, helping prisoners to overcome their “math- anxiety” and to qualify for GEDs.

Their greatest worry is how a desirable kind of life can be sustained, at least for the next two generations. Not surprisingly, both of them, now nearing 90 years of age, continue to be involved in their meeting and peace-related, humanitarian, and ecological causes.

Kathryn Parke is a member of Swannanoa Valley Meeting in North Carolina.

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Books

Profession and Practice: Quaker Perspectives on Healing as Ministry


"Do you consider your work in the world connected with your life as a Quaker? . . . Do your professional relationships or your position in the wider community affect your willingness to participate or speak in meeting for worship? . . . Does your professional work allow you time for individual spiritual disciplines . . . or for involvement in your meeting's life? . . . Have you had any experiences in which you found your Quaker values in conflict with either the ethics or the etiquette of your profession? . . . Do you feel that Friends support you in your work?"

These are some of the extremely useful queries posed by Maureen Flannery at the conclusion of Profession and Practice: Quaker Perspectives on Healing as Ministry. The subtitle of this pamphlet may be a bit misleading—although the author is a doctor/healer, and although she uses various healing professions as prime examples and illustrations of her thesis, this is a pamphlet that addresses a broader and more complex subject than "healing as ministry."

Maureen Flannery invites us to explore the concept of professionalism itself, in relation to Quaker belief and practice, historically and in the present. In addition, she gives us an opportunity to examine our own attitudes about what it means to be a professional, and to consider the challenges we may face in integrating professional roles in the larger community with our participation in the social and spiritual life of the Friends community. She discusses the pros and cons of various characteristics of professionalism (power, detachment, specialization, authority, service, and empathy) from a Quaker perspective, and then offers three "alternative models" (based on the women's health movement, rural family medicine, and midwifery) that may inspire modern Friends to approach their professional roles with more flexibility. It is appropriate that this pamphlet concludes with a list of queries, because it seems right that we should be left with questions on this subject rather than with answers. Ideally, we may maintain an open-ended approach to the relationship between our work/ministry in the world and our work/ministry within the Friends community and within our private spiritual lives.

—Kirsten Backstrom

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

April 2003 FRIENDS JOURNAL
Rochester (N.Y.) Meeting has established a discernment committee to help people make decisions about how to express their opposition to war. The committee offers a safe environment for exploring the motivations behind and the possible consequences of actions being considered. In addition to counseling on conscientious objection, Rochester Friends have decided that they should also offer a discernment process for people considering nonviolent civil disobedience as an expression of opposition to the mobilization of the U.S. government against Iraq. Committee members all have personal experience with both CO counseling and civil disobedience. Friends have decided to offer the process to the public in general. The committee will not suggest particular acts of civil disobedience, since their charge is to help people understand their decisions, not to propose any specific actions. The meeting is aware of the heavy responsibility assumed by a person who deliberately breaks the law. The meeting is also concerned that if there is a draft, a person would have only ten days to file claims for CO status; it wants all young people to be prepared to say no to the military if their consciences lead them in that direction. The Quaker Discernment Committee may be reached at (585) 325-7260, or by e-mail to Fred Haley <fshaley@frontiernet.net>, Ken Maher <kmaher@rochester.rr.com>, or Lucinda Sangree <margsang@netacc.net>.—Ken Maher, Rochester Meeting

Boulder (Colo.) Meeting in October 2002, adopted a minute calling for peace: "Believing, as Friends, that military force solves no problems but rather postpones solutions and creates suffering, we ask fellow citizens to join us in moving our government toward wisdom and peace in the Middle East. Instead of making war on Iraq, our nation should be: leading the UN in a global disarmament process, to begin with Iraq but quickly involving all states possessing, developing, or supplying mass terror weapons, including the United States and Russia; leading the Israelis and Palestinians to a fair and lasting peace; leading the world to a secure energy future by altering our own wasteful use of oil, which is destabilizing an entire region and the biosphere; leading justice-seeking peoples to international institutions that will judge, punish, and deter terrorism in all its forms ... We cannot hope to create a better world through force of arms. We can only do so by modeling a world without violence."—Fran Boler, clerk, Boulder Meeting

Baltimore Yearly Meeting, in October 2002, approved a minute opposing "the drive to make war on Iraq." The minute states: "We oppose the Bush administration's plans to take military actions against the Iraqi leader-
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Multnomah Meeting in Portland, Oregon, expressed opposition to the death penalty in a minute approved last December. "The central tenet of the Religious Society of Friends is that the Light of God, as made manifest in Truth and Love, is revealed in every human being of every race and religion. We are therefore convinced of the sanctity of all human life and are unalterably opposed to the death penalty," the minute states. "The crime of murder rends us asunder. . . . This impact is felt whether the death is caused by a lawless individual or by the state whilst carrying out a sanctioned execution. Killing a person who has killed deprives that person of the possibility of remorse, of reform or of making restitution. . . . We urge all people who believe in the Biblical commandment "Thou shalt not kill" to join us in affirming the potential for good in each human life." — Multnomah Meeting newsletter

Bloomington (Ind.) Meeting has approved a minute regarding equality with reference to sexual orientation. Brought forward at monthly meeting for business last October, the minute was approved last December. The minute states, "Bloomington Friends Meeting has been led by the Light of the Living Christ to understand that God's love extends with equality to all people regardless of sexual orientation. This application of the traditional Quaker Testimony on Equality is part of a continuing revelation. . . . With the understanding that Christ has given us as Quakers today, we cannot accept actions or attitudes that diminish the humanity of lesbians, gay men, or bisexual persons, assign to them an inferior status within the Religious Society of Friends or the wider world, or suggest that their covenant relationships are in any way less sacred, less valid, or the cause for less joy than those of other persons." — Bloomington Meeting newsletter

Evanston (Ill.) Meeting has been released from its affiliation with Western Yearly Meeting because of the approval by Evanston Friends of a same gender marriage under the care of the meeting. After the approval last June of an oversight committee for the wedding of two men under the care of meeting, the executive committee of Western Yearly
Meeting recommended that Evanston Meeting be laid down as a monthly meeting in Western Yearly Meeting. The executive committee wrote, “We recognize fully that participation in our constituent local meetings is diverse and includes homosexuals who value their place among Friends. . . . Regarding the institution of marriage, however, our Faith and Practice and other minute positions or polices are clear and have received ample corporate consideration at various times over the past several years. . . . We continue to uphold our position that marriage is understood to be between one man and one woman. . . . We hope for a continuing relationship with all Evanston Friends as the way opens.”

At the annual gathering of Western Yearly Meeting, in Plainfield, Ind., August 8-11, 2002, the issues of same-gender marriage and Evanston Meeting were discussed intensely. With division in yearly meeting over the issue, approval was given for a clearness committee to meet with Evanston Friends; it did not reach a final recommendation but suggested further yearly-meeting-wide discussion. In November, the administrative council, which acts for yearly meeting between annual sessions, and with some members of the council standing aside, approved the recommendation of the executive committee to lay down Evanston Meeting. “This was done with a real sense of regret,” said Jesse Vore, director of Christian Education and acting superintendent of Western Yearly Meeting. “Our Faith and Practice affirms that any meeting that approves same-gender marriage is to be laid down. But this has been a divisive issue for yearly meeting. There are hurt feelings on both sides.” Ken Laughlin, clerk of Evanston Meeting, said Evanston Friends include approximately 60 members and attenders who are active in support of the ministries of the meeting. “How may God speak to us now? Three of our members had some concerns about the same gender marriage under the care of meeting, but they stood aside. It was the sense of monthly meeting that this marriage under the care of meeting was the right thing to do,” Ken Laughlin said. The marriage under the care of Evanston Meeting took place on September 7, 2002, with 190 person in attendance and signing the certificate of marriage. Evanston Meeting is also affiliated with Illinois Yearly Meeting; that relationship is not affected by this decision. —Robert Marks

At its February 16, 2003, meeting in Richmond, Indiana, the General Board of Friends United Meeting adopted a minute on the proposed war on Iraq: The government of the United States proposes to protect democracy by means of preemptive violence against the people of Iraq. —Friends United Meeting
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In May 2002, Campus Meeting in Wilmington, Ohio, approved a letter calling for peace. The letter, published by two local papers, read in part, "Terrorism is an outgrowth of poor education and the hopelessness that faces millions of people from birth. Bombings, killings, and detentions will do nothing to reduce poverty or improve housing, education, or health care among the world's poor. In 1693, William Penn wrote: "A good end cannot sanctify evil means; nor must we ever do evil, that good may come of it." We cannot separate a goal, no matter how lofty, from the means used to achieve it. If peace is our goal, then we must choose non-violent means to achieve it. There is no way to peace; peace is the way. —Patricia Thomas, recording clerk

In December 2002, Pennsylvania Governor Mark Schweiker signed a law requiring students in public, private, and parochial schools to display the U.S. flag in every classroom and to recite the pledge or sing the national anthem daily. Act #157, an Amendment to the Public School Code of 1949, explicitly provides for Friends schools' nonparticipation by providing for exemption if "the practice violates the religious beliefs on which the schools are based." According to a letter from Tom Hoopes, education coordinator for Philadelphia Yearly Meeting, and Irene McHenry, executive director of Friends Council on Education, "The legislation impacts Quaker and like-minded colleagues in public education, as well as everyone in Friends schools. The law creates a potentially coercive environment in which legal and practical options for free expression are few." For further information on Friends, the flag, and the pledge of allegiance visit the Friends-Council on Education website <www.friendscouncil.org>.
Upcoming Events

• April 3–7—Weaving the Future of Peace-making conference in Atlanta, Ga., sponsored by NCPCR (Network of Communities for Peacemaking and Conflict Resolution). For details: <www.apacemaker.net>.

• April 11–13—Piedmont Friends Fellowship

• April 14–16—Nepal Yearly Meeting

• April 18–22—Philippines Yearly Meeting

• April 24–27—Ireland Yearly Meeting


• May 2–5—Britain Yearly Meeting


• May 23–26—Northern Yearly Meeting


Opportunities/Resources

• A Fellowship of Reconciliation Interfaith Peacebuilder’s delegation will travel to Israel/Palestine, Lebanon, and Jordan from April 25 to May 10. FOR seeks participants 19 years or older, of all ethnic and religious backgrounds, committed to nonviolence and active listening. Delegation leader Doug Hostetter has led four delegations to Israel/Palestine and two to Iraq. For information and an application form, contact Joe Groves or Gretchen Merryman at (202) 244-0821; e-mail <middleeast@forusa.org>; <www.forusa.org>.

• AFSC’s new peace campaign, "Made In Texas," looks at that state’s role in the military-industrial complex. The project will expose the economics of U.S. military spending and its links to the oil industry through the use of educational material, visits to key Texas corporations with defense contracts, and special events such as a national rally scheduled for May 2003. Sixty percent of U.S. military exports come from factories in Texas. <www.madeintexas.us>.
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Ira Curtis, and Andy Curtis; his parents, Ralph and Marie Curtis; a brother, Tim Curtis; and aunts, uncles, cousins, nieces, and nephews.

Newell—Benjamin Somerville Newell, 6, on November 2, 2002, in Children's Hospital of Wisconsin in Milwaukee. Born on October 23, 1996, he was the son of James Newell and Catharine Kriege. Benjamin, his parents, and his younger brother, Adam, are members of Monthly Meeting of Friends of Philadelphia (Pa.) at Arch Street.

Robinson—J. Mark Robinson, 82, on October 27, 2002, in Kennett Square, Pa. Mark was born on November 28, 1919, in Swarthmore, Pa., the son of Louis Newton and Caroline Hadley Robinson. He was educated at Phillips-Exeter Academy and graduated from Swarthmore College in 1941 with honors in Economics, Political Science, and Mathematics. Later, he took short courses in agriculture at Cornell and Penn State universities. Influenced by summers spent working on his father's farm in Tunkhannock, Pennsylvania, he decided to become a dairy farmer, working the family land for 20 years. He then went into construction, and later into housing development, building the Saddle Lake and Rivercress communities in Wyoming County. In the 1950s Mark served as chair of the governor's Northeastern Pennsylvania Dairy Farmers' Committee, and was subsequently made consultant on milk marketing for the Commonwealth of Pennsylvania. He was president and secretary-treasurer of the Wyoming County Dairy Herd Improvement Association, treasurer of the American Agricultural Foundation, and a member of the American Assembly of Agricultural Policy. He also served as the director of the Pennsylvania Citizens of Health and Welfare, and as vice president of Trustees of Farview State Mental Hospital. He was the Wyoming County Coordinator for the 1969 White House Conference on Children and Youth, and President Eisenhower's delegate from Pennsylvania to the conference. He served as president of Tyler Memorial Hospital, head of the United Fund, and was instrumental in setting up the Wyoming County Development Corporation. He was a lifelong member of the Rotary, the Masons, and the Religious Society of Friends. A founding member of North Branch Meeting, he held various offices and served on several committees. He is especially remembered for playing the accordion to accompany hymns sung before meeting for worship. He met his wife, Martha McCord, while seeking an accompanist for a singing group he was organizing at Swarthmore College. Mark also served on various committees in Philadelphia Yearly Meeting, and was for many years the representative from North Branch to Representative Meeting (now called Interim Meeting). He set up a Quaker Worship Group at the prison in Dallas, Pennsylvania, and corresponded with several of the prisoners whom he considered friends and teachers. He is survived by his wife of 61 years, Martha McCord Robinson; three children, John Mark Robinson, Marthajane Robinson, and James Adams Robinson; five grandchildren; two sisters, Alice Erh and Christine Taylor; a brother, Miles Robinson; and a stepmother, Marilyn Wyse.

Sharpless—Palmer Sharpless, on December 4, 2002 in Newtown, Pa. He was born in Newtown, May 31, 1922, the son of Edward Sovery and Ruth Palmer Sharpless. His family worshiped at Moorese-
town Meeting, and he attended Moorcrest Friends School. A 1940 graduate of Westtown School and a 1943 graduate of Pennsylvania State University, he joined Civilian Public Service and worked in forestry in New York state. He traveled to Greece with a load of horses to help farmers recover after World War II. He became head of the department of arts at Goege School, where he taught wood shop, graphic arts, technical theater, and drafting for 38 years and was instrumental in the development of the arts programs there. He always enjoyed working with young people and was known for helping them find themselves and get started on their careers. He was a good listener and made the person he was talking to feel like the most important person alive. Palmer was a member of Newtoun Meeting and of its building and grounds committee, a founding and honorary life member of the American Association of Woodturners, a juried member and three-term president of the Pennsylvania Guild of Craftsmen, and a board member of the Pennsburry Manor Society. He was also a life member of the Delaware Valley Wood Carvers Association and a founding member of the American Association of Woodturners, where he orchestrated many symposiums. He could often be found in his Newtown workshop, busy with projects including commission pieces, custom and architectural turnings, and various vessels of local woods. He is survived by his wife of 58 years, Joan Paulhamus Sharpless; his five children, Herbert, Nancy Lynn, Linda, Betty, and Martin Sharpless; his sisters and brother-in-law, Alice Koeing, Mary Louise and Charles R. Swift; his sister-in-law, Evelyn Sharpless; and his three grandchildren, Laura, Sarah, and Hallie Sharpless.

Standing—Mildred M. Standing, 102, on November 21, 2002, in Bean Creek Friends, Iowa. She was born in the Bean Creek community near Earlham, Iowa, on December 16, 1889, the daughter of John and Mira (Hadley) Mendenhall. She spent her childhood there and in Oskaloosa, Iowa, where she graduated from Penn Academy in 1918 and from Penn College in 1922. On August 23, 1924, after teaching for two years at Vermillion Friends Academy at Vermillion Grove, Ill., she married Bernard A. Standing. They farmed at a variety of locations in southwest Dallas County and Adair County, Iowa. In 1951 they moved to the home north of Earlham, Iowa, where Mildred lived until a month before her death. An active member of Bean Creek Church, she participated in the activities of the Bean Creek Meeting (Conservative) near her home. She was predeceased by her husband, Bernard Standing, and by two sons, Leland and Alan Standing. She is survived by three children, Herbert Standing, John Standing, and Elsie Kuhn; two grandchildren, Rufus Kuhn and Jennifer Sotelo; and a great-grandson, Keegan Sotelo.

Steere—Dorothy MacEachern Steere, 95, in Haverford, Pa., on January 10, 2003. Born December 22, 1907 in Grand Haven, Mich., she attended Michigan Agricultural College, where she met Douglas V. Steere when she was 17. She graduated from University of Michigan with a major in literature and the Teaching of English, and in 1929 she married Douglas, who had recently begun teaching philosophy at Haverford College. In 1932 the couple joined the Religious Society of Friends and helped to reopen Radnor Meeting and establish it as a united meeting. While parenting their daughters, Dorothy chaired Radnor’s Religious Education Committee and for many years served on the Philadelphia Yearly Meeting’s Religious Education Committee. She was a member of Radnor’s ministry and counsel and initiated a “Women among Friends” worship sharing group there. During World War II, Dorothy helped establish a house for Jewish refugees in Haverford; her family assisted a refugee child from France. She helped found the Main Line Cooperative Grocery Store and was active with the Main Line Community League in convincing local businesses to end racial discrimination in membership, accommodations, and employment. During the Montgomery bus boycott, she met with Martin Luther King Jr. and Rosa Parks as a representative of AFSC. She spoke in a Montgomery church about her experiences with South African apartheid, linking its link to segregation in the United States. Dorothy, with Douglas, helped establish Pendle Hill Quaker study center. For over four decades, she co-led retreats, helped plan weekend workshops as chair of the extension committee, and served on the board. She was also a member of AFSC’s Personnel Committee. For years she traveled with Douglas to strengthen Quaker groups in Scandinavia and Germany. As representatives of AFSC, they visited India and Africa, reporting on conditions and suggesting projects. Through FWCC, they gave encouragement to Quaker missions in Africa. Dorothy accompanied Douglas to the Second Vatican Council in Rome and to interfaith colloquia she organized in India and Japan. One of the first women in the Ecumenical Institute for Spiritualities, a group that held annual meetings to share inner journeys, she hosted numerous international guests in their home on the Haverford College campus and at their summer home near Mackinaw City, Mich. Dorothy was an active member of the Caregiving Committee and the Women’s International League for Peace and Freedom at Quadraingle, a retirement center in Haverford. When Dorothy was no longer able to attend meeting, members of Radnor Meeting came to her home on Sunday mornings for worship and fellowship. Dorothy will be remembered as a tender parent and grandmother, an excellent cook and homemaker, a letter writer without peer, an effective committee head, a wise counselor, a moving vocal minister in Quaker worship, and a warm friend. She was predeceased in 1995 by her husband, Douglas Steere. She is survived by her daughters, Helen S.Horn and Anne S. Nash; three grandchildren, Christopher Nash, Jennifer Benjamin, and Rebecca Ferguson; and six great-grandchildren.

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**Summer Rentals**


**Journey’s End Farm Camp**

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7–12 years. Welcome all races. Apply by April 1st. Contact: RR 1 Box 163, Newfoundland, PA 18445. Telephone: (570) 689-3911.

Financial aid available.

**Meetings**

**AUSTRALIA**

All Australian meetings for worship are listed on the Australian Quaker Home Page (www.quakers.org.au). Meetinghouses in Brisbane, Sydney, Melbourne, and Perth offer overnight accommodation. Further details from Yearly Meeting Secretary (quakers@netspace.net.au), or phone (61) 3 98276644.

**BOSNIA**

GABORONE-Phone/Fax (267) 394-7147; <quakerinfo.bw>.

**CANADA**

OTTAWA-Worship and First-day school 10 a.m.
San Francisco- Meeting for worship and First-day school 10 a.m.
Ottawa, ON 10:00
100 2nd Ave. S., Minneapolis, MN 55405. Call (612) 228-0320.

**COSTA RICA**

SAN JOSE-Unprogrammed meeting, 11 a.m. at the Friends Peace Center/Guest Hotel, (506) 233-5166. www.amigosparalapaz.org.

**GHANA**

ACCA-Unprogrammed meeting 10 a.m. Sundays. For details of worship, see website.

**NIGERIA**

MANAGUA- Unprogrammed worship, 10 a.m. Sundays. El Centro de los Amigos, Apartado 5381, Managua. Nicaragua. (727) 821-2428 or (011) 505-266-0984.

**UNITED STATES**

**Alabama**

AUBURN-Unprogrammed meeting, Sundays 9 a.m. Room 205, 132 N. Gay St. Phone: (334) 887-9688 or 826-6645.

**BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays, 4413 5th Ave. S., Birmingham, AL 35222. (205) 982-6517.

**FAIRHOPE-Unprogrammed meeting 10 a.m. Sundays at Friends Meeting House, 100 2nd Ave. S., Minneapolis, MN 55405. Call (612) 228-0320.

**HUNTSVILLE-Unprogrammed meeting 10 a.m. Sundays in various homes. Call (205) 903-0728 or write P.O. Box 330, Huntsville, AL 35810.

**Arizona**

ANCHORAGE-Call for time and directions. (907) 563-1027.

**ARKANSAS**

FAIRBANKS-Unprogrammed, 1st Day, Hidden Hill Friend Center, 2882 Gold Hill Rd. Phone: 479-3797.

**FLORIDA**

Unprogrammed meeting, 10 a.m. Sunday, 750 N. Anna St., dwar, FL 32954. Phone: (352) 586-4409.

**ARIZONA**

FLINTSTONES-Unprogrammed meeting and First-day school 10 a.m. at 402 3rd Ave., Berrien Springs, MI 49104. Meetinghouse.

**CALIFORNIA**

ARCATA-11 a.m. 1920 Zehnder. (707) 677-0461.

BERKELEY-Unprogrammed meeting, Worship 11 a.m., 2155 4th St. at Walnut. (510) 845-9725.

BERKELEY-Street Creek, P.O. Box 5055, 510 524-9186. Unprogrammed worship and First-day school 10 a.m. at Berkeley Friends Meeting House, 2400 Durant Ave., Berkeley, CA 94704.

CHICO-9:45 to 10:15 a.m. singing; 10:30 a.m. Unprogrammed worship, children’s classes. Hemlock and 14th St. (530) 699-1213.

CLAREMONT-Meeting 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

**DAVIS**

Meeting for worship and First-day school 9:45 a.m. 354 L. St. Visitors call (530) 758-8492.

FRESNO-Unprogrammed meeting, Sunday 10 a.m. San Juan Ave., Fresno, CA 93720. (559) 237-1102.

GRASS VALLEY-Meeting for worship 9:45 a.m. For discussion and sharing 11 a.m. Sierra Friends Center campus, 13075 Weilborn Ln. Phone: (530) 263-3164.

LA JOLLA-Meeting 10 a.m. at 7380 Eads Ave. Visitors call (858) 569-1020.

**MARYLAND**

10 a.m. at Gaithersburg, Suburban Quaker worship, 10 a.m. at Olney Friends Meeting, 10 a.m. at all meetings in Maryland. Phone: (240) 775-0232.

**MARIN COUNTY**

10 a.m. at Fairfax Friends Meeting, 10 a.m. at all meetings in Marin County. Phone: (415) 435-2187.

**MARLONM LONG BEACH**

10 a.m. at Ortega, telephone from West Covina or West Covina, CA 91791.

**MEXICO**

Quaker leadership. Ages 7-12, 34 boys and girls, 5 weeks each summer. Farm exploration of animals, justice issues, sessions with Quakers and a spirit of cooperation rather than competition. For information, brochure, video: Write: P.O. Box 136, RR 1 Box 427, Box 163, Newfoundland, PA 18445. Telephone: (570) 689-3911.

**MONTREAL**

Meeting for worship 9:30 a.m. at 4160 University Ave., Montreal, PQ, (514) 842-9700.

**NEW YORK**

10 a.m. at Brooklyn Friends Meeting, 10 a.m. at all meetings in New York City. Phone: (718) 399-2882.

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CUMBERLAND-Meeting and First-day school 10 a.m. 353 W. Church St., 768-3130.

FRANKLIN-Meeting for worship and First-day school 10:30 a.m. 205 E. Oak St., 768-3345.

CALEDONIA-Meetinghouse, 10:30 a.m. 3330 W. Highland St., 578-3225.

KENTUCKY—Unprogrammed worship, 10 a.m. 573-6743.

McGRAW-Meeting for worship and First-day school 10 a.m. 601 E. Main St., 768-3333.

TDAX—Student Meetings, 10 a.m. 358 W. Main St., 768-3333.

WICHITA—Meeting for worship, 10 a.m. 872-2821.

SOUTH BEND—Meeting for First-day school, 10 a.m. 768-3333.

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Louisiana
BATON ROUGE-Unprogrammed worship 11:30 a.m. Sunday, 335 E. Chimes St. Clerk: Pam D. Arnold (225) 666-3560.

NEW ORLEANS-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrillon Ave. (504) 865-1675.

RUSTON-Unprogrammed worship. Call (504) 251-2669.

SHREVEPORT-Unprogrammed. Call (318) 469-3751.

Maine
BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-9369.

BELFAST AREA-Unprogrammed meeting for worship, 9:30-10:30 a.m. Telephone: (207) 338-6803.

BANGOR-Boothbay Unprogrammed worship and first-day school 10 a.m., 29 Five Street (off Main Street, U.S. 220). No meeting July-August. Telephone: (207) 786-4326.

CROASDALE-Worship, morning and evening meetings. Phone: (207) 226-3600.

FARMINGTON AREA-Unprogrammed meeting for worship, 10-11 a.m. Telephone: (207) 778-3168.

LEWISTON-Preparative worship and first-day school 10 a.m., 53 Forest Ave. (207) 782-8376.

WATERBURY-Unprogrammed worship, 9 a.m. For details call (207) 867-6214 or 867-7113.

Whiting-Cobook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 703-2135.

Maryland
ADELPHI-Worship 10 a.m. Sunday, Sunday school 10:20 a.m. (Fourth Sunday at 10 a.m.). Additional worship: 9:40 a.m. 1st, 2nd, 4th, and 5th Sunday, 7:30 p.m. each Wednesday, 9-10 a.m. Sunday, 9:00 a.m. Monday. (301) 295-0700.

ANNAPOLIS-Quaker meeting for worship, 9:30 a.m. at 3227 Edgewood Rd. (301) 516-7580.

BALTIMORE-Sony Run Worship Center, 9:30 a.m. and 11 a.m. worship. (410) 665-3245 or 665-4677.

CENTRAL MARYLAND-Church of the Quakers, 9:30 a.m. First-day school, 10:15 a.m. worship. (301) 235-2966.

DARLINGTON-Deer Creek Meeting. Worship 10:30 a.m. Telephone: (301) 453-9176. (301) 453-9176.

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sunday, 5 p.m. Wednesday. (410) 822-0582.

HARRINGTON-Little Falls Meeting, 719 Old Fallston Rd. (410) 822-0582.

REBECCA-Preparative Meeting at 10:30 a.m. at Mt. Hebron House, Elliston City. First-day school, weekly meal. Telephone: (410) 456-8654.

SALISBURY-Worship 9 a.m. at 11 a.m. Meeting at 1420 Old Mill Rd. (410) 794-0649.

SANDY SPRING-Meetingshouse Road off Md. Rt. 108. Worship Sunday and Tuesday evenings, 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m., followed by meeting for business. Phone: (301) 772-3456.

SENeca Valley-Preparative Meeting 11:30 a.m. at Boyds, Md. Children’s program and web site. (301) 540-7695.

SOUTHERN MARYLAND-Paxton Friends Meeting. Worship 10 a.m. 1220 H.O. Truman Rd., P.O. Box 356, Lusby, MD 20657. (301) 540-2029. www.paxtonfriends.org.

Michigan
ANN ARBOR-Unprogrammed meeting for worship 9:30 a.m. and 11 a.m. Meetinghouse, 407 S. 4th Ave. (734) 769-7451. (734) 769-7451.


CLEVELAND-First Day worship 10:30 a.m. First-day school, 2-4 p.m. Telephone: (216) 522-3579.

EDISON-Meeting for worship and first-day school 10 a.m. Telephone: (216) 281-7066.

FLINT-Crossroads Worship Group (Conservative): Unprogrammed worship weekly. Sunday School 10:30 a.m. Contact: (810) 972-0012.

GRAND RAPIDS-Worship and first-day school 10:30 a.m. (616) 454-9370 or 454-7701.

KALAMAZOO-Meeting for worship and first-day school 10 a.m. Discipleship and social hour 11 a.m. Meetinghouse, 522 N. Burdick St. (269) 565-0366.

MT. PLEASANT-Pine River Friends Meeting, Unprogrammed worship and first-day school 10 a.m. Telephone: (989) 772-4261 or (989) 850-5407.
SALEM—Meeting for worship 10 a.m., for location 8:30 a.m. and meeting for worship 11 a.m. First-day school 9:30 at Providence, Feb.–June and at Media, Sept.–Jan.

MERION—Meeting for worship 11 a.m., First-day school 10:15 except summertime. Babysitting provided.

MEETING—Meeting for worship 11 a.m., First-day school 10:15 except summertime. Babysitting provided.

WILLOW—Meeting for worship 11 a.m., First-day school 10:15 except summertime. Babysitting provided.

WASHINGTON—Meeting for worship 10 a.m., First-day school 10:15 except summertime. Babysitting provided.

HARRISBURG—Meeting for worship 10 a.m., First-day school 10:15 except summertime. Babysitting provided.

NEGRO FRIENDS—Meeting for worship 11 a.m. and First-day school 10 a.m. Call (610) 693-9048 for information.

HARRIS—Meeting for worship 7:30 a.m., 9:30 a.m. and 11 a.m. First-day school 9:30 a.m., 11 a.m. and 1 p.m. Call (610) 693-9048 for information.

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HARRIS—Meeting for worship 7:30 a.m., 9:30 a.m. and 11 a.m. First-day school 9:30 a.m., 11 a.m. and 1 p.m. Call (610) 693-9048 for information.
WEST CHESTER-First-day school 10:30 a.m., worship 10:45. 64 N. High St. Carole Helmut, (610) 698-0491.
WEST GROVE-Second worship 10 a.m., 153 E. Harmony Rd., P.O. Box 7, 19390.
WESTFIT-Township for worship 10:30 a.m. Sunday. Wesley School, Westfield, PA 15905.
WILKES-BARRE-North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Feb. 25th. Sun. 10 a.m., worship 11 a.m. For summer and vacations, phone: (570) 824-5130.
WILLISTOWN-Worship and First-day school 10 a.m., 405 S. Spring Rd., Newtown Square, R.D. 1, Phone: (610) 356-9799.
WRIGHTSTOWN-1st Sunday, 10 a.m., meeting for worship 10:30 a.m. 57 Elm St. (609) 348-7078.
YARDLEY—Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

RHODE ISLAND
PROVIDENCE-Meeting for worship 10 a.m. each First Day. 99 Morris Ave., corner of Osney St. (401) 331-4218.
SAYLESVILLE-Worship 10:30 a.m. each First Day, Lincoln-Great Rd. (Rt. 126) at River Rd.
WESTERLY-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (609) 348-7078.
WONSOCKET-Smithfield Friends Meeting, 108 Smithfield Road, (Rt. 149-A) Worship each First Day at 10:30 a.m. (401) 762-5726.

SOUTH CAROLINA
CHARLESTON-Meeting for worship Sundays 10-11 a.m. For latest location, call: (843) 723-5620, e-mail: contact@charlestonmeeting.dyn.dhs.org, website: http://charlestonMeeting.dyn.dna.org.
COLUMBIA-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3170 Covenant Road,率先接见者的欢迎。
GREENVILLE-Unprogrammed, worship 1:30 p.m., First Christian Church, 704 Edwards Rd. (864) 985-7255.
HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Giftland, interior, (843) 655-9654.
SUMTER-Salem Black River Meeting, First Day meeting for worship 11 a.m. Call (803) 495-6225 for directions.

SOUTH DAKOTA
RAPID CITY-(605) 721-2433.
SIOUX FALLS AREA FRIENDS-11 a.m. worship and First-day school. Phone: (605) 339-1156 or 256-0830.

TENNESSEE
CHATTANOOGA-Unprogrammed meeting for worship and children’s First-day school 10 a.m. 335 Crayestown Drive, 37411. (429) 229-2586.
CROSSVILLE-Worship 10 a.m., discussion 11 a.m. 184 Hood Dr. Gail Davis, clerk, (429) 277-5524. Meetinghouse. (931) 484-0003.
JOHNSON CITY-Foxfield Unprogrammed worship 10 a.m. each Sunday, 615 Paris Mtn Rd., (429) 625-4335 (Edie Patrick).
MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 459-1500.
NASHVILLE-Meeting for worship (unprogrammed) and First-day school 10 a.m. 411 Second and Fourth Sundays. 2020 Ashlen Ave. (615) 269-0225. Penelope Wright, clerk.
WEST NASHVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (615) 694-0066.

TEXAS
ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Fiori. Cell: (915) 837-2930 for information.
AMARILLO-Call (806) 372-7788 or (806) 536-6241.
AUSTIN-Meeting for worship, Sunday 11 a.m., Hancock Presbyterian Church, 811 E. 41st St. (W of Red River), Austin, Tex. Supplied activities and First-day school for young Friends. (512) 452-1641.
CORPUS CHRISTI-Costal Bend Friends Meeting, meets 1–2 Sundays per month at 2 p.m. Contact Beverly at (361) 466-8414 for directions.
DALLAS-Unprogrammed meeting for worship Sundays 10 a.m. 9528 Worth St. (214) 921-6543. <www.sycm.org/dallas>.
EL PASO-Meeting at 10 a.m. Sunday, 2821 Idaia, El Paso, TX 79900. Please use the back door, Phone: (915) 646-5651. Please leave a message.
FORT WORTH-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundry, 2739 W. Lowden, First-day school also at 11 a.m. (817) 531-2324 or 299-8247.

WILLIAMSBURG-Unprogrammed worship for meeting 10 a.m. Sundays, childcare and First-day school, 104 W. Kingwood Dr. (703) 525-7725.
WINCHESTER-Hopewell Centre Meeting. 7 miles N from Winchester, Interstate 61 to Clearbrook Exit. Go west on 731 South, turn right into Hopewell Centre Driveway. Unprogrammed worship meeting for 10 a.m. First-day school 11 a.m. Clerk: (540) 867-6114. E-mail: cabacon@visual.com.

WASHINGTON
BELLEVUE-Eastside Friends, 4160 155th Ave. SE. Worship 10 a.m., study 11 a.m. Drug 425-641-3500.
BELLEFONTAIN-Bellingham Senior Center, 315 Haleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children’s program. (360) 752-9223; clerk: Susan Richardson, (360) 733-5477.
OLYMPIA-Worship 10 a.m. 218 B St. S.E. Turwatur, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: (360) 436-5440 or 357-3853.
PORT TOWNSEND-10 a.m. Sunday. (360) 746-7981.
FULLAM-Tonsee Moscow, Idaho.
SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 257-0200.
SEATTLE-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 a.m. and 11 a.m. 547-6449. Accommodations: 632-9838.
SULTAN-Sky Valley Friends Group. (360) 793-0240.
TACOMA-Tacos Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. 759-1910.
WALLA WALLA-10 a.m. Sundays. 522-0399.

WEST VIRGINIA
CHARLESTON-Worship Sundays 10 a.m. 1004 W. Virginia St. for Mineral (304) 766-6303.
MORGANTOWN-Monogalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbar, (304) 292-1261.
PARKERSBURG-Mid Ohio Valley Friends. See Marietta, Ohio, listing.

WISCONSIN
BELOIT-Unprogrammed worship 11 a.m. Sundays, 811 Clay St. Phone: (608) 365-5855.
EAU CLAIRE-Worship at 10:30 a.m. @ 914 Porter, preceded by singing. Call (715) 833-1138 or 874-8646.
GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. September–May meetings at St. Joseph’s Church in Oshkosh. June–August meetings in members’ homes. Call (920) 863-6857 for directions.
KODAWI-Second meeting for worship 10 a.m. 1004 W. Virginia St., for Mineral (304) 766-6303.
LUXEMBOURG-Warship at 9 a.m. Sundays, 1203 Monroe St., Luxembourg.
MADISON-Meetingshouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday 9 a.m. and 11 a.m. 3019 N. 21st St., 3019 N. 21st St., 1:30 p.m. Children’s classes at 11 a.m. Sunday.
MENOMINEE-Meeting for worship 10 a.m. 1718 10th St. Phone: (715) 662-5042.
MILWAUKEE-Meeting for worship 10 a.m. 3224 N. Gordon Pl, Phone: (414) 332-8984 or 263-2111.
OSHKOSH-Meeting for worship 10 a.m. on Sunday. (920) 233-5800.
The Resident Study Program

Our Resident Study Program remains a unique experiment in adult education—a place to gain knowledge and insight while deepening your awareness of God and of your own path in the world.

All the components of this innovative program—engaging classes, daily worship, communal work, shared meals, social action, community activities—interconnect to form an experience that is greater than the sum of its parts.

Residents may pursue a variety of projects during their time at Pendle Hill. Our proximity to Philadelphia as well as our close relationship with Swarthmore College provide a diversity of resources for residents. Endowed scholarships may be available for some special topics.

Projects by Resident Program Participants

Children’s storybook writing, for publication.

Pottery exhibit, Spiritual Openings, exhibited throughout the U.S.

Research on historical leadership by women in Quaker education.

Writing, Combating Contemporary Forms of Slavery, for publication.

Collage and painting exhibit on ecology and the Spirit.

Development of workshops on pastoral care for Quakers, economic justice, spiritual nurture, and many others.

Writing for and editing Peace Teams News, a publication of Friends Peace Teams.

Who Comes to Pendle Hill—and Why?

“I knew my time at Pendle Hill would yield rich results from research, at nearby Quaker libraries, on the historical relationship of African Americans and Quakers. It was an honor to be the Henry J. Cadbury Scholar for that work. What I hadn’t anticipated were the great blessings of being with others committed to lives of purpose and passion and with gifted teachers who, as partners in listening and speaking, led me to a deeper and richer relationship with the loving presence of God.”


Contact Bobbi Kelly to find out more:
800.742.3150 (U.S. only) ext. 137
610.566.4507 ext. 137
admissions@pendlehill.org

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www.pendlehill.org

2003–2004 Term Dates
Autumn: September 26–December 13
Winter: January 2–March 13
Spring: March 26–June 5
The Little Book of Restorative Justice
by Howard Zehr

Vengeance and bitter violence have had their turns—without redemptive results.

How should we as a society respond to wrongdoing? When a crime occurs or an injustice is done, what needs to happen? What does justice require?

Howard Zehr, known worldwide for his pioneering work in transforming our understandings of justice, here proposes workable Principles and Practices for making restorative justice both possible and useful.

First he explores how restorative justice is different from criminal justice. Then, before letting those appealing observations drift out of reach, into theoretical space, Zehr presents Restorative Justice Practices.

Zehr undertakes a massive and complex subject and puts it in graspable form, without reducing or trivializing it.

This is a handbook, a vehicle for moving our society toward healing and wholeness. This is a sourcebook, a starting point for handling brokenness with hard work and hope. This resource is also suitable for academic classes and workshops, for conferences and trainings.

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The courageous stories of 39 victims of violent crime. Many of these persons were twice-wounded: once at the hands of an assailant; the second time by the courts, where there is no legal provision for a victim’s participation.

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portraits and interviews by Howard Zehr

What does it mean to face a life prison sentence, with no possibility of parole? What is life now? What have "lifers" learned about life — from having taken a life?

"The photographs are compelling. The total effect is memorable. Highly recommended." — Library Journal

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