

FRIENDS JOURNAL

QUAKER THOUGHT AND LIFE TODAY

10/2021

Neighbors or Tenants?

Beyond Walls
and Fences

Visions of a Strong
Quaker Future





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**AN INDEPENDENT MAGAZINE
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On Righting the Quaker Community

No one would call the disruption of a pandemic a fortunate circumstance, but for those of us who have come through the fire and now seek to arrive, with our Friends, at a new equilibrium, I offer a question. Do we have a once-in-a-generation opportunity to effect true and lasting change in the Quaker community?

Will we rebuild the same house, or will we take an opportunity to make it more thoughtful and accessible for the people we want to use it?

Johanna Jackson's article in this issue, "Visions of a Strong Quaker Future," is for readers who might want to take that question seriously. Jackson and JT Dorr-Bremme, both Friends who have been actively engaged in conversations, ministry, and study, spent 2020 and 2021 having deep conversations with a diverse selection of Quakers—especially younger Friends—from around the United States. These conversations were frank and open discussions about what is working and what isn't, about hopes and fears for the Religious Society of Friends, and about the people we want to be.

"Visions" is an eye-opening and thought-provoking product of this ongoing ministry—qualitative Quaker research, if you will—and it is a piece in true alignment with our mission at Friends Publishing: to communicate Quaker experience in order to connect and deepen spiritual lives. Jackson has written for *Friends Journal* along these lines before, and adds to conversations started in these pages recently by authors like Cai Quirk, Allison Kirkegaard, Ann Jerome, and Don McCormick. Jackson and Dorr-Bremme's project explicitly draws inspiration from Friends Publishing's QuakerSpeak videos, in which Rebecca Hamilton-Levi, and before her Jon Watts, draw out important Quaker voices then package and present them to the world through YouTube. If you enjoy "Visions" and are inspired to take its advices to heart, I hope you'll share this issue with others who might also be interested in building—as the subtitle puts it—"a religious society that's creative, relevant, and thriving in 30 years." And I hope that *Friends Journal* and QuakerSpeak can continue to be tools and workshops for what you build.

Among the many other fine works in this issue, I would also like to call out "Beyond Walls and Fences" by former *Friends Journal* senior editor Bob Dockhorn. Part memoir, part call to action, Dockhorn's piece draws from the author's reflections on decades of travel and study about the Holocaust and the Holy Land, and it identifies some necessary conditions for the creation of stability and lasting peace amid a confluence of international crises.

I'm grateful for your readership. If these words inspire, challenge, or spark action in you and your community, please let me know how. You're an important part of the conversation.

Yours in peace,



Gabriel Ehri
Executive Director
ED@friendsjournal.org

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UPCOMING ISSUES

Write for FJ: [Friendsjournal.org/submissions](https://www.friendsjournal.org/submissions)

• Quaker Heroes (due Oct. 18)

• General, non-themed (due Nov. 22)

• Safety in Meetings (due Dec. 20)

October 2021 *Friends Journal*

Life, love, and entropy

David Castro's "All Walls Come Down" (*FJ* Aug.) does not try to hide from the complexity of life and love. Some would like tidy answers that make us feel good. The discussion is challenging and often discomfiting. Perhaps it makes us go deeper.

Ken Truitner
Burbank, Calif.

Very interesting article on the two opposing threads of existence: entropy/destruction and love/creativity. As a product of the love/creativity thread, I'm naturally much more interested in this than entropy/destruction. For nearly all of my working life, I worked for a computer supplier as a systems support person. In one of our periodic internal restructurings, I was allocated a major arms manufacturer to support. I knew at once that I did not want to take on the support of this particular customer, but didn't know whether I would lose my job as a result. Eventually I gathered up my courage and told my manager that as a matter of conscience I simply could not support an arms manufacturer. Luckily he understood my position and allocated this customer to another member of staff who was more than happy to have this responsibility and seemed to flourish in it.

Rory Short
Johannesburg, South Africa

Beautiful reflection, with your words I have meditated on the density of matter and the slightest forms of the Spirit. Nothing remains, everything changes. I have nothing to fear when I am connected to God.

Karina Tufiño
Quito, Ecuador

Preserving wealth vs. taking down the system

I am another reluctant Quaker treasurer—after decades of service on struggling finance committees (hoping

never to be again!), I was led to be treasurer for a struggling nonprofit resistance organization ("Confessions of a Reluctant Quaker Treasurer" by Michael Sperger, *FJ* Aug.). The author's observation that meetings never vary more than a single percent or so from breaking even strikes a chord. Friends can nearly balance the pencil on its point because we respond quickly to feedback, supplying a little more or a little less as it is needed. We start by considering what the meeting needs and wants to accomplish, and govern our giving by that. That is ethically superior to starting with what we want to give and limiting the meeting's accomplishments. It is harder to do at the yearly meeting or national level, though we could try putting out alternative budgets, saying "This is what we could do with this much income."

If the United States were to attempt to budget this way, we might start with the observation that the average U.S. GDP per person is \$70,000. \$280,000 for a family of four! With that degree of abundance here, there is plenty to share with the rest of the world. That leads to a number of difficult discussions, both economic and spiritual. We can start by learning to share among ourselves in this country. Once the habit is established we might do better at approaching others.

As Quakers and as inhabitants of North America, we live amongst enormous spiritual and economic abundance and don't even notice it, like the air we breathe. The Giver of Life provides us with abundance and

challenges us to be the midwives and parents of a better future.

Bruce Hawkins
Northampton, Mass.

Reading through this essay reminds me of the first Friends General Conference Gathering that I attended. Young Adult Friends joined the Quakers in Business folks for a dialogue about money. The conversation quickly became heated, frank, and challenging. What an exciting moment!

That retreat was one of the few times that I have witnessed Quakers talk about money, wealth, or debt in their personal lives. Some people were focused on how to use the stock market for good; others needed room to talk about student debt. Some people (mostly older Friends) had great faith in our financial institutions; other Friends (mainly younger Friends) were suspicious about continuing current financial systems. At one point a younger Friend said something to the effect of: "You don't understand! You're teaching us how to use the capitalist system to preserve our wealth, but what we want to do is take down the capitalist system entirely!"

That conflict, for me, was fresh and inspiring—much like Sperger's essay. Looking back, I wish we'd had some of the queries from his article to guide us through that wonderful and murky territory.

Johanna Jackson
State College, Pa.

Continues on page 50

Announcing the 2021–2022 Student Voices Project

The ninth annual *Friends Journal* Student Voices Project is calling all middle school (grades 6–8) and high school (grades 9–12) students to add their voices to the *Friends Journal* community of readers. This year we're asking students to write about climate change and their role in the movement to stop it.

We welcome submissions from all students (Quaker and non-Quaker) at Friends schools and Quaker students in other educational venues. Select pieces will be published in the May 2022 issue, and honorees will be recognized by Friends Council on Education. **The submission deadline is February 14, 2022.** Instructions and details can be found at Friendsjournal.org/studentvoices.

Forum letters should be sent with the writer's name and address to forum@friendsjournal.org. Letters may be edited for length and clarity. Because of space constraints, we cannot publish every letter.



Francis G. Hutchins

NEIGHBORS OR TENANTS?

How George Fox,
William Penn, and
Benjamin Franklin
Approached
North America's
Indigenous Tribes

Francis G. Hutchins is author of books on U.S. tribal policy.

Current ideas about how George Fox, William Penn, and Benjamin Franklin thought about and dealt with North American tribes need radical revision. For more than three centuries, William Penn has been mistakenly celebrated as a benefactor of tribes. In contrast, Benjamin Franklin is routinely denounced for having referred sardonically to “ignorant savages”—even though he insisted his fellow colonists were far worse. Regrettably, George Fox’s early tribal encounters have attracted little notice, pro or con. Fox should be honored for his determination to seek evidence that Indigenous Americans possessed the Light Within, as well as for the genuine delight he displayed when he found such evidence.

George Fox was 25 in 1649 when his country’s Christian king was beheaded by Christians. All around him, Fox saw Christian governments killing people for professing supposedly wrong Christian beliefs. He finally decided that the time had come to start living by basic Christian values rather than trying to force-feed a

particular Christian dogma. A craftsman without a scholastic education, Fox drew his understanding of the world's history and people directly from the Bible. He believed all the world's people were descended from Adam and Eve, and that all the world's cultures contained some approximation of Jesus's Golden Rule: that you should treat others as you would yourself hope to be treated.

Resolving to carry this message across the Atlantic, Fox set out in August of 1671. In the Caribbean, Fox preached to enslaved Africans and Indigenous Americans. Afterward he remarked, "there is something in them that tells them . . . they should not practise . . . evils." Reaching the North American continent in April of 1672, Fox spent the next 14 months traveling through what is now North Carolina, Virginia, Maryland, Delaware, Pennsylvania, New Jersey, New York State, and Rhode Island. He journeyed overland with "two Indians to be our guides" from Maryland to Long Island, and spent one night in the house of "an Indian king . . . and . . . his queen . . . [who] received me and laid me on a mat for a bed." Fox met with Quakers, argued with Christian clerics, and discussed ethics with tribal groups. While visiting the governor of a small province later folded into North Carolina, Fox was accosted by a learned cleric who insisted that preaching to heathens was a waste of time. Fox recalled in his *Journal*:

I called an Indian and . . . asked him if . . . he did lie and do that to another which he would not have them do the same to him, and when he did wrong was not there something in him, that did tell him of it, that he should not do so, but did reprove him. And he said there was such a thing in him when he did any such a thing that he was ashamed of them. So we made the doctor ashamed in the sight of the governor and the people.

Convinced that Indigenous American societies possessed approximations of the Christian Golden Rule, Fox deplored attempts at forcible religious conversion, and advocated instead neighborly interchange of views with members of self-governing tribes. In Rhode Island, he conversed with a tribal leader who criticized the Puritans' insistence that converts must fully and formally renounce all their "heathen" ways. Fox's informant lamented that "there were many of their people of the Indians turned to the New England professors. He said they were worse since than they were before they left their own religion." Alternatively, if tribal members "should turn to the Quakers, which was the best, then the [Puritan] professors would . . . put them to death and banish them as they did the Quakers, and therefore he thought it was best to be as he was."

Fox found no fault with this logic. Indeed, after traveling overland to Long Island, he had reached Rhode Island by boat, bypassing Puritan Connecticut, and declined to press on into Puritan Massachusetts, where 12 years earlier the Quaker Mary Dyer had been hanged on Boston Common. Three years after Fox's 1672 visit to Rhode Island, the disastrous King Philip's War broke out.

Twenty-six-year-old William Penn was among those seeing Fox off when he departed England in August of 1671, and was also among those welcoming Fox home when he returned two years later. Twenty years younger than Fox, Penn considered Fox his mentor, and shared his hopes that North America could become a safe haven for Quakers and other compatible groups. In 1673, Penn was drawn into plans for a Quaker-oriented West Jersey colony. Eight years later came a royal

Instead of holding treaties with tribes to explain the conditions of their tolerated tenancy, Penn could have given them affirmative, legally recorded land grants, as he did for example to George Fox in absentia.

grant to Penn of roughly 45,000 square miles situated immediately west of West Jersey.

Although Penn and Fox did respectfully collaborate, their differing class backgrounds had large consequences. Penn's father, Sir William Penn, was one of England's richest and most powerful men, and the rebellious younger William Penn retained many aristocratic characteristics. George Fox could see that North America's tribes were highly structured, complexly organized societies, and spoke admiringly of his conversations through interpreters with tribal emperors, empresses, kings, queens, councillors, and nobles. In contrast, William Penn viewed all members of tribes, including their leaders, in much the same way he viewed his "wild" Irish tenants. Penn imagined tribes were loosely organized bands casually led by persons he labeled "half-kings." Ordinary members of tribes he described patronizingly as "the most merry creatures that live, [who] feast and dance perpetually." His royal charter granted by



Left: *The Treaty of Penn with the Indians* by Benjamin West. Pennsylvania Academy of Fine Arts, Philadelphia, Pa.

Below: Franklin's *The General Magazine and Historical Chronicle* (January 1741)

England's Stuart King Charles II commended Penn's intent to "reduce the savage Natives by gentle and just manners to the Love of Civil Societie and Christian Religion." In Penn's eyes, all members of Pennsylvania's Indigenous tribes were targeted for reduction to the status of inoffensive tenants. Any "savage Natives" who disdained reduction would be pressured to move west.

For centuries, Penn has been praised for entering into treaties with tribal groups. The first and most famous such treaty supposedly occurred in 1682 under a huge elm tree beside the Delaware River in what became Philadelphia. Although the word "treaty" can connote a formal contract negotiated between governments, it can also mean nothing more than a disparate gathering to discuss issues of mutual concern. In this latter sense, Penn did hold treaties in which he informed tribal members of the conditions of their new status as non-rent-paying tenants. As a Quaker landlord, Penn wanted to be fair and open. He therefore desired to meet face-to-face with persons conditionally permitted to reside rent-free on his valuable land. Penn's treaties were meant to clarify where and in what way tribal tenants could peacefully remain, in hopes that they would not obstruct his plans to sell off surrounding lands to rent-paying purchasers. Pursuant to his royal charter, Penn believed he now owned the lands long occupied by Pennsylvania tribes. Nonetheless, as a goodwill gesture, he was willing to offer them modest presents for acknowledging that he was indeed their rightful landlord.

Instead of holding treaties with tribes to explain the conditions of their tolerated tenancy, Penn could have given them affirmative, legally recorded land grants, as he did for example to George Fox in absentia. A 1,250 acre grant to Fox was entered in Pennsylvania's land records, unlike Penn's vague promises to illiterate tribes. In colonies adjoining Pennsylvania, formally recorded land grants were in fact made to tribal groups. A New Jersey



tribal land grant ended up becoming the subject of an 1812 U.S. Supreme Court case, *New Jersey v. Wilson*, with an opinion by Chief Justice John Marshall. In addition to his grant to Fox, Penn himself made two large grants of land to non-English-speaking, self-regulating groups: one for Welsh speakers and another for German speakers. Similar grants could have been made to Pennsylvania's self-governing tribes.

If Penn had settled down in Pennsylvania and spent decades living at Pennsbury Manor as planned, he might have done more for his vulnerable tribal tenants. Instead he felt obliged to return to England to engage in legal

battles over boundaries with adjoining colonies. After the Glorious Revolution of 1688, he remained in England to deal with the consequences of the overthrow of his Stuart patrons. Penn's personal interactions with tribes were therefore limited. But the long-range impact on tribes of the Penn family's proprietorship was to prove devastating. Many tribal communities were forced west, where they allied with England's French enemies, determined to reclaim ancestral lands by force.

Franklin steadily maintained that tribes were coherent polities with reasonable concerns about land rights and fair trade practices that must be seriously addressed.

Beginning in the 1730s, a penniless interloper named Benjamin Franklin resolved to stand up to Penn's heirs on behalf of tribes, and to halt the drift toward what came to be known as the French and Indian War. Franklin's understanding of tribes was shaped by the failure of Pennsylvania's tribal policy, and also by the fact that through laborious self-education he came to believe that the world contained more than one valid culture and more than one type of legitimate government. No less than the Chinese and Persians, tribal Americans possessed ancient cultures and viable modes of governance. "Savages we call them," Franklin argued, "because their manners differ from ours, which we think the Perfection of Civility; they think the same of theirs." Discussing the intertribal mode of governance that the Iroquois Confederacy had evolved over centuries, he remarked:

It would be a very strange Thing if six Nations of ignorant Savages should be capable of forming a Scheme for such an Union, and be able to execute it in such a Manner, as that it has subsisted Ages, and appears indissoluble; and yet that a like Union should be impracticable for ten or a Dozen English Colonies, to whom it is more necessary and must be more advantageous; and who cannot be supposed to want an equal Understanding of their Interests.

Franklin was here shaming his fellow colonists in order to rally them into forming their own multi-colony alliance, a goal only accomplished decades later through revolution.

Because he admired the way the Iroquois Confederacy resolved intertribal tensions through regular treaty conferences, Franklin began publishing speeches made by tribal leaders at such conferences. His rationale is often said to have been fondness for their literary metaphors (for example, the description of God as "Master of Breath"). But Franklin also had a more down-to-earth motive for publishing these proceedings, hinted at by the fact that he sent copies to London. Franklin was determined to counter Penn family propaganda that Pennsylvania's "ignorant savages" could be safely ignored.

After publishing numerous tribal treaty transcripts, Franklin was himself asked to serve as a Pennsylvania Treaty Commissioner. On October 2, 1753, Franklin and his two fellow commissioners opened negotiations at Carlisle, Pennsylvania, in accord with tribal custom by presenting a ceremonial belt of wampum beads depicting "Figures . . . holding one another by the Hands." This belt, an interpreter explained, portrayed Pennsylvania's tribes and Euro-American immigrants "linked in a close and firm Union." The belt was made of countless separate beads threaded onto leather thongs, and therefore, warned the interpreter:

In whatever Part the Belt is broke, all the Wampum runs off, and renders the Whole of no Strength or Consistency. In like Manner, should you break Faith with one another or with this Government, the Union is dissolved. We would therefore hereby place before you the Necessity of preserving your Faith entire to one another, as well as to this Government.

Proceeding to business, a tribal spokesperson complained that a scarcity of gunsmiths made "mending" hunting rifles difficult. Also he stated:

Your Traders now bring scarce any Thing but Rum and Flour. . . . They bring little Powder and Lead, or other valuable Goods. The Rum ruins us. We beg you would prevent its coming in such Quantities, by regulating the Traders.

The following day, Franklin and his fellow commissioners replied, noting with concern:

your Observations on the Indian Traders, and the loose straggling Manner in which that Trade is carried on. . . . Your Proposals to remedy this, by having named three Places for the Traders to reside in, under your Care and Protection . . . have made a very strong Impression upon our Minds.

Continues on page 46

THROWING OUT YOUR TO-DO LISTS

A Spirit-Filled Life Beyond the Protestant Work Ethic

Pamela Haines

My relationship to the Protestant identity has been a stormy one from the start. My parents left their respective denominations to become Quakers as a young married couple. They helped to start a new meeting, and I was the first baby born into that Quaker community. My father, having turned his back on the beliefs and theology of his childhood, held firmly—and fiercely—to the position that we were not Protestants.

At a week-long Girl Scout camp when I was 10 or 11, it was announced that there would be Sunday services for Protestants, Catholics, and Jews, and we were to choose the group to which we belonged. I was petrified. I was none of these things, and had no idea what they would make me do if they got me inside their doors. I pled

Pamela Haines, a member of Central Philadelphia (Pa.) Meeting, has a passion for the earth and economic integrity, loves repair of all kinds, and has published widely on faith and witness. Her latest books are Money and Soul, That Clear and Certain Sound, and a volume of poetry, Alive in This World. She blogs at pamelalivinginthisworld.blogspot.com. Contact: pamelahaines1@gmail.com.

desperately to my parents, and they intervened. In my heart and mind, I was really, really, really not a Protestant.

Revisiting this whole identity issue as an adult, however, I had to come to terms with the realities of religion in history. Protestants, I learned, were a schismatic bunch. The break from the Catholic Church was the first of many, and my father's fierce determination to turn his back on those other, less enlightened, groups was a classic Protestant move. I couldn't avoid the reality that my distinct and beloved branch was part of a larger tree. Not only that, but I was embedded in a Protestant culture that was way more vast and deep than any particular set of beliefs or practices.

One is the idea of individualism: that we could strike out on our own, separate ourselves from the crowd, shape our own destiny, and free ourselves from the heavy weight of the past. And the whole idea of work is another: that our beliefs were our own business, but there was no excuse for not working our butts off in service to those values. That Protestant work ethic is where the cultural part of the identity



Photo by fizkes

really hits home for me.

If there was one thing you could say about my family, it was that we worked. We took pride in how hard we could work and how much we could accomplish, and judged everyone—ourselves included—in comparison to the hardest worker in our midst. Work was also a protection for me as a child. If I could take up a hard piece of work—preferably without being asked—and keep at it (even if I couldn't make a difference with the things that mattered most), nobody could say that I wasn't trying. I have that same feeling to this day. If I'm working hard, I'm safe from judgment. My worth is secure.

Now this pattern of behavior has advantages. Being undaunted by big challenges is a great gift. While I'm tending to my safety and worth, a lot is getting done. But there are some serious drawbacks—mostly in the area of relationships. If worth is measured by output, then the harder I work, the more people there are to be better than. If spending time on relationships eats away at opportunities to be productive, I gravitate toward increasing isolation in a world of work. And, to the extent that fun is lumped in with relationships and other competing non-essential activities, then color drains steadily out of my life.

So, what to do with a Protestant work ethic that has dug its tentacles so deeply into my psyche? I made a great start early in the

pandemic when all routines were thrown into chaos. I exchanged my “to-do” list, with all the satisfaction of slashing through items as they are completed, for a web of things and people I love, with a little heart drawn over those I have paid attention to. This has been a

And the whole idea of work,

that our beliefs were our own business, but there was no excuse for not working our butts off in service to those values. That Protestant work ethic is where the cultural part of the identity really hits home for me.

transformative practice. Whether at any moment I am enjoying its fruits or falling back into old work habits, it calls me steadily to relationship.

Building on this experience, I'm now contemplating an entirely new paradigm for living. What if my reason for existence is not to work? What if—dare I even imagine—it could be to simply show up as fully as I know how in relationship to the world around me?

While work could be involved, it would not be centered. This is not a comfortable prospect. I imagine generations of hardworking Protestant ancestors shaking their heads and bemoaning my lack of discipline. Theology that I was never taught, but has seeped into my very bones, protests. If you leave the straight and narrow, there will be no shape to your life. You will be beset by temptation. Your worth will be cast into doubt.

I am also bedeviled by my attitude toward the work of others. Beyond generic feelings of judgment, I struggle when their casual approach leaves more work for me. Most recently, it was a teenager who needed a place to stay for a few days. He entertained himself with a screen all day, then cooked late at night and left all his dishes. A suggestion that he clean up resulted in one washed bowl.

It was easy enough for me to finish the job. But as I did it, I wrote him off, retreating to a familiar and far-away place of martyrdom: if I do your work, it's at the cost of connection. While this response from my childhood feels justified, it just doesn't fit with an intention to show up in relationship. Somehow I have to value the relationship over the work. This can't mean just transferring their load to my shoulders. It can't mean trying to fix them. To show up in relationship has to mean bringing my power and goodness into alignment and connection with another's power and goodness, and looking for a way forward together. But washing the dishes in self-righteous and lonely indignation seems so much easier! Who would choose hard and messy emotional labor over straightforward productivity? I feel so resistant; it's clear that there's something in it for me in going down this path.

How can we honor the intentions of our people, and shift toward a new way of being, one that abandons work as the measure of all things? How can we instead enable a way of being that puts hope and faith in the power of showing up in relationship, of fostering the social systems needed to ensure common well-being, and of caring for local ecosystems and the earth that provides for us all?

Surely I'm not the only one here. Our country and much of the western world was built on Protestant values, is steeped in them. If I work hard, I have value; if you don't work, you are expendable. Accumulating wealth shows a good work ethic; failing to do so is morally suspect. Ploughing the prairie is virtuous work; learning to live with its gifts is a lesser way of being. Striving for more mastery is strong; finding ways to be content within limits is weak.

As I grapple with this challenge of taking on a whole new worldview, I think of my father, encased in the Protestant work ethic while fiercely determined to find a better way for himself and his family. How can we honor the intentions of our people, and shift—singly, in groups, and all together—toward a new way of being with each other, the economy, and the earth: one that abandons work and the signs of work as the measure of all things? How can we instead enable a way of being that puts hope and faith in the power of showing up in relationship—to loved ones and neighbors—of fostering the social systems we need to ensure our common well-being, and of caring for our local ecosystems and the earth that provides for us all? Maybe our Protestant ancestors—and our descendants—would all breathe a sigh of relief. □

CONFESSIONS OF AN EX-ELDER

Photo by motorfiction

In the early days
before the great divorce,
we used the dreadful language
of compliance. We, the elders, met
in our councils and carefully
considered doctrinal crimes
and excesses of inclusion.
It was a grim endeavor.
I shuddered under the weight
of words. *Faith and Practice*
seemed a stern Quaker bible,
precise and unforgiving.
But we did our job, pinned
our specimens to the board,
examined under magnification.

When deemed appropriate,
we issued judgment—
out of compliance—
and excommunicated whole
congregations.
Since those days
I find myself in isolation,
not wanting to enter a church.
Secretly—or not—
I am out of compliance
with all of it.

Nancy Thomas
Newberg, Ore.

RETURN TO WOUNDED KNEE

Facing My Family Legacy and Our National Sin

Jeff Rasley

Jeff Rasley, a lawyer and attendee of Indianapolis (Ind.) First Friends, is author of 11 books, a founder of the Basa Village Foundation, and cofounder of an internship program for the American Civil Liberties Union of Indiana. This article is excerpted from America's Existential Crisis: Our Inherited Obligation to Native Nations.

The population of North American Indigenous people was decimated by 90 percent, and the land they controlled was reduced from 100 percent to 2 percent, as a result of the Anglo-European invasion and United States conquest. The entire United States has and continues to benefit from the inhumane treatment of the people of the Native Nations.

It is shocking and dispiriting to see firsthand the land the U.S. government “gave” the tribes of the Sioux Nation for their reservations in the Badlands in South Dakota, after Sitting Bull and Crazy Horse surrendered to end the Black Hills War. The Sioux didn’t even get all of the land, because the government cut out a major chunk of the Badlands to create Badlands National Memorial in 1929. Ten years later the memorial was upgraded to become a national park.

Driving across the bleak prairie of the Badlands, you pass forbidding white spires, angry grey cliffs, and squatty

Photo by rjh/commons.wikimedia.org

buttes. The Sioux people must have felt as desolate as the landscape when they realized that of all the lands they had roamed, the most uninhabitable area was where they were to be confined.

Evidence of neglect of reservation lands and the needs of resident Indians is even revealed in the road conditions to and through the Pine Ridge Reservation. South Dakota's State Road 40 (running southeast from the city of Keystone to the Pine Ridge Reservation) is a well-maintained, paved road. But when it becomes a Bureau of Indian Affairs (BIA) road within the reservation, the pavement ends. Your car will have to endure 40 miles of gravel whacking its undercarriage to reach Wounded Knee. Pavement reappears when you leave the reservation.

I stopped at Badlands National Park before driving through Pine Ridge to Wounded Knee. After reviewing the historical and geographical information at the Park Visitors Center, I asked the sole ranger on duty what I would find at the actual site of Wounded Knee. The ranger was tall, lanky, and had the weather-beaten good looks of Gary Cooper. His laconic reply to my question was, "There's not much there." His answer was correct on the surface, but at a deeper, personal level, he was wrong.

On the east side of the dirt road at the site of the massacre were a couple of forlorn-looking booths with beaded belts, necklaces, and other

handcrafts for sale. An elderly Indian in a stained white T-shirt with a Fruehauf Truck cap shading his eyes was asleep on a metal folding chair behind one booth. A couple of kids played in the dirt under the other table.

On the west side of the road was a curved structure of wood and concrete with a sign indicating it was the American Indian Movement Center. Inside, the walls were covered with posters and propaganda for AIM. The sparsely furnished interior had a long counter with an aged metal cash register. Piles of T-shirts, books, and handmade trinkets were for sale on top of rickety tables. The library consisted of several boxes of cut-out newspaper and magazine articles, a few dusty hardback books, and a scrapbook about the history of AIM.

Behind the building were two small hillocks with graveyards on top of each mound. An elderly Indian wearing a faded cowboy hat, dirty jeans, and stained T-shirt was leaning against the side of the building smoking a hand-rolled cigarette. I asked him if there was a monument to those who were killed at Wounded Knee by the U.S. Cavalry. He looked me up and down without registering any expression, and slowly raised his arm and pointed toward a fenced area beyond a number of grave markers on the closest mound. I thanked him. He made no reply.

The fenced area for the memorial was about six by ten feet, and a six-foot high granite monument stood inside the fenced area. Names of victims and a few words about

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Opposite page: Wounded Knee, South Dakota.

Left: Wounded Knee Mass Grave Stone, Wounded Knee, South Dakota.

Photo by Jimmy Emerson, DVM/flic.kr.com



the massacre were incised on the monument.

While we know that at least 200—and it was probably closer to 300 of the 350 Minneconjou Sioux in Spotted Elk's band—were killed at Wounded Knee, I counted fewer than 40 names on the monument. I don't know whether the other names are lost in the mists of history. The skull of a horned steer was placed at the base of the monument in the midst of scattered shards of broken pottery, a few faded flowers, ribbons, and a couple of fake gold coins.

I placed two stones on top of the weather-beaten skull. I had purchased the rocks for a dollar each from two Oglala Sioux kids at an intersection of two gravel roads within the Pine Ridge Reservation. Their father told me he wanted to “encourage entrepreneurship” in his kids. Beaming with pride, Dad explained how his two boys search for nicely shaped rocks, polish the best ones they find, and then sell the shiny stones on the roadside to people driving through the reservation.

My heart ached for those kids and their dad.

It seemed like an appropriate symbolic gesture to pay for those two little pieces of the land and then give the polished stones back by leaving them at the memorial to Spotted Elk and the Minneconjou, killed by bullets fired by one of my ancestors, First Lieutenant James DeFrees Mann, and the soldiers of the Seventh U.S. Cavalry.

No one else entered the small cemetery during the half hour I spent on the hillock meditatively studying other grave markers. I shielded my eyes from the sun and gazed back across the road beyond the AIM Center. It was just over there, on the other side of the road, where Spotted Elk and his band of 350 Minneconjou Sioux had camped under the watchful eyes of Lt. Mann and the cavalrymen of K Troop. Beneath the soil of the earthen mound where I stood are the bones of the men, women, and children, whose bodies were tossed into the mass grave dug in the days following the massacre. The remains of more recently deceased residents of Pine Ridge Reservation share that little plot of raised earth with Spotted Elk and his Minneconjou.

Back inside the AIM Center, I tried to make conversation with a stoic-looking middle-aged woman, who was sitting behind the counter with a few kids. She didn't give her name, and I didn't ask. No other visitors entered the building while I was there.

I overcame my hesitation and told her about my ancestor's participation in the Wounded Knee massacre. She evinced no hostility, just gazed evenly at me through

If America is going to continue

to claim it is a moral leader, the “city on a hill” and beacon to the rest of the world, we have to finally and fully face up to our genocidal history and national sin.

Entering Pine Ridge
Indian Reservation,
South Dakota.

brown eyes. She wore a blue work shirt buttoned up the front, jeans, and had long, straight black hair, which almost reached her waist.

She said she didn't know anything about the cavalrymen involved in the massacre and didn't recognize Lt. Mann's name. My look of surprise registered with her. She looked away, then pursed her lips and said that maybe she remembered reading an old newspaper that mentioned him.

A boy, who looked to be about ten years old, watched me as I perused the library materials and listened intently to my later conversation with the center's attendant. When the conversation wound down, the woman nodded at the boy and told me he was her son. That seemed to be the cue he'd been waiting for, because he launched into an obviously prepared speech requesting a contribution to a fund for his baseball team. He held out a crumpled leaflet for me to read. His eyes shone with excited anticipation. I gave him a ten-dollar bill, tapped the brim of his baseball cap, and wished him and his team good luck. His mother's lips turned up very slightly at the corners. It was almost a smile: the first and only indication of friendliness I received from his mother. Her son thanked me and shook my hand formally.

Before I left the AIM Center, I bought a T-shirt for 20 dollars with the American Indian Movement logo on the front and back. The logo was the



Photo by eunikas

figure of an Indian warrior with two feathers in his hair, shaped to look like the two-fingered gesture of victory.

I fantasized time traveling back to high school and wearing the AIM shirt to a basketball game. Our varsity teams were the Goshen Redskins. The mascot was a little White kid, whose cheeks were streaked with red war paint. During my K-12 years in the Goshen Community Schools, “Little Chief” wore an elaborate buckskin outfit with a feathered headdress. He led the basketball team onto the court for warm-up drills before the start of each home game. During warm-ups, Little Chief stood at mid-court with his arms crossed like a dignified Indian chief. The little White boys chosen to be Little Chief were always about the same age as the boy at the AIM Center.

During my junior year in high school, a young woman fresh out of college was hired as our journalism teacher. Ms. Thomas allowed students to change the name of the school paper from *The Tomahawk* to *The Goshen Peace Times*. Instead of bland, rah-rah school-spirit articles, *The Peace Times* published anti-Vietnam War articles and reviews of rock music. It printed an editorial suggesting that the team name should be changed out of respect for Native Americans. The editorial was met with almost universal hostility. It was condemned by townspeople, faculty members, school administrators, and many students. No Indians had complained about our mascot being offensive, nor had any tribes demanded that the school change the name. It was outrageous blasphemy

against our customs and traditions even to suggest such a thing!

Ms. Thomas was rebuked for allowing her student journalists too much freedom of expression. The high school administration shut down *The Peace Times* after that editorial, and the young, idealistic journalism teacher left town at the end of the school year. But a couple decades later, in 2016, the Goshen Community Schools Board decreed that the team name would be changed from Redskins to Redhawks.

I left the AIM Center and drove into the town of Wounded Knee, which was just around a bend on the unpaved BIA Road 28. A rusted metal chair stood in the middle of the dirt road running down the center of town. Resting on the rusty chair was a hand-painted sign on poster board. It read, *Drive Slow Stop Killing Our Children*.

Wounded Knee had the depressed, ramshackle look of other reservation settlements I’d driven through in South Dakota. But it was the worst. It was and is a squalid, poverty-stricken town with dilapidated houses and rusting mobile homes. When I was there, trash littered the street.

The Census Bureau’s information on the town of Wounded Knee for 2018 reports a population of 456 with a median household income of \$7,292. Between 2017 and 2018, the population of Wounded Knee declined from 521 to 456. According to the Census Bureau, the poverty rate is 95.2 percent, and only 11 residents are employed. The median household income for the State of South Dakota in 2019 was \$58,275, about 8.5 times higher than the median family income in Wounded Knee.

The median age reported for Wounded Knee is 21.6. In South Dakota it is over 40. Several Trip Advisor descriptions of tourist experiences at Wounded Knee and the Pine Ridge Reservation include complaints of being accosted by young men demanding money or trying to scam tourists. I don’t approve of this, but what exactly are young people supposed to do in a community with a poverty rate of 95.2 percent?

The AIM Center closed in 2018; it has been boarded up since then. Descendants of the Minneconjou buried at Wounded Knee are trying to raise money to reopen the building as a museum.

If America is going to continue to claim it is a moral leader, the “city on a hill” and beacon to the rest of the world, we have to finally and fully face up to our genocidal history and national sin. □

BEYOND WALLS AND FENCES



Moving Nations from Competition to Cooperation

Robert Dockhorn

Robert Dockhorn, a member of Green Street Meeting in Philadelphia, Pa., is a former senior editor of Friends Journal. Between 1982 and 1992 he was associate secretary for Testimonies and Concerns of Philadelphia Yearly Meeting. From 1984 to 1987 he co-led a Jewish-Quaker Dialogue for the yearly meeting with the Jewish Community Relations Council of Philadelphia.

The fall of the Berlin Wall on November 9, 1989, has cast a long shadow personally for me. I visited that Cold War island of a city for the first time in 1959, before the erection of the structure separating its Eastern and Western Zones. I ventured there again several times while the Wall stood, and I visited one more time in 1998, nine years after it was gone. I vividly remember passing through the Friedrichstrasse entry point into the East in 1982, and the unease I felt as East German guards patrolled with machine guns on the station's walkways overhead—and then in 1998, after they had vanished, the elation I sensed as boisterous crowds passed freely by or stopped for delicious currywurst and doner kebab at kiosks.

A couple of decades before that, having been trained as a European historian with a specialization in twentieth-century Germany, I was deeply moved by trips to the sites of three Nazi concentration camps. The first was to Mauthausen in Austria in 1960, where Viktor Frankl, the author of the deeply inspiring book *Man's Search for Meaning*, was interned until the war's end in 1945. The second was to Terezin in Czechoslovakia in 1968, which the Nazis deceptively displayed to the world as a model camp. And the third was to Buchenwald in East Germany in 1969 and its unspeakably gruesome exhibits. These experiences helped prepare me when, in Philadelphia in the 1980s, I served as a group facilitator for the annual Youth Symposium on the Holocaust, in which high school students were given the opportunity to meet in small groups with survivors.

During these years, I visited Israel and the West Bank twice. In 1982, on my way back from the Friends World Conference in Kenya, I traveled there to acquaint myself with this pivotal land. And in 1985 I did so with my wife, Roma, as part of a religious and political delegation led by the Jewish Community Relations Council of the Jewish Federation of Greater Philadelphia. The encounter with the diversity of people, land, and history was beyond real.

Both of these trips took place during the calm years when one could still travel relatively freely, prior to the First Palestinian Intifada of December 1987. Afterward I felt a deep concern for all on both sides of the conflict, and I wondered what could bring about a healing end to the separation. Was a sudden turnaround like the collapse of the Berlin Wall possible, and if so, what could make it happen?

As I ponder the Israeli-Palestinian conflict of today, I see two great requirements for its peaceful resolution. The first one is for recognition that the Jewish people have a

unique reason, justified by historical experience, to fear further victimization.

Partly in response, Israel has taken the position that serious peace negotiations require the Palestinian side to recognize Israel “as a Jewish state.” This position may seem straightforward, but the implications are complex. Does it require that Jews in Israel have a privileged status before the law?

A step toward solving the conflict will be to find an



Photo by the author

THERE IS AN OPPORTUNITY TO GO DEEPER.

In almost every aspect of culture—politics, economics, law, religion, sports, the media—adversarial struggle is present. The alternative of cooperation is also available in all of these arenas, but we sometimes ignore it when the going gets rough.

understanding of this expectation that does not privilege anyone over anyone else. That is because the second great requirement for a peaceful resolution is an acceptance that all the inhabitants of Israel-Palestine receive equal treatment before the law.

These are the two conditions that could enable all parties fully to accept the end of the conflict. When achieved, other questions will wither away; it won't matter so much, for instance, whether there is one state, or two states, or a close federation. But as an additional necessary step toward a solution, it will matter to establish robust international guarantees for preserving the rights of every group in Israel-Palestine in the face of inevitable



HERE IS A QUERY FOR EACH OF US: What must change in our personal beliefs and biases for us to leave behind adversarial thinking and move into a pervading mindset of collaboration?

Photo by Andrew Shiva / Wikipedia

Page 18: A crowd gathers on the West German side of the Berlin Wall at Potsdamer Platz to watch as the structure is dismantled. November, 1989. Photo by STAFF SGT. F. Lee Corkran, Combined Military Service Digital Photographic Files.

Page 19: American Fulbright students look across the Berlin Wall into East Germany from a stadium-style platform, 1969.

Above: Southern aerial view of the Temple Mount, Jerusalem.

population changes over time, as well as possible intervention by neighboring states.

Solving the Israeli-Palestinian conflict is not just an isolated task, but instead, a keystone in achieving inclusive community everywhere. Implementing international guarantees of human rights in all countries will constitute a major step toward keeping the whole world free from war and oppression, and its place needs to be at the top of the agenda for the United Nations.

To resolve conflicts, it is also important to redress the past. After World War II, the West German government responded to the damage of the Holocaust for starters by making substantial reparations payments to Israel. Parallel to this came re-educating the German population.

In 1959, when I traveled to be with German high school students in a summer exchange program, I learned that they had received no explanation at home or in their schools about how Jews and other targeted populations were victimized. I found out that this changed abruptly in 1961; a German student wrote me with surprise and shock that schools were now instructing them in graphic detail about this shameful chapter in their history.

In Israel-Palestine, sharing information both ways about

the past and ongoing history of the conflict is vital to healing. So, too, is the promotion of cultural understanding. Educational programs exist already in music and drama, with small-group interactions of children.

As the process of truth and reconciliation progresses, the time will come to work out jointly whether (and if so, how) to compensate all those who have suffered losses on all sides in the past. This is a difficult but critical question. Meanwhile, there is plenty of opportunity waiting for individuals in the two communities to work together in repairing all the damage that has occurred.

There is an opportunity to go deeper. In almost every aspect of culture—politics, economics, law, religion, sports, the media—adversarial struggle is present. The alternative of cooperation is also available in all of these arenas, but we sometimes ignore it when the going gets rough. Transforming the dominant ethos from competition to collaboration, not just in Israel-Palestine but also in the entire international community, will complete a broad shift in values.

Will that happen? A doubter might ask: What kind of a personality transplant will humans, accustomed to competitive and hierarchical systems, need in order to embrace equitable distribution of power and resources? The answer: A first step always is to develop a vision for what in this case amounts to a paradigm shift. A second step, close behind, is to come to the realization that without this, we humans may be doomed.

This is because we face the looming reality that the current world economy is environmentally unsustainable.

Continues on page 48

RECEIVE ME

... and a woman named Martha received him into her house. Luke 10:38

Receive me, Lord, as Martha
once received you. It's okay
if you nag, complain about
what's not getting done.

I need that. But I also need
the one thing needful,
that good portion you dish up
on a regular basis.

So, don't get too
anxious about me.
I'll calm down if you will.
And I know you will.

Paul Willis
Santa Barbara, Calif.



Photo by Jon Eric Marababol on Unsplash



VOTING FOR PEACE AND EQUALITY

The Promise of Ranked-Choice Voting

Rachel MacNair

Recent partisan battles have become altogether too warlike, often following the strict win-lose model and belligerent rhetoric for which wars are famous. Many of the goals we as Friends would like to work on in the political realm are stymied because we're not hopping into pitched battles, choosing one side, and demonizing the other. The very goals we seek are difficult to achieve using those techniques, which are contrary to our values.

There are many ways to practice a more peaceful approach. I offer some thoughts on one way that applies to public elections: Ranked-Choice Voting (RCV).

The method of voting isn't normally regarded as a

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matter of spiritual concern, but Friends Committee on National Legislation (FCNL) has "Voting and Elections" as one of its major issues, and favors legislation that gives the process more integrity. FCNL also campaigns to encourage voting for the sake of greater democracy. Yet as long as the vote is between only two candidates, belligerent tactics remain likely.

Ranked-Choice Voting means that the voter selects a first choice candidate, a second choice candidate, and so on for however many more choices are offered in that race. Voters rank only the candidates they find acceptable, and leave unranked candidates they can't abide. Here's how a ballot could be marked in a four-way race:

	Preference Ranking			
	1st Choice	2nd Choice	3rd Choice	4th Choice
Candidate A	●	○	○	○
Candidate B	○	○	○	●
Candidate C	○	○	●	○
Candidate D	○	●	○	○

Photo by rawpixel.com

From the voter's point of view, it's that simple. To determine the winner, the most common method is instant run-off: the candidate with the least number of first-choice votes is knocked out, and all the remaining votes on ballots where the eliminated candidate was the first choice go to the other candidates. In turn, each candidate receiving the least number of votes is eliminated until one candidate has a majority of the votes. No one wins with a mere plurality: that is, having the greatest number of votes that is still less than a majority. In this system, voters can vote for who they actually want first, before ranking the candidates they don't like as much but would find more acceptable than others.

In the United States, RCV is being used in Maine and Alaska and several dozen cities. It's also used in professional organizations such as the American Psychological Association (that's where my positive experience with it is), and it's used by the Academy of Motion Picture Arts and Sciences to select the Academy Awards' Oscars winners.

The Lesser-Evil Conundrum

This system of voting prevents having to vote for a candidate we don't want: for example, the depressingly familiar scenario of a candidate who is war-mongering, wants to modernize nuclear weapons, and raise the military budget, running against an alternative candidate who is even worse on these issues. These two options are all we get if we want to vote for someone who can win.

This is the main reason I'm excited about Ranked-Choice Voting. If we can make a first choice, a second choice, a third choice, then we can vote first for what we actually want. Our final ranked choice may be for the lesser evil, so we haven't thrown the election to the one who's even worse.

As with many Friends, I tend to vote for the Green Party. In tight elections, we're accused of being responsible for an unacceptable candidate winning. This was an especially sharp criticism in the U.S. presidential elections of 2000 and 2016. In both cases, people who wanted to escape from the lesser-evil, two-option approach were bitterly denounced for refusing to vote for a candidate who could win.

In 2016, there were about 1.5 million people who voted for the Green Party, and there were about two million people who skipped the presidential vote but voted down the ballot, which is another method of avoiding choosing between two options.

With RCV, voters could feel comfortable voting Green

first and Democrat second, or Libertarian first and Republican second. They could choose to stay with one vote only: it's their choice. They've communicated who they actually want, not merely who they find least objectionable.

With RCV, criticism of third-party voters would cease, because the "spoiler effect" of third parties would disappear.

In the example of Greens and Democrats, voting Green first and Democrat second no longer deprives the Democrat of winning over a Republican candidate. It does not deprive the Green Party of votes. A voter could also decide to vote Democrat first but give the Green Party policies more influence by ranking their candidate second. Voters are better able to communicate their preferences and can vote with greater integrity.

Might a third-party or independent candidate actually win that way? Once the problem of choosing between only two candidates is gone, a third-party win becomes more plausible. Regardless, the policies of third-party candidates will have more influence as they receive the votes they've earned.

MANY OF THE GOALS

we as Friends would like to work on in the political realm are stymied because we're not hopping into pitched battles, choosing one side, and demonizing the other. The very goals we seek are difficult to achieve using those techniques, which are contrary to our values.

Demonization

In systems in which only two candidates can plausibly win, candidates are motivated to sling mud at each other. *My opponent was caught cheating on a spelling test in the third grade! Aren't you scandalized?* (I made that one up, but it's based on things I've heard.)

If a candidate can get the second-ranked choice of voters then they may be motivated to be nicer to competitors in the race. There's an incentive to not



alienate voters. Even if a candidate doesn't get the first choice vote, being second choice is a real possibility for candidates with similar policies. That could make the difference in winning. But the second-choice ranking won't come if the candidate makes the voters angry by attacking their preferred candidate. Greater civility should ensue, and, hopefully, more attention would be given to actual issues. This seems to be the case in the cities that have tried RCV.

Plurality Wins and Demagoguery

For decades, many problems in public policy have been traced to politicians winning with less than a majority. With Ranked-Choice Voting, the winner must have majority support. It may be that the candidate gets only a portion of first-choice ranking, but if she or he then gets second- and third-choice rankings, that could lead to majority support. A candidate who can't get those lower ranking votes doesn't win.

To put it another way: if there are two different races with candidates who each get a third of the vote in their race, and that's the greatest number of votes because the rest are split up among several other candidates, then under current rules each candidate wins each race (this is a very common situation in primaries and other multi-candidate races). If the candidate in one race also got a quarter of the second-choice rankings, that candidate now has a majority, and wins the election. If the candidate in the other race got a third of the first-choice vote from a

highly enthusiastic group, but is strongly disliked by other voters, they won't get the second-choice rankings and will not win the race.

Under the current winner-take-all model, there would be no distinction between these two candidates. But in reality, there's a huge difference: one is acceptable, if not exciting, to most voters; the other's election could mean a minority view is allowed to ride roughshod over the population.

Plurality wins can put people into office who have unpopular and unhelpful agendas. It would be a different matter if a majority of voters wanted militaristic or racist policies; then we would need to work on educating and witnessing to the population. But if the majority of people are compassionate on specific issues—and polls on many issues indicate that this is true—then it's not the voting

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population but the voting method that promotes bad policy. If that voting method doesn't reflect the will of the majority (indeed, might go against the will of the majority), then some very cruel policies can be imposed on society without democratic support, as we've seen both recently and historically.

All our hard work to persuade people on issues of peace, equality, and compassion will better translate at the ballot box if the election method itself better expresses the will of the voters. Ranked-Choice Voting is one method of doing that, and because its practice and advocacy is becoming more widespread, it's a realistic policy that can be achieved in one organization, one city, and one state after another until it becomes the norm everywhere. □

VISIONS OF A STRONG QUAKER FUTURE

How Do We
Build a
Religious
Society
That's
Creative,
Relevant,
and Thriving
in 30 Years?



Johanna Jackson

Johanna Jackson is a millennial Friend. She travels in the ministry with JT Dorr-Bremme. Together, they focus on faithfulness and revitalization of Friends. Their website is forwardinfaithfulness.org. Johanna's prior work on this topic includes "Preserving Quaker Heirlooms" (FJ May 2021) and "New Quaker Communities" (for Philadelphia Yearly Meeting, pym.org, June 2021).

As Friends, we are called to be imaginative and brave in envisioning the future. Don McCormick (FJ Feb. 2018) asked us: "Why is there no vision for the future of Quakerism?" He offered several starting points. Ann Jerome wrote "Selling Out to Niceness" (FJ Sept. 2019) and described our urgent need for renewal. She called us to step into our witness in the world.

Illustration by virinaflora

Cai Quirk and Alison Kirkegaard (*FJ* Feb. 2021) then asked us: “What could happen if we modern Friends embrace the heat of the transformative fire amongst us today?” They challenged us to welcome the heat of that fire. As Michael Sperger (*FJ* Aug. 2021) noted, “We seem convinced as a group that Quakerism is doomed to fade away.” However, “in every moment, the future contains a range of possible outcomes.”

We are at a crossroads. It is time to gather our creative power, admit the truth, and reinvent ourselves. We have the energy and ability to be thriving in 30 years. We need to form a collaborative vision and work intentionally toward our goal.

The Listening Project

The Listening Project (forwardinfaithfulness.org/listening) is a series of creative conversations rooted in love. JT Dorr-Bremme and I began holding listening sessions in 2020. We meet via Zoom and hold worship sharing. We’ve met with nearly 30 Friends from seven yearly meetings. We have found ourselves inspired, troubled, and altered by the stories shared.

While listening, we learned that the gifts of many younger Friends are blocked by the Quaker structure. (By “younger,” we typically mean Friends under the age of 55.) As we shared these findings with the wider community, some Friends expressed grief at our findings. Several older Friends had no idea that younger folks were running into barriers. Younger Friends shared relief to learn they were not alone in their experiences. There is certainly a generation gap in our community: some truths are easily buried or hidden from sight.

At Pacific Yearly Meeting annual sessions last year, Mica Estrada reminded us:

If we really want to be radically inclusive, we will have to surrender and let go of what is precious to us—perhaps power, perhaps things that make us feel comfortable, that make us feel safe in the world.

The path to spiritual renewal will involve some tough sacrifices. However, if we move in faith, then we will have all that we need.

Sources of Blockage

Sharing our findings across generations requires some delicate translating. The truth may be alarming to some Friends, while encouraging to others.

In many parts of the United States, Quakers are saying and doing things that directly contribute to our own decline. If we want to be creative, relevant, and thriving in 30 years, we need to address these behaviors and take an honest look at our structures. How well do they meet the needs of the whole community?

The behaviors that block us include: conflict avoidance, politeness, gatekeeping, giving advice, and being dismissive. A number of Friends named these behaviors in listening sessions; they are not isolated trends. The blockage affects everyone, but it impacts Friends under 55 and newcomers in particular. Participating in a community is both distressing and fatiguing when these behaviors show up.

These behaviors stem from societal pressures in the United States, including age segregation, capitalism, competition for control, ageism, racism, and a tough generational transition. Quakers like to say that we are “in the world but not of it.” This axiom, however, overlooks the fact that we are influenced by societal pressures and norms, just like everyone else.

If we want Spirit to flow freely, we need to address our behaviors and their root causes. For now, I will focus on three barriers: age segregation, ageism, and giving advice. I will share quotes from participants in the Listening Project. Some people are quoted anonymously, others with names attached, according to their preference.

Age Segregation

Older and younger Quakers tend to have very different experiences with the following: U.S. institutions, Quaker structure, job security, geographic mobility, and being heard inside their Quaker community. Age segregation constricts our ability to

Illustration by artinspiring





WHEN WE ASSUME that young people want separate spaces, we lose opportunities to collaborate. We also shrink the depth and vibrancy of our community.

reach each other across this gap. It prevents us from showing up meaningfully for one another.

Often, we create age-specific groups with good intent. For example, young adult Friends (YAFs) can attend YAF programs and meet with their peers. Unfortunately, some YAF programs are scheduled at the same time as other Quaker programs. One participant from the Listening Project, Analea Blackburn, described the barriers that this creates. When she was 16, Blackburn wanted to attend business meeting at annual sessions. However, the schedule wasn't set up for youth to easily attend. "I was a clerk for my age group," she said, "so I had to stay in JYM [Junior Yearly Meeting] in the morning. I had to choose between being a clerk for the day or going to business meeting." The structure blocked her from participating. If JYM had ended 30 minutes earlier, she could have attended the adult business meeting.

A second Friend echoed this perspective. In his yearly meeting, as well, younger Friends are often set apart from older Friends. He notes: "Our community, structures, clerks, and business meetings were separate." When asked to co-clerk this YAF group, he felt torn. He reports wanting

to be "in the big tent" with the larger community, but finding it difficult to turn down an opportunity to use his gifts. Leadership within his age group meant sacrificing his participation in the wider body.

When we assume that young people want separate spaces, we lose opportunities to collaborate. We also shrink the depth and vibrancy of our community. One participant from the Listening Project, Melinda Wenner Bradley, told us: "I don't want to belong to the Religious Society of Grown-ups. We have a different community if it's only adults and no one who grew up in our tradition. What is lost when there are no more children and teens—and the adults they grow into?" Her words speak to the grief that many meetings feel when they reach a point of having no children. "Unless we pay more attention to children and young people and their parents," she asked, "what does the future hold for us?"

Integration and vibrance takes careful attention. Emily Provance, a Quaker minister, offers several resources for age integration on her blog, *Turning, Turning*. One 2017 essay, "What Multiage Inclusion Might Look Like," pinpoints cultural barriers in the Quaker world and reimagines them transformed.

We can also assess our schedules at yearly meeting and other gatherings. What would younger Friends be blocked from attending because of conflicting schedules? I'd recommend asking young folks if they want to attend these events, and restructuring if needed. Though event planners cannot please everyone, this labor supports our mutual healing.

Ageism

Ageism, which includes a range of dismissive behaviors, is present in our Quaker community. JT and I heard from many Friends under 40 who reported feeling that their voices were not valued in Quaker spaces. This was unfortunate news to hear. One teen told us: "I feel like I can't really speak my mind." This Friend was referring to conflict aversion, yet their feelings were shared by others. Another teen said: "I love being a Quaker. I feel very connected to the Quaker community. But I do wish that I was more included, because right now it feels like an uphill struggle to have my voice heard."

Like racism, ageism hampers our ability to live out true equality. A Friend in her 40s described some of the blind spots present in her community. She started attending Quaker meeting when she was 25. "I had a bachelor's and



DEEP WITHIN, we yearn to be all together, even if we are blocked by certain barriers at times. We have tough work ahead of us, but we are well-equipped with knowledge and strong hearts. We can work collaboratively in the present.

a master's degree, and I'd been in the Peace Corps. I was working full-time; I saw myself as an adult. It took me a while to realize that I was seen as a young adult by my meeting." Several other Friends have echoed this sentiment in conversation. An older Friend once told me: "I never thought of myself as a junior adult." In light of this feedback, JT and I have begun using the phrase "Friends under 55" to describe our peers.

Combating ageism requires that we face difficult truths: Quakers can be slow to meet the needs of Friends under 55. This includes parents, children, millennials, and Generation Xers. In listening sessions, many Friends under 55 described being on the fringe of their community. Often, Quaker groups can prioritize the needs, preferences, and voices of older Friends over the needs of younger Friends.

We may need to examine how our communities

operate. Whose needs are not being met? What are the unmet needs? In a listening session, Melinda Wenner Bradley noted that Friends can be quite adaptable in their efforts to welcome all people. However, Quakers are much more likely to rearrange things for an older Friend than a younger Friend. "I've never heard someone say, 'There's a six year old, who really needs X in order to participate.' Those are words I've never heard." If we want to grow, we need to meet the needs of parents and children.

Giving Advice

In our research, many teens report that they are receiving unwanted advice from adults rather than simple listening. When a teen shares about a life decision or circumstance, adults may interject with suggestions. This trend does not represent every adult, or every instance, but it is a noticeable pattern. This form of ageism creates frustrating barriers.

I have noticed this trend in my own life. I often find it easy to offer advice when I'm speaking with someone younger than me. Reflexively, I may be thinking, "This person is in distress. Surely I have some life experience that could help them!" I can forget to ask the person whether they actually *want* advice. When listening, I am more likely to lapse into offering solutions if the speaker is younger than I am.

With introspection, we can assess our individual patterns. How often do I give suggestions? When I offer advice, is it warranted? What motivates my behavior? These queries can guide our interactions. As my Al-Anon program reminds me, our goal is to give others "the dignity to live out their own consequences."

In addition, we can build structures that encourage deep listening. New York Yearly Meeting launched a mentorship program that supports intergenerational friendship; Friends General Conference is beginning a similar program that starts this fall. Last January, Pacific Yearly Meeting invited younger Friends to speak to a round table of older Friends. In June, Friends in Philadelphia Yearly Meeting brainstormed about the future of Quakerism as part of their annual sessions. All of these efforts contribute to cultural change.

Some solutions are emerging outside of traditional boundaries. While exploring and brainstorming in a listening session, JT and I considered the idea of holding

Continues on page 49

PERENNIALS



**When I biked up the hills
to your house, I saw you
planting bulbs in your yard
before you turned
and saw me.**

**I wonder if those bulbs
still bloom?**

**The one you planted
in my heart
roots ever deeper,
shoots with the freshest green
and blossoms exceeding sweet,
even now.**

**Turn
and see.**

Mary Timberlake
Princeton, N.J.

A Quakerly Method for Mouse Removal

Photo by Vera Kuttelvaserova

Jan Hutton

I finally humanely trapped Einstein early this morning. Einstein (probable pronouns: they/them) is a mouse. For the first time in the 19 years I've owned this house, after a contractor left the crawlspace door cracked, I had mice. (Well, actually, the mice had me.) I humanely trapped and released four mice using the good old standby of raw nuts. But then there was Einstein. I'm a Quaker and a pacifist. I make every effort not to kill things. I even have a pacifistic roach-trapping system, (mostly) allowing me to transport the Kafkaesque critters outside. I say "mostly" because late at night, when I'm really tired, I have been known to pull out the vacuum cleaner—the travails and acceptance of being all-too-human.

Back to Einstein. After the trapping and release of four mice, there was a period of quiet in my household until . . . until I began waking in the morning to piles of dirt surrounding various plants. Huh? With some queasiness, I began envisioning, perhaps, a baby possum. No way! So I went to Dr. Google and discovered that mice dig in plants to hide their "goodies." Then I actually set up *four* humane mouse traps, which over four to five days produced nothing except

for a different plant having been excavated each morning.

Soon I would be heading into cataract surgery, after which I wouldn't be able to lift more than five pounds for a week. While able, I moved most of my house plants—the ones that I could lift—out to the screened porch. Returning once again to Dr. Google, I discovered that essential peppermint oil deters mice because of its strong smell. I put my two bits down at the co-op for a small jar of the minty oil, and dripped some on all the heaviest indoor plant pots with the exception of one large plant in my bedroom (I would've suffocated having to sleep with that smell; a little self-care never hurts). Waking up early on the morning of the cataract surgery, I found that my lovely large plant in my bedroom was surrounded by a ring of dirt, the nearby baited humane trap completely untouched. Finally I turned it over to the Light and was picked up by friends for the outpatient surgery.

The next morning, there was even more dirt surrounding the plant in my bedroom. I called my wonderful neighbors, who came over, and between the two of them, they were able to lift the plant onto my living room table where I could doctor it

with peppermint oil (which really works!). They were also kind enough to clean up the ring of dirt left behind (love thy neighbors). Still, the newly christened Einstein appeared in none of my four humane traps. For bait, I had experimented with raw pecans, walnuts, almonds, cheese, peanut butter, and birdseed—all of which went untouched.

I'd reached the "argh!" state (keeping in mind, with effort, our peace testimony). One more venture onto Dr. Google and I discovered that mice love chocolate (how Quaker-esq can you get?). Since I rarely eat sugar, I "borrowed" a dark chocolate bar from the same wonderful neighbors. The chocolate worked! Einstein and I finally had our reckoning at around 5:00 a.m. the next morning. I released Einstein outside, trusting new accommodations would be found but not in my house. I emailed my neighbors a thank-you for the chocolate and received a reply: "Yeah! Chocolate always comes through!" A fitting end to a Quaker mouse-catcher story.

Jan Hutton is a member of Chapel Hill (N.C.) Meeting. As she grows older, she tries to experience life and her Quakerism with a glint in her eye.

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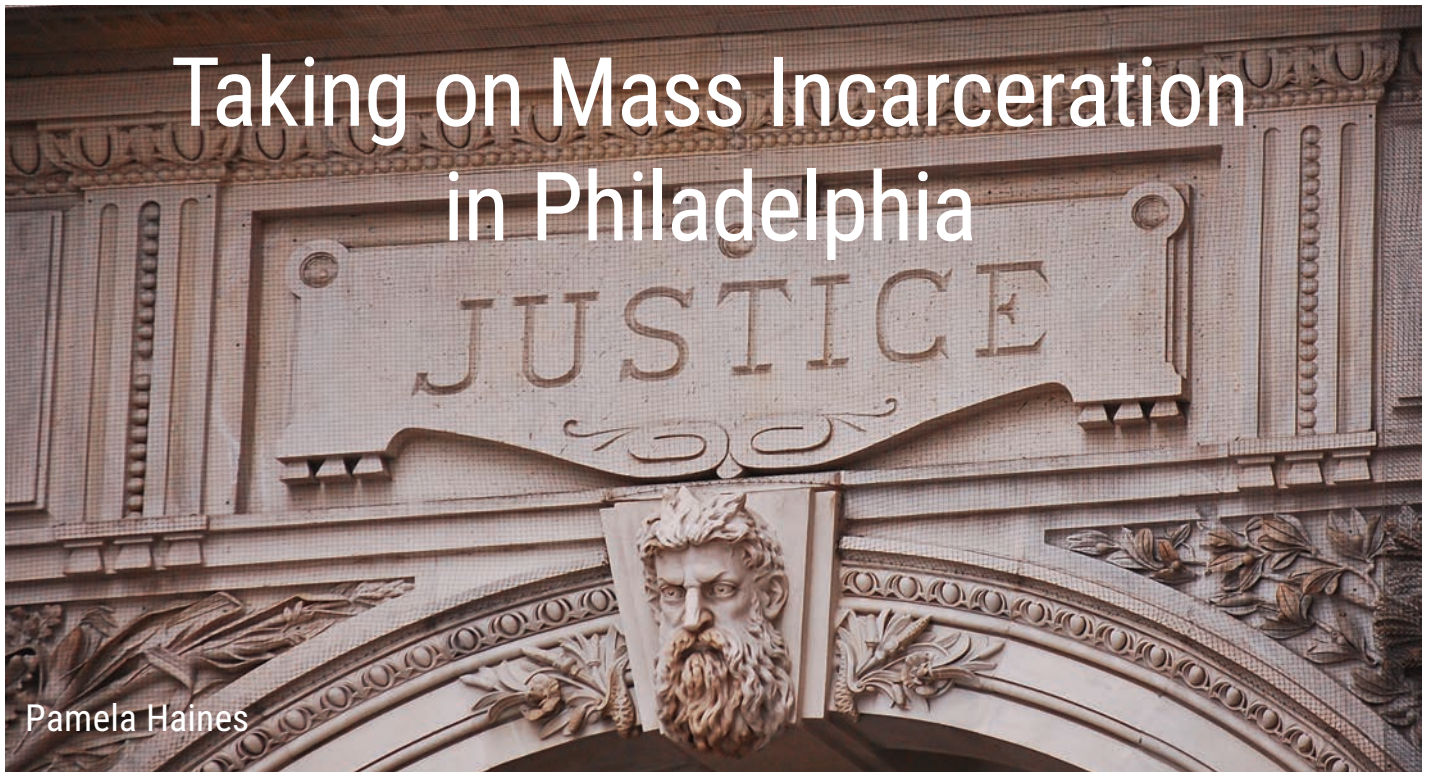


Photo by aps_studio

Pamela Haines

In May of 2017, Central Philadelphia (Pa.) Meeting approved a minute on mass incarceration, including the following language:

Central Philadelphia Monthly Meeting goes on public record in opposition to mass incarceration, as one step in taking it as seriously as we would have taken slavery. We are clear as a body that this is a violent, unjust, racist system, one that runs contrary to our most deeply held beliefs, and one that must be challenged with all the resources we can bring to bear.

Having committed ourselves to such a public declaration, we commit to supporting each other to discern the variety of actions that we are called to—individually, in our Quaker meeting, and as a wider community.

In the years that followed, several Friends in the meeting searched actively for a way to make this commitment visible: We attended neighborhood town halls, went to witness bail hearings and a hearing

on sentencing reform, and worked with a local interfaith justice group's Live Free committee (Live Free is a campaign of the national network Faith in Action to end gun violence and mass incarceration in the United States). Along with Live Free, our clerk helped organize a well-attended public event at Friends Center that included Friends from throughout our quarter, Philadelphia's chief public defender, representatives from a community bail fund, and other players in the local movement to end cash bail.

In the process we learned that cash bail is the leading cause of the mass incarceration crisis in the United States, and that our country has more people—over half a million—detained pretrial than most countries have in their jails and prisons combined. While many jurisdictions have moved to eradicate cash bail, Philadelphia's system continues, with a pretrial length of stay that is over three times the national average, and the highest incarceration rate of any large jurisdiction in the country, despite significant reductions in the last five years.

On Martin Luther King Jr. Day

in 2020, seven members of our meeting community attended a big public teach-in on cash bail. Following that event, four of us felt called to follow up, searching intently for the best role for Philadelphia Quakers in witnessing against mass incarceration. We met with a member of Philadelphia City Council who had spoken at the teach-in, and with a newly appointed outreach staffer at the District Attorney's Office. With strong progressive voices on mass incarceration in both Philadelphia's new district attorney and city council, including a sustained internal push for reform, it was becoming clear that the major obstacle to change was in the judicial branch. With a sense of getting close, the four of us were preparing our next step with the First Judicial District of Pennsylvania (composed of two courts that make up the Philadelphia County Court System: the Court of Common Pleas and Municipal Court) when the pandemic hit and everything ground to a halt.

Finally, after all these months, we are beginning to pick up the thread of this concern. We are planning for

a series of online teach-ins—for our meeting and the wider community—about Pennsylvania’s First Judicial District (FJD). Starting with a session on the background and history of the FJD, we will go on to consider how the two courts contribute to mass incarceration, and conclude with a session on policy solutions and potential for action to bring them into right relationship with justice. Other cities, for example, have active court-watch programs that we can learn from. These teach-ins will lead up to the November municipal election, where judicial candidates will have the primary place on the ballot.

We are excited about this opportunity to educate ourselves and others on the role of the judiciary in the mass incarceration crisis and to build relationships with like-minded community organizations and individuals. We see the potential to identify promising policy solutions and ways to take action to influence judicial practices and move toward more fully claiming our own role in the movement against mass incarceration. We are extremely fortunate that one member of our group has deep experience in the city’s public defender office and is willing and able to lead the effort of inviting resource people and managing the teach-in series, and to help guide our next steps.

At our June meeting for business, Central Philadelphia Friends were enthusiastic in giving their blessing to this plan. It was clear that the body is longing for a way to be more fully engaged. It is a blessing to have this opportunity to breathe new life into our meeting’s corporate commitment to respond to the great evil of mass incarceration.

Pamela Haines, a member of Central Philadelphia (Pa.) Meeting, works supporting young children, has a passion for the earth and economic integrity, loves repair of all kinds, and writes widely. Her latest publications are Money and Soul, That Clear and Certain Sound, and a volume of poetry, Alive in This World.



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A Rhythm of Prayer: A Collection of Meditations for Renewal

Edited by Sarah Bessey. Convergent Books, 2021. 176 pages. \$20/hardcover; \$11.99/eBook.

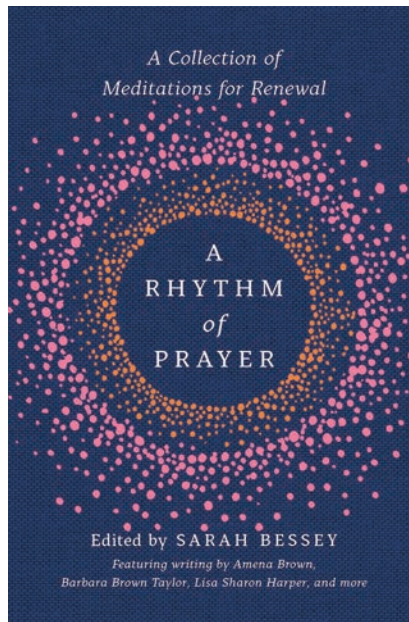
Reviewed by William Shetter

A reader who opens this book expecting yet another selection of comforting prayers for various occasions is in for something of a shock. The idea of “prayer” here has undergone a lively expansion into sometimes disquieting realms. Bessey intends *A Rhythm* to indicate her resolve to explore the totality of the ways we can pray for *all* the rhythms of our lives. Vivid memories of traditional prayer circles led to an urge to recreate that space. But since the old pathways of prayer were too limited (the word “timid” occurred to me), that space had to be re-engaged in a far more robust way: to “fling wide the doors to prayer.” This book is the result.

Bessey assembled material from some two dozen women, many of them religious leaders, and from their work developed three parts, loosely grouped into the categories “Orientation,” “Disorientation,” and “Reorientation.” They cover a wide variety of experiences—some traumatic—that life brings. The contributions are meditations of two different types: one is prayers, and the other consists of thoughts and comments about prayers and how they arise out of life. Many of them—including several by Bessey—are personal experiences: reminiscences of family prayer, the basics of prayer, words of encouragement, instructions for centering, all variations of the foundational idea of full-bodied prayer involving all five senses. One of the contributors writes, “guidance and wisdom are rooted in our bodies . . . Tapping into this guidance is a form of prayer.”

A few samples will illustrate the variety. Some get into an almost hypnotizing rhythm, like this excerpt from spoken word poet Amena Brown:

She said, “How do you know when



you are hearing from God?” . . . I wanted to say / Put your hand in the middle of your chest / Feel the rhythm there . . . God / Whatever you want to say / I’m here / I’m listening

The spirituality of a prayer need not stand in the way of humor. Mindful preparation of chicken soup can be a prayer, as demonstrated by pastor Osheta Moore in “Reconciliation Soup”:

DICE ONIONS: Jesus, help me embrace the tears. . . . CHOP CELERY: . . . Lord, my anger feels like celery. . . . ADD NOODLES: Lord, let us remember that we are intertwined. . . . BRING TO BOIL: Let us submit to the heat of your call to unity.

A few of the prayers have the ring of a psalm-like plea. From Rev. Sandra Maria Van Opstal: “How long, Lord? / How long must we cry out? / How long must the vulnerable sit silent as bombs, guns, cages, natural disasters threaten lives?”

“A Prayer for America” by Lisa Sharon Harper is a blunt plea for justice:

Holy Holy Holy God, / We call her America for short. / When we speak her whole name, it fills the

earth and edges you out. / Her name is United. / It is Stately. / It is Empire. / It is White.

Laura Jean Truman’s “A Prayer for the Tired, Angry Ones” is an anguished plea for strength:

God, / We’re so tired. / We want to do justice, but the work feels endless . . . / We want to love mercy, but our enemies are relentless . . . / Jesus, in this never-ending wilderness, come to us and grant us grace.

And there’s a cry for understanding from the depths in “For All the So-Called Lost” by Rev. Emmy Kegler:

Jesus, I am lost. / They told me to follow you / and I did— / . . . Jesus, / for every sheep and coin and child / called Lost, / may you pull us close and whisper, / “Found.”

Chanequa Walker-Barnes’s “Prayer of a Weary Black Woman” is a deliberately focused echo of the anger of some of the psalms, an anguished prophetic voice attempting to confront White readers with how, in unacknowledged ways, they perpetuate racism. Its unsparing bluntness has offended some readers, generating considerable controversy.

Other pieces are guided meditations, prayers based on the rhythm of inhalation and exhalation, a liturgy of call and communal response, a prayer on prayer: “Dear God, I don’t know how to begin my prayers anymore,” writes Barbara Brown Taylor.

Bessey even includes a blank page: “A Prayer for Those Who Cannot Pray with Words,” and concludes with a benediction. Interspersed throughout are Bible quotes—most of them from Eugene Peterson’s paraphrase *The Message*—and quotations from well-known sources having to do with prayer.

What all these prayers have in common is their uninhibited spiritual genuineness, drawn from personally lived experience. They are cries from the heart, and they explore the full

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breadth of the emotional landscape. On reaching the conclusion of this selection, the reader will feel that Bessey has kept the promise she made at the beginning. The doors have indeed been opened wide.

*William Shetter is a member of
Bloomington (Ind.) Meeting.*

Faith After Doubt: Why Your Beliefs Stopped Working and What to Do About It

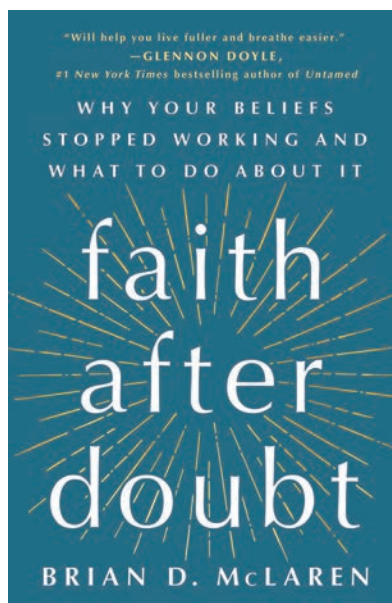
By Brian D. McLaren. *St. Martin's Essentials*, 2021. 256 pages. \$26.99/hardcover; \$13.99/eBook.

Reviewed by Marty Grundy

Although this book is clearly written for disillusioned Evangelical Christians, there is fodder here for *Friends Journal* readers because the author's stages of faith development work for any religion or any belief system about politics, economics, conspiracies, or other ideologies. It's possible that an understanding of his stages might help us listen more carefully to folks we don't agree with, opening ourselves to love and compassion rather than judgment.

McLaren uses a four-stage model of spiritual development—something the Friends General Conference (FGC) Religious Education Committee explored in the 1980s and early 1990s. A number of authors use stage theories of spiritual growth (helpfully compared in appendix III), and each has its own nuanced descriptions. Their purpose is not to establish a hierarchy but to help explain the different ways individuals and institutions model their expectations, as well as to describe the dynamics of change and growth. Key components of faith are traced across McLaren's four stages in appendix I.

The author uses the metaphor of boxes. Each stage is a box, and succeeding boxes include the earlier box but are larger. One moves from one stage to the next when the box feels too small and constricting. Doubt



is a major driver. The fourth box has no lid at all.

The first stage, which McLaren calls “Simplicity,” sees the world in simple, uncomplicated dualistic terms: good/bad, truth/falsehood, right/wrong—and also us/them, which can lead to exclusion, hatred, and violence. The second stage, “Complexity,” is a time of pragmatism, “what works for me,” independent faith fed by study, retreats, books, lectures, conferences, and missions. Evangelicals in this stage constitute a significant market for religious how-to and self-improvement opportunities that promise prayers will be answered, marriages healed, and prosperity assured. The lessons in this stage include a recognition that there are shades of gray between the black-and-white certainty of stage one. In time, some find stage two complexity to be shallow and the promises false.

Those desperately seeking honesty and depth move into stage three, “Perplexity”: life is strange and mysterious, and there is too much “malarkey” among authority figures—and not just those in religion. The lessons or gifts of stage three are “honesty, humility, openness, curiosity, scholarship, and a commitment to understanding the truth, no matter the cost.” But because of their experiences,

stage three seekers tend to distrust and challenge institutions, suspect authority figures, embrace relativism, and are generally suspicious. So finding a stable third stage faith community is hard.

This is where some Liberal Friends find themselves, but McLaren is still talking of Evangelicals, who as they progress through stage three begin to see the problems with Christian triumphalism, colonialism, racism, homophobia, extractive capitalism, male hierarchies, etc. Stage three is “an attempt to see through false or incomplete morality to a deeper and more holistic understanding of good and evil, right and wrong.” Appendix IV has a number of resources for people struggling with doubt, including authors beloved by Friends. Religious “refugees” who have found their way to a Friends meeting might recognize these stages as steps on their own journeys.

Religious faith is supposed to provide meaning, belonging, and purpose. If we in stage three jettison religion entirely, economic, racial, or political ideologies will fill the void by offering their own meaning, belonging, and purpose. We see this in many countries today, including in the United States. Stages of faith are not just a religious phenomenon, but a human one. Recognizing them in any area of life helps us to listen with more compassion and to acknowledge the characteristics of each stage—and that change is possible.

Stage four is “Harmony,” when we can “see things without the obsessive dualistic judgments of Simplicity, without the compulsive pragmatic analyses and schemes of Complexity, and without the deconstructing suspicions of Perplexity.” “Harmony” learns to live into revolutionary love: “loving as God would love: infinitely, graciously, extravagantly.”

Acknowledging the decline of traditional churches, McLaren heralds new forms of community churches. He sketches underpinnings of religious education that allow for all four stages. New churches need not affiliate with



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any single denomination. Examples already exist within Protestant Christianity, Islam, and Judaism. Their hallmark is faith expressed as love rather than correct belief.

Each chapter ends with a section encouraging reflection and action; some of the queries will challenge Friends. As we hope to be open and welcoming spaces, understanding stages of faith development can help us meet people where they are with love rather than judgment. It also points to the necessity of going deeper than stage three skepticism. May we all embrace the deep yearning that our faith be expressed as love.

Marty Grundy is a member of Wellesley (Mass.) Meeting, New England Yearly Meeting. She served on FGC's Religious Education Committee for some 15 years, and clerked its Traveling Ministries Committee for six.

Leap to Wholeness: How the World Is Programmed to Help Us Grow, Heal, and Adapt

By Sky Nelson-Isaacs. North Atlantic Books, 2021. 328 pages. \$19.95/paperback; \$13.99/eBook.

Reviewed by Judith Favor

How do our choices lead us toward, or away from, wholeness? Sky Nelson-Isaacs, a theoretical physicist-composer-musician, intrigues this reviewer by combining original quantum physics research with foundational ideas about space and time. He views humankind, physics, and the cosmos as “fundamentally whole.” He sees reality—the wholeness of it all—as relational, and so do I, but the author warns that relationships (with people and with God) tend to suffer when we filter our personal attitudes and actions through a “legacy of hurt.” To make healthier choices, we need new paradigms. “While science can set the paradigm, we as individuals must decide how we operate within it.”

Nelson-Isaacs offers tools from



science, religion, and psychology to help us adapt to disruption and to develop new modes of optimal functioning. To nudge readers toward more effective choices, he poses provocative queries: “How do you get something out of nothing?” The Big Bang theory and the Genesis creation story both start here, indicating a control-mindset. In contrast, the author—whose first book is titled *Living in Flow*—shifts to a flow-mindset: “How do we get something from *everything*?”

Some of his scientific concepts went over my head, but the explanation of “observer-independence” (a basic physics assumption) coheres with my understanding of “that of God in everyone.” Nelson-Isaacs writes:

In the relational universe, there is no bird’s-eye view that judges what really happened. Any possible description is from the view of somebody or something, and each person can only see what they can see. From every perspective, knowledge of the world is incomplete.

Quaker founders predated quantum physics by centuries, yet their relational viewpoint shaped the Religious Society of Friends. Nelson-Isaacs studied with Indian spiritual

master Sri Swami Satchidananda, and might recognize truth in the teachings of George Fox, Margaret Fell, and William Penn. Friends who have experienced gathered meetings may well confirm the author’s conclusion:

[I]f we accept a relational multiverse and abandon the belief in objectivity, we can experience a shared reality that makes sense and is consistent, where we do really have free choice as we feel we do.

Activist Friends will find resonance in chapter 12, “Wholeness in Community,” where Nelson-Isaacs addresses White privilege from a professor’s perspective.

As a white person, I experience a flexibility of circumstances that may not be experienced by others of different race or socioeconomic group. . . . Racism itself is a filter on wholeness. . . . It is possible—in fact, rewarded—for white people to maintain a falsely filtered view of the world. . . . The gears of synchronicity [are] lubricated by class status.

The author uses familiar examples—rainbows, music, photography—to illustrate nature’s fundamental wholeness, and relate it to our lives. He touches tenderly on issues of isolation and grief, opportunities and mistakes, and the empowered choices that help us thrive. Alternating awe, wonder, and vulnerability, the Synchronicity Institute founder and author shows how everyday choices do lead us toward, or away from, wholeness.

Judith Favor is a convinced Friend, author, educator, and spiritual companion. She appreciates the wholeness of worship and service among members and attenders at Claremont (Calif.) Meeting.

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Struggling with (Non)violence

By Julie Marie Todd. *In Media Res*, 2020. 280 pages. \$18.98/paperback.

Civil Resistance: What Everyone Needs to Know

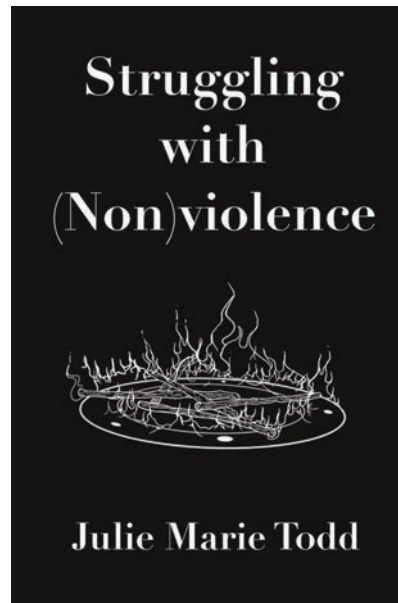
By Erica Chenoweth. Oxford University Press, 2021. 364 pages. \$74/hardcover; \$18.95/paperback; \$10.99/eBook.

Reviewed by Steve Chase

Julie Marie Todd grew up in a religious home with White, middle-class parents who were active in the Antiwar and Civil Rights Movements. As she says, “I was born and bred into an activism in which nonviolent protest was assumed” to be the “best form of social change.” In this, she is like many Quakers who have intuitively embraced nonviolence but not yet thought through its potential limitations.

Todd’s outlook changed when she became a graduate student and was pushed to “interrogate” her religious pacifism from “the perspective and interests of marginalized and oppressed people.” This ultimately involved her conducting extensive interviews with experienced activists, including Rita “Bo” Brown, Vincent Harding, Kathy Kelly, Katherine Power, Ward Churchill, Dolores Huerta, Alice Lynd, Sarah Schulman, John Dear, Derrick Jensen, Staughton Lynd, and Akinyele Umoja, who all hold various views about nonviolence. In her book, Todd invites us to join her on this theological journey.

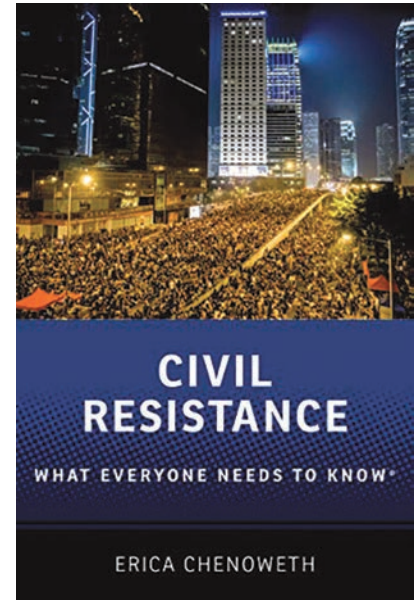
She starts by noting that all her interviewees offered a critique of any easy, middle-class pacifism that stays inside its comfortable bubble, ignores the full weight of structural violence in our society, judgmentally slams oppressed people for engaging in armed self-defense, and doesn’t encourage its adherents to engage in radical nonviolent resistance against oppression. This view reminds me of Quaker activist George Lakey’s insight that “most pacifists do not practice nonviolent resistance.” Todd



concludes that such passive pacifists are very far from being faithful to a liberating God.

Many of her interviewees also challenge more active pacifists like Todd who regularly engage in nonviolent protests but downplay giving any serious thought to strategic effectiveness. In one of my favorite chapters, Todd takes on the all-too-common notion that God doesn’t call us to be effective at social change, only to act as moral witnesses against oppression and social evil. She concludes—wisely, I think—that this stance also misses the mark. Effectiveness matters if we want to serve as God’s hands in the healing and repair of the world.

Even more challenging, some of Todd’s interviewees urge nonviolent activists to engage more humbly with the possibility that, in some cases, adding violent approaches to social movement efforts, or at least armed self-defense, might be needed in order to protect people and win real victories for justice. The reasons varied for different people, and she lays out each person’s reasoning carefully. This opens up an important line of reflection. Unfortunately, Todd does not deepen the dialogue by discussing the growing body of empirical evidence on the relative effectiveness



of nonviolent resistance compared to violent resistance under various conditions. This surprising omission is a missed opportunity that undercuts the ultimate strength of her otherwise valuable book.

Luckily, Erica Chenoweth has written a new book about what Gandhi termed “civil resistance” and goes on to discuss the best evidence we have on the relative effectiveness of civil resistance compared to armed struggle—and how we might increase the effectiveness of civil resistance movements in the future. It makes for an eye-opening and compelling read. I particularly like how Chenoweth begins their book by sharing how they “evolved from being a detached skeptic of civil resistance to becoming an invested participant in nonviolent movements.”

Unlike Todd, Chenoweth grew up assuming “that violence is the only way to seriously contest power—and that violence often pays.” Like Todd, Chenoweth’s assumptions were challenged when they got to grad school. In 2006, Chenoweth attended a workshop organized by the International Center on Nonviolent Conflict. The ICNC speakers and the workshop readings did not make a moral case for nonviolence. They instead focused on actual case studies

of nonviolent resistance campaigns where organized people's movements had successfully overthrown violent and entrenched dictators and foreign occupiers without relying on political violence or armed struggle. While they found these specific cases interesting, Chenoweth still could not agree to ICNC's working assumption that "civil resistance was as effective or even more effective than armed struggle in achieving major political concessions."

Chenoweth spoke out and named several civil resistance campaigns that had failed and many armed struggle campaigns that had succeeded. They argued that the matter couldn't be decided by only looking at a few select cases of nonviolent successes. Maria Stephan, then an ICNC staffer, responded by challenging Chenoweth to come up with a research program to test their different assumptions about the superior effectiveness of civil resistance or armed struggle when facing brutal, authoritarian regimes. Intrigued, Chenoweth agreed. They teamed up, did an exhaustive historical search from 1900 to 2006, and found 323 cases of major popular resistance campaigns around the world for such "maximalist" goals. They then coded the cases for many factors and ran the first-ever statistical study of the comparative effectiveness of civil resistance. After running the numbers, Chenoweth "was shocked." It turned out that the following was true:

- Campaigns that relied on civil resistance strategies were twice as successful as campaigns relying on armed struggle in overthrowing their repressive authoritarian opponents.
- Successful civil resistance campaigns took an average of three years to win, while successful armed struggles took an average of nine years.
- Civil resistance campaigns were also significantly better at limiting the intensity of repression and the numbers of civilian casualties



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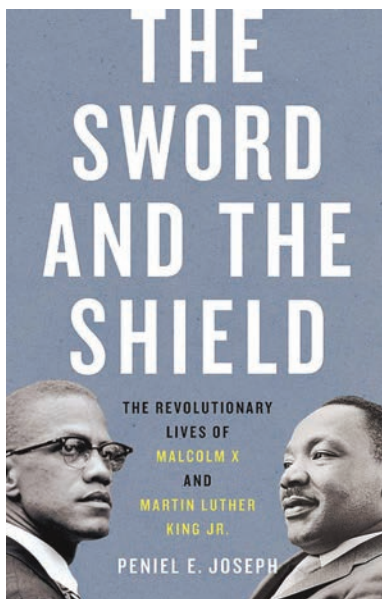
than armed struggle campaigns.

- And very importantly, over half of the successful civil resistance transitions led to democratic outcomes five years later, but only 6 percent of the successful armed struggle campaigns ended in achieving democratic outcomes in the same time frame.

In the ten years since the publication of Chenoweth's and Stephan's resulting book, *Why Civil Resistance Works*, the social science study of civil resistance has exploded. The newer studies also demonstrate strong evidence for the conclusion that "civil resistance is a realistic and more effective alternative to violent resistance in most settings." Chenoweth's newest book, *Civil Resistance*, is not written for academics, however. It is written for concerned citizens, activists, and organizers who want usable information to sharpen their strategic understanding of this form of struggle.

Using an accessible question-and-answer format, Chenoweth introduces the concept and historic application of civil resistance campaigns, goes on to outline the basics of how successful civil resisters understand power and how they use a diverse array of tactics beyond just nonviolent protest to win. They also discuss the ins-and-outs of how nonviolent movements often expand popular participation, limit the severity of violent repression by oppressive powerholders, and increase defections among the regimes' supporters better than armed struggle. Chenoweth also tackles the common disagreements between a majority of nonviolent resisters and a smaller violent flank that thinks the movement needs to engage in unarmed violence or switch to armed struggle in order to win. Finally, Chenoweth looks at how we might learn from the strengths and weaknesses of historic civil resistance movements to increase the effectiveness of our organizing today.

I think Chenoweth has admirably achieved their goal "to make people who read this book feel more



equipped, prepared, and empowered to make a difference in the global fight for justice."

Steve Chase is a member of Friends Meeting of Washington (D.C.) and the author of the Pendle Hill pamphlet Revelation and Revolution: Answering the Call to Radical Faithfulness and the QuakerPress of FGC book Letters to a Fellow Seeker: A Short Introduction to the Quaker Way.

The Sword and the Shield: The Revolutionary Lives of Malcolm X and Martin Luther King Jr.

By Peniel E. Joseph. Basic Books, 2020. 384 pages. \$30/hardcover; \$18.99/paperback; \$19.99/eBook.

Reviewed by J. E. McNeil

Living through a historic era is no guarantee of understanding it. In 2000, when I first read Martin Luther King Jr.'s April 4, 1967 "Beyond Vietnam" speech given at Riverside Church in New York City, I saw a side of King I had never seen before: radical, antiwar, and anti-capitalism.

Peniel E. Joseph's dual biography of Martin Luther King Jr. and Malcolm X throws light on the real men and their relationship, which shaped their

legacies of continuing struggles after their martyrdom. The book opens at a critical point for the United States, the Civil Rights Movement, and for the lives of Martin and Malcolm. The Civil Rights Act of 1964 was on the Senate floor, supported by Republicans and opposed by filibusters by Southern Democrats. Both Martin and Malcolm came to lobby for its passage. Martin was still on a crest from his "I Have a Dream" speech at the March on Washington the summer before and was afforded some insider privilege. Malcolm, recently having split from the Nation of Islam, which forbade political activities among its members, sought political leverage and stature as a leader of a large number of Blacks around the country and the world. Malcolm met Martin in the hall after Martin's press conference—the only time they ever met.

The initial awkwardness of their meeting gave way to a rapport aided by a mutual understanding of black culture, their shared role as political leaders who doubled as preachers, and the rhythms of a common love for black humanity and yearning for black citizenship. Martin and Malcolm would never develop a personal friendship, but their political visions would grow closer together throughout their lives. . . . [T]heir relationship, even in that short meeting, defies the myths about their politics and activism.

The myth of Malcolm as the "evil twin" of Martin, the nonviolent advocate of racial equality with no economic component, endures. So does the myth of Malcolm as an "any means necessary" advocate for Black nationalism with no willingness to compromise.

Joseph tells their individual stories and their story together. They met by proxy over the years through Friend Bayard Rustin; Congress of Racial Equality (CORE) leader James Farmer; John Lewis, Julian Bond, and Stokely Carmichael of Student Nonviolent

Coordinating Committee (SNCC); and others. Through these proxy debates and public pronouncements, “they were each building—both consciously and unconsciously—a public persona that served as a response to the other.” In the meanwhile, the predominately White press repeatedly ignored Martin’s more “radical pronouncements in [his] discussion . . . in favor of a more polished narrative of quietly determined moral leadership.” And they repeatedly framed Malcolm as only saying radical, militant things.

Showing a more complete story of each of these men, this account neither views Martin through rose-colored glasses nor Malcolm through a glass darkly. The homophobia of the Civil Rights Movements (since there was not just one movement) is touched on lightly in regards to Rustin. The sexism of both Martin and Malcolm is touched on in some depth, including Malcolm’s shifting attitude toward women in the last year of his life through his connections with SNCC. It’s a narrative of maneuvering, rivalry, and brotherhood, and a recasting of stories we think we know by heart. We are given peeks at the stories of Rustin, Ella Baker, Coretta Scott King, and others rising in prominence (or working behind the scenes) at the time. When King was in jail in 1964 in Selma, Malcolm came to speak.

Sitting on the dais next to Coretta, Malcom relayed a message that caught her off guard. “Mrs. King, . . . I want [Martin] to know that I didn’t come [to Selma] to make his job more difficult. I thought that if the white people understood what the alternative was that they would be willing to listen to Dr. King.”

There are minor factual lapses in the book—Fellowship of Reconciliation was founded in 1915 during World War One rather than World War Two. The Quaker faith of Bayard Rustin is ignored as it is in so many civil rights histories now that Rustin himself is no longer ignored for being gay. But these



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are small things. I would welcome future work from Joseph, exploring the stories of Rustin and Baker, other civil rights heroes who have been given little attention. With his generally accurate pen, Joseph could do some of the lesser-known figures justice, and readers real benefit.

Both leaders were assassinated, but the reaction was different. Though philosophically they had become very close—albeit approaching their positions from different directions—in death they were both simplified beyond recognition. The creation of the King holiday may have solidified Martin as a “founding father” and racial equality as a fundamental right, but Martin’s and Malcolm’s fight for economic justice was lost.

Martin and Malcolm “sought a moral and political reckoning with America’s long history of racial and economic injustice”—a reckoning that has yet to come. This book helps reframe the discussion and look toward the solution.

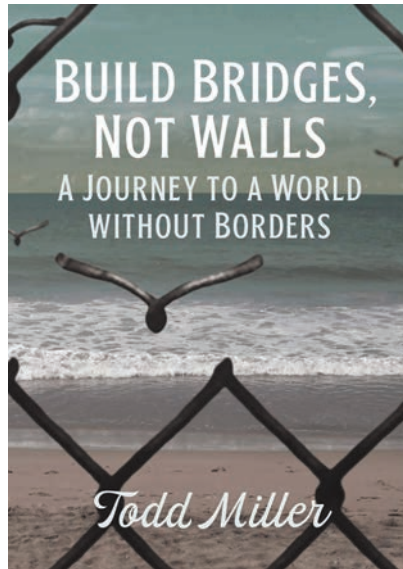
J. E. McNeil is a sixth-generation Southerner who grew up in Texas during the 1950s and '60s. A particular point of pride for her is that in 1979 her late brother, Malcolm Bruce McNeil, helped draft the very first bill to make Juneteenth an official holiday while working for Al Edwards, the Texas State Representative from Houston.

Build Bridges, Not Walls: A Journey to a World Without Borders

By Todd Miller. City Lights Books, 2021. 180 pages. \$14.95/paperback or eBook.

Reviewed by Ken Jacobsen

Todd Miller has spent much of his adult life as a journalist and writer, wrestling with the human sufferings and injustices exposed at the increasingly militarized U.S.-Mexico border, where he has lived for many years, and at national borders around the world: those that keep people in, but especially those that keep poor and



marginalized people out. In his book *Build Bridges, Not Walls* (this phrase is taken from Pope Francis), Miller unfolds not only the human costs of borders, the deaths and deprivations there, but also a vision of a world in which border walls come down and people are free to live and work where and with whom they choose.

Miller introduces his work in these words:

I look at the ways that divisions have been imposed, permitted, and accepted over decades, regardless of who is the U.S. president. But I also examine the natural inclination of human beings to be empathic with one another . . . and how such inclinations contrast with the borders that . . . perpetuate chronic forms of racial and economic injustice.

Miller welcomes us on a journey and to “a call for abolitionist resistance [to borders] through kindness . . . to create something beautiful, something human, from the broken pieces.”

While Miller’s book is based on firsthand reporting from his many encounters with border-crossers, immigration officials who prevent them, and humanitarian groups who rescue them, it is also rooted in a deep and broad spirituality of love: the kind

of love of people and earth that will eventually heal the wounds of human separation. Jesus is invoked, as are the Franciscans, the Zapatistas, the Tohono O’odham people of Arizona, and numerous other healers. He quotes Rumi, the Muslim mystic poet: “[your] task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built against it.”

Miller concludes *Build Bridges, Not Walls* with a radiant vision of a world beyond our increasingly obsolete and dysfunctional nation-states, a world in which our humanity and creativity unite us into ever-evolving forms of human and natural communities on earth. In the words of Subcomandante Marcos of the present-day Zapatista Indigenous movement in Mexico:

In our dreams we have seen another world, an honest world, a world decidedly more fair than the one in which we now live. We saw that in this world there was no need for armies; peace, justice, and liberty were so common that no one talked about them as far-off concepts, but as things such as bread, birds, air, water, like book and voice.

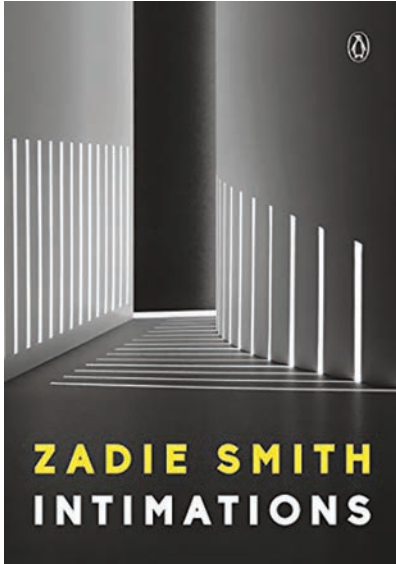
Ken Jacobsen has lived and served in Quaker schools and communities for many years, along with his wife, Katharine. Since her passing in 2017, he carries on this work from their poushtinia, a retreat house for sojourners, at their lakeside home in Wisconsin. Ken is a member of Stillwater Meeting, Ohio Yearly Meeting (Conservative).

Intimations: Six Essays

By Zadie Smith. Penguin Books, 2020. 112 pages. \$10.95/paperback; \$6.99/eBook.

Reviewed by Carl Blumenthal

In her foreword to *Intimations*, written on May 31, 2020, novelist Zadie Smith writes that as a result of reading Stoic philosopher Marcus



The concluding essay, “Intimations: Debts and Lessons,” is a series of affirmations about family members; friends; colleagues; and mentors, including one in which Smith identifies herself as a bridge between generations and thus sensitive to the epidemic’s unfolding, as “the tail end of one thing and the beginning of another were both visible and equally interesting to me.” Like an exercise in cognitive behavioral therapy, this “positive thinking” is meant to compensate for the virus’s impacts, including its effect upon racial and economic inequities.

No doubt this ability to weigh opposites has something to do with Smith’s Black Jamaican and White English heritage, and marriage to a White man from Northern Ireland. Raised in London’s public housing, Smith graduated from Cambridge, published her first (acclaimed) novel, *White Teeth*, at age 24, and now, in her mid-40s, teaches creative writing at New York University.

The guts of *Intimations* are “Screengrabs”: portraits of a masseur, a wheelchair user, a dog walker, an “IT Guy” at the university library, a park goer from Smith’s Greenwich Village neighborhood, and a bus rider in London, all encountered before and/or during the pandemic. Additionally, there is “Postscript: Contempt as a Virus,” which references “A man called George” and the countless ways White people in the United States dehumanize Black people.

By reading another book by Smith, *On Beauty*, I learned she is a master at developing characters through their (often argumentative) relationships with each other. (Next to individual mental health challenges, the most frequent concerns I hear on the hotline are about interpersonal conflicts.) In *On Beauty*, she struggles between empathy and defensiveness, engagement and isolation, hallmarks of the scourge’s social distancing.

Regarding one man in Washington Square Park brandishing a sign that read “I am a self-hating Asian. Let’s talk!” and who emailed the

NYU faculty about his “ethno-racial dysphoria,” Smith writes: “What is it like to have a mind-on-fire at such a moment? Do you feel ever more distant from the world? Or has the world, in its new extremity, finally come to you?”

Although Smith is not religious, she is skilled at what Quakers call “discernment.” Her search for the truth combines psychological, social, and spiritual insight with a keen eye for how the lenses of privilege and marginalization distort our views. It’s like being “trauma-informed” while assessing the severity of a crisis on the hotline.

In *Intimations*, a book about the true grit of ordinary people, Smith, the academic, over-intellectualizes at times. Yet, she doesn’t shy away from naming her advantages, such as returning to London at COVID’s peak in New York and being a writer adapted to working at home, with the comforts of middle age and class, which are in contrast to the vulnerabilities of today’s youth.

I love her irreverent humor:

Even Christ, twenty feet in the air and bleeding all over himself, no doubt looked about him and wondered whether his agonies, when all was said and done, were relatively speaking in fact better than those of the thieves and beggars to his left and right whose sufferings long predated their present crucifixions and who had no hope (unlike Christ) of an improved post-cross situation.

And I love her quotation of the novelist Ottessa Moshfegh, who during the pandemic wrote, “Without [love], life is just ‘doing time.’” Many of the crisis line’s callers understand this sentiment too well.

Carl Blumenthal is a member of Brooklyn (N.Y.) Meeting and a retired arts reporter for the Brooklyn Daily Eagle.

Aurelius’s *Meditations*, she discovered “two invaluable intimations. Talking to yourself can be useful. And writing means being overheard.” That she needed to transform her private thoughts into public discourse about life in New York City during the first peak of the COVID-19 pandemic suggests an unconscious fear that she too might sicken and die. In other words, *Intimations* is a kind of legacy.

I live with bipolar disorder, and as a peer counselor for a mental health crisis line, I have talked to hundreds of people during the crisis who were overwhelmed because they had only themselves to talk to, and needed to be (over)heard and thus validated. Through “reflective listening” and “motivational interviewing,” I support their self-care.

Intimations are “subtle suggestions, indications, or hints,” according to the Free Dictionary. Yet this volume’s half dozen essays are hardly tentative, even though they were written in the first couple months of the pandemic; many are prescient. They range from sensing the outbreak’s arrival, like the onset of menopause, to how the pandemic’s deaths challenge U.S. exceptionalism, to the inadequacies of being a writer while quarantining, to how everyone experiences their own suffering as absolute.

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Neighbors or Tenants?

continued from page 9

After this substantive meeting, Franklin and his fellow commissioners recommended that Pennsylvania's Penn family governor implement these pragmatic proposals, and warned that:

unfair Dealings . . . will, it is to be feared, entirely estrange the Affections of the Indians from the English . . . and oblige them either to abandon their Country, or submit to any Terms, be they ever so unreasonable, from the French.

A year later at Albany, New York, Franklin tried again without success to avert the looming French and Indian War by urging British colonies to adopt a united and conciliatory stance toward tribes. After this avoidable war, Franklin switched tactics and sought to persuade England's king to end the Penn family's proprietorship. When this tactic also failed, Franklin finally threw his support behind the colonies' effort to end royal rule altogether. Throughout these twists and turns, Franklin steadily maintained that tribes were coherent polities with reasonable concerns about land rights and fair trade practices that must be seriously addressed.

If Benjamin Franklin and George Fox approached tribes with discernment, and William Penn's tribal policies were disastrous, why is Penn today seen as having been a paragon in his dealings with tribes? A key reason is that after Franklin went to England in 1757 to persuade King George II (and then King George III) to abolish the Penn family's proprietorship, William Penn's heirs

commissioned a still-admired propaganda piece by one of London's leading artists, Pennsylvania-born Benjamin West. Completed in 1772, West's painting of William Penn beneath Philadelphia's "Treaty Elm" graciously befriend his new tribal tenants (housed today in the Pennsylvania Academy of the Fine Arts) failed to save the Penn family's proprietorship from being swept away in the American Revolution. West's painting nonetheless later became the inspiration for dozens of popular folk paintings by the Quaker artist Edward Hicks, a cousin of Elias Hicks who was the namesake of the Hicksite Quakers.

Hicksite Quakers are justly admired for their efforts to abolish slavery and end racist abuse of tribes. To further this good work, William Penn's image was zealously refurbished. Because the original purpose of Benjamin West's admired painting was now forgotten, William Penn became for nineteenth-century Pennsylvanians a person worthy to dwell with tribes in the Garden of Eden, along with the cherub, the lion, and the lamb. Next came Penn's 1894 elevation to the top of Philadelphia's City Hall, where below him stand an awed Indigenous American and a thankful immigrant woman and child.

William Penn did make important contributions to Pennsylvania, including his spacious street plan for Philadelphia and his tolerance for multiple Christian sects. Ironically, the initiative for which he is today most often praised—his tribal policy—was a disaster. In contrast, although often attacked as anti-tribe, Benjamin Franklin supported reform proposals made by tribal leaders. Like George Fox, whose pro-tribe efforts remain little known, Franklin believed tribes could be worthy neighbors. □

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Beyond Walls and Fences

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Not only are we consuming irreplaceable resources, global warming is cooking our home planet. And now, fatefully, we find ourselves in a pandemic, which further exposes the limits of our concept of individualism and raises up the need for a deep encounter in the ethics of collaboration.

Recovering from environmental and other damage will require solid grounding in human equality and the sharing of resources. For a tiny example, the mining of fossil carbon and other limited resources can be controlled at the point of extraction to a level consonant with preservation of our environment, and whatever proceeds result from this can be distributed evenly—worldwide.

An apt analogy for a new kind of collaboration is the circulation of blood. As every cell gains access to nutrients in a living body, so, in a reconstructed international fiscal entity, can every human gain support regardless of one's distance from the controllers of power, just as the human circulatory system nourishes the limbs of the body regardless of their distance from the heart.

In a post-adversarial world, there will be no need for huge and wasteful military expenditures and conflicts. Some policing of conduct will remain, built into the new economic organism: moderate, proactive, and in harmony with the health of the body politic.

Here is a query for each of us: What must change in our personal beliefs and biases for us to leave behind adversarial thinking and move into a pervading mindset of collaboration?

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Visions of a Strong Quaker Future

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clearness committees with teens. A teen could bring their question forward, inviting older and younger Friends to join them in discernment. Friends across ages would have a clear reason to connect with a spiritual goal. With practice, older Friends seeking clearness could invite teenagers to accompany them on the journey as well. Teens could hold space and offer listening. This exchange would open new moments of witness.

Wouldn't that be a radical change? We could accompany each other in ways that are relevant, loving, and grounded. JT and I are still developing this idea. We will post resources on our website (forwardinfaithfulness.org).

Radical Change

To build a strong Quaker future, younger Friends are calling us into radical equality. We can rise to that call. "As young adults," Analea Blackburn said, "we don't want to take over the meeting. We don't want to suppress the voices of older Friends. But we want to be on the same level and respected in the same way. And I think that means changing the fundamental culture of Quakerism as we know it."

To provide spiritual nourishment, we may need to shed excess structure. Last summer, Callid Keefe-Perry spoke to Friends at Three Rivers, a worship group that is radically reclaiming our faith. He asked: "Are we following the Power? Are we seeking life and life more abundant? Some practices might not be deadly,

but they might not be life-giving. We need to move toward the Life." What an invitation!

Vision for the Future

This is the time to gather creative ideas and clarify our vision for the future. We can admit the truth. We can experiment, harnessing our collective power.

One vision of the future emerged during a listening session, and I'd like to share it here. Melinda Wenner Bradley described a powerful experience of unity in worship. While traveling, she felt something rise in her when the children returned to worship. As they trickled in, she felt and heard the message, "Now we're all here." It was a deep and riveting moment. Wenner Bradley says:

That has become like a prayer that rises in me whenever I'm in a place and the children join us in worship. "Now we're all here." When we prepare the space and ourselves for all-ages community worship, those times are grounded and joyful. Community worship is gentle and filled with Light. It's not jumping-around joy. Actually, what it really is, is being filled with love.

May we open ourselves to be filled with that love. Deep within, we yearn to be all together, even if we are blocked by certain barriers at times. We have tough work ahead of us, but we are well-equipped with knowledge and strong hearts. We can work collaboratively in the present.

Thank you to Analea Blackburn, Melinda Wenner Bradley, and Robin Ertl, who provided feedback on this article. □

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Favorite Quakerisms

The title of an August QuakerSpeak episode asked viewers, “What Are Your Favorite Quaker Words or Passages?” We got a lot of responses in the comments!

One of my favorite Quakerisms is when I say that someone’s ministry “speaks to my condition”—it is such an archaic but descriptive way of acknowledging the truth of somebody else’s words. The other is the idea of “discernment.” It is so rich and deep, so much more than agreement or conclusion.

*Jane Touhey
Dublin, Ireland*

“I will hold you in the Light” gives me the image of wrapping a person in a cloak of true caring. To me it is so much more meaningful than saying, “I’ll pray for you.”

*Allison Richards
Camden, Del.*

My favorite Quaker passage is William Penn’s “Let us then try what love can do.” Or the complete passage, “Let us then try what Love will do: For if Men did once see we Love them, we should soon find they would not harm us.”

*Jerry L McBride
San Mateo, Calif.*

My favorites are “That which is eternal” and “The Spirit of Christ, by which we are guided, is not changeable.”

*Don Badgley
New Paltz, N.Y.*

Bill Taber reminded us to be open to “opportunities” for worship at any time and in any setting with any number of people. Let us all be open to all such opportunities.

*Carl Abbott
Portland, Ore.*

When we pray for someone, we say, “hold you in the Light!” I love this brief, caring phrase that speaks of our concern. It comes from our heart and from our desire to lift someone up

rather than just speaking words.

*Wanda Guokas
Asheville, N.C.*

My favorite phrases are “continuing revelation” and “way will open.” When I believe in continuing revelation, I believe that God will show me the way, one step at a time.

*Claudia Kirkpatrick
Sacramento, Calif.*

“Let Love be the first motion.” I often bring this up when I’m trying to discern whether my response to a situation is the best one. I can ask myself whether the response is coming out of love, or fear, or anger, or helplessness. And then, if it is not love driving the response, I can consider what a response led by love would look like for me.

*Shel Gross
Madison, Wis.*

Relating to the silence

I love the simplicity with which Stanford Searl explains his experience of the silence of Quaker worship (“Coming Home to Silence,” *FJ* Aug.). As a keen Quakerism student, Searl’s testimony of his experience has literally carried me into a first-hand experience of a Quaker worshiper. Coming from a vocal worship background, and having limited knowledge and experience in silent waiting, I found his experience quite captivating and enlightening.

*Rev. Simon Khaemba
Nairobi, Kenya*

I learned how to enjoy silence as an anxious adolescent. My favorite venue was the feed corn plot. It was well out of sight. And if my physically and emotionally abusive stepfather came down to supervise, he found me silently and rhythmically chopping weeds between the corn plants. Finding me thus, he turned on his heel and walked back to the house without comment. That was a good thing.

I was a busy husband/father/analyst/part-time workshop instructor when I stumbled into Friends worship. It took a few months to settle into the silence while sitting among others, but I had an

encouraging guide. Searl spoke my mind with his biographical account of feeling at home in the silence.

*Paul Smith
Sagle, Idaho*

Who says mystical experiences can’t be put into words?

In “The Mystical Experience” (*FJ* Aug.), Donald McCormick describes “mysticism as the heart of Quakerism.” He helpfully explains the range of spiritual experiences that can be described as mystical. I would define mysticism as direct experience of the Divine, which includes the contemplative experience described elsewhere in the issue by Stanford Searl.

At times in the past century, some Friends have debated whether Quakerism is, at heart, a mystical faith or a prophetic one. I believe it is both. A prophetic faith is one in which individuals and the community speak the truth God wants to communicate, particularly about how God’s ways differ from the ways of the world. Prophetic people model an alternative way of living, more expressive of divine love, truth, justice, peace, and mercy. I believe a faith can only be truly prophetic if it springs from direct (and therefore, mystical) experience of the guidance and teaching of God/the Spirit/Christ.

When Quakerism is all of this, it is a vital force for healing and transformation in the world.

*Marcelle Martin
Chester, Pa.*

I, too, experience mysticism in a unitive fashion. I have often seen these experiences through the lenses of Native American or Indigenous spirituality—that the earth and all on it are interconnected, and yet there is “that of God in all” (not just humans). Quaker beliefs and practices help me practice equality and peace with this knowledge.

*Susann Estle
Danville, Ind.*

McCormick’s categories of theistic and unitive mystical experience (and the sub-categories of introvert and extrovert for the latter) are useful for logically understanding this phenomenon. In my

experience, all of these are experienced simultaneously, like united paradoxes.

George Powell
Carmel Valley, Calif.

I agree with McCormick's assessment of *The Oxford Handbook of Quaker Studies* (2013). The absence of any direct reference to the mystical Quaker religious experience is noticeable. *The Cambridge Companion to Quakerism*, edited by Stephen Angell and Pink Dandelion and published in 2018, includes only one reference to mysticism, in its index. It is the intention of the editors to present Quakerism to the wider world, and so the core religious and mystical experience that motivates Quakers to do what they do is not delved into.

One corrective to this oversight is *Mind the Oneness: The Mystic Way of the Quakers* by Rex Ambler, a Pendle Hill pamphlet published in 2020. It "explores Quaker mysticism from the earliest years of George Fox to the present day." Ambler sees mysticism as part of the search for "ultimate reality" and authentic selfhood: "a finding of oneness against the forces of separation and alienation, always in direct, unmediated experience."

Ambler does make the caveat that mysticism is not a systematic endeavor. This is because the spiritual searching and the finding of a living truth to be guided by is not a static, step-wise process. For Ambler mysticism may involve protest. The Quaker mystic is often compelled to reconcile the unitive reality of our collective being with the social structures established by governments that attempt to separate (and thus alienate) people from their intuitive and noetic understanding of our common humanity as a part of the created world. To my mind, this is the basis of our equality testimony.

At the conclusion of Ambler's pamphlet, he hopes that in the future the Quaker mystical vision will continue to be embodied in new and practical ways. Thanks again for raising up a topic so essential to our lives and work as Friends.

George Schaefer
Glenside, Pa.

I suspect at this time in our collective histories there are profound disintegrations of paradigms within the broad spectrum of Western culture and society aided and abetted by crass consumerism and radical individualism. The old reference points no longer give us direction—the old is dying but not yet dead and the new is coming to birth but not yet born. Perhaps the age of disconnection has run its course and humanity is ready to reach out for a connection that embraces us in mutual relationships grounded in stillness and silence.

Kerry Shipman
Dorrigo, Australia

One important Quaker thinker on mysticism who has been missed in this discussion is Douglas Steere. He was the Haverford colleague of Thomas Kelly and editor of the latter's important *A Testament of Devotion*. He also was well connected personally across denominational and faith boundaries to other mystic leaders—Catholic, Sufi, etc. He saw Quakerism as a lay mystical religious order within the larger ecumenical church. Perhaps for that reason most of his longer work was published outside the world of Quakerism, even though he was deeply involved with Pendle Hill for many years. Steere's 1984 edited volume *Quaker Spirituality* was published by Paulist Press, and much of his work on prayer was published by a Methodist press.

Much of what appears to be the short shrift given to mysticism in "official" Quaker publications is due to the fact that those experiencing it often use other language for their experiences. George Fox spoke of "openings." Issac Pennington and John Woolman also had direct divine "leadings." There is no shortage of references to these leaders and their clearly mystical experiences in the multiple versions of Faith and Practice.

David Leonard
Kennett Square, Pa.



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Deaths

Anderson—*Holly Sue Anderson*, 68, on January 14, 2021, after a brief hospitalization for cardiopulmonary complications, in Santa Monica, Calif. Holly was born on November 22, 1952, the fourth of eight siblings born to Robert and Patricia (Carr) Anderson, in Beaverville, Ill. Her parents couldn't get to the hospital in time, so Holly was delivered by her father.

Holly graduated from Watseka Community High School in 1970. She attended the University of Illinois at Urbana-Champaign, where she received her bachelor's in elementary education in 1976. Holly earned her master's in special education at California Polytechnic State University at San Luis Obispo. Her first teaching positions were in Australia, including in a one-room schoolhouse.

Holly returned to the United States and, in 1985, married Jerry Fahey. Their daughter, Laura, was born in 1986. Not long after Laura was born, Holly began attending the Atascadero (Calif.) Worship Group. She eventually joined Central Coast Meeting in San Luis Obispo, Calif. In 1991, Holly's second child, Joseph, was born. Around 2003, the family moved from Paso Robles to Morro Bay, Calif. During this time Holly and Jerry separated. Joseph struggled with emotional difficulties and depression. He died on March 15, 2007, from an accidental overdose of prescription medications.

Holly taught elementary school but worked primarily as a resource specialist for the California Youth Authority in Paso Robles, Chino, and Camarillo. She was named Teacher of the Year in 2014.

While in Morro Bay, Holly met Rick Paley, who became her partner and a sustaining presence for the remainder of Holly's life. After losing Joseph, Holly and Rick took up residence on their sailboat, *Sunny Joy*, in Ventura, Calif. This allowed Holly to live closer to her mother. Holly was her mother's primary caregiver for five years, devoting herself completely and lovingly to this task. Holly and Rick often visited the Channel Islands and Catalina, where they hiked and scuba-dived.

Holly was a gourmet cook and a gourmand. She traveled all over the world, always ordering the most exotic dish on the menu. She was an avid hiker, kayaker, scuba-diver, and skier. Holly regularly attended yoga classes. She enjoyed foreign films and read voraciously. She and Rick went dancing at least once a week. Holly was a bundle of energy at the core of every family party.

After moving to Ventura, Holly maintained her membership in Central Coast Meeting and remained in touch with Friends there. In Ventura, she became active in Santa Barbara (Calif.) Meeting, the Ojai Worship Group under the care of Santa Barbara Meeting, Southern California Quarterly Meeting, and Pacific Yearly Meeting. She served on numerous committees.

Holly was deeply passionate about social justice, racial equality, education, and providing assistance to impoverished and disenfranchised people. She became involved with the Alternatives

to Violence Project in the 1990s and remained active with that program until her death. She was active with a racial justice group along with other Southern California Friends. Holly was instrumental in organizing a trip taken by several members and attenders of Southern California Quarterly Meeting to witness at the border wall near Tijuana, Mexico.

Holly was predeceased by her parents, Robert and Patricia Anderson; her husband, Jerry Fahey; her son, Joseph Fahey; a brother, Maury Barnlund; and a nephew, Dylan Barnlund. She is survived by her partner, Rick Paley; one child, Laura A. Fahey (Joe Achman); six siblings, Christine Anderson, Peggy Anderson (Stefan Kazmierski), Judith Anderson (Rick Larriva), Robert Anderson (Rachel), David Anderson (Jane Moylan), and Jack Anderson (Michele); seven nieces and nephews; and four grand-nephews.

Berger—*Gretchen (Gay) Smart Berger*, 91, on January 6, 2021, with her children by her side, at Kendal on Hudson, a continuing care retirement community in Sleepy Hollow, N.Y. Gay was born on September 1, 1929, in Dobbs Ferry, N.Y. When she was two years old, Gay was separated from her older brother when their parents divorced. Her brother was raised by their father. Gay was sent to Waterville, Maine, to be raised by the loving family of her mother's cousin, Frieda, and her husband, Sam. Gay's mother, a fiercely independent nurse, died when Gay was 14. Gay was enrolled in a progressive boarding school, spent summers with her maternal aunt Gretchen, and eventually moved to New York City to live with her.

When Gay was a 20-year-old student at Brown University in Providence, R.I., she attended an American Friends Service Committee International Student Seminar in Massachusetts. There she met Horst Berger, a German citizen, who was studying in the United States. Four years later, Gay and Horst were married in Heidelberg. They became the parents of twins a few years later while living in Frankfurt. After a stint in Iran while Horst was working as an engineer, they moved to Hastings-on-Hudson, N.Y. There they added two additional children to their family.

While raising their four children, Gay returned to college. She received a master's degree from Bank Street College of Education in New York City. She co-founded Pretrial Release Services of Westchester, Inc., a nonprofit corporation that facilitated the release of criminal court clients who could not afford bail. She and Horst visited Germany frequently and traveled extensively.

Gay was a skilled knitter. Many of her friends and family continue to be kept warm by her intricate sweaters and afghans. She was a voracious reader, preferring murder mysteries, in which she always read the ending first as she didn't like surprises. She was known for what was once described as her "insane laughter." Her favorite color of paint, at least based on its name, was "Quaker Drab."

Gay's contributions to Scarsdale (N.Y.) Meeting, Purchase (N.Y.) Meeting, and the wider Quaker community were myriad. She clerked

the Elsie K. Powell House Committee for several years; served on the American Friends Service Committee Board; was a Friend in Residence at Pendle Hill in Wallingford, Pa.; spent years on the Quaker United Nations Committee; and served on numerous yearly, quarterly, and monthly meeting committees.

When she realized that Horst did not want to retire away from the New York metropolitan area, Gay convened a committee of local Quakers to explore creating a Kendal Corporation community in Westchester County, N.Y. She worked for more than a decade to make this a reality. Gay was the first clerk of the Kendal on Hudson Board and became one of the leaders of their worship group. Gay believed in taking concrete actions for the good of the community.

Horst and Gay were heartbroken when their daughter Barbara predeceased them in 2011 at age 53. After Horst's death in May 2019, Gay needed the extra care that was offered in Kendal's assisted living unit.

Gay is survived by three children, Ralf Berger (Melissa), Susie Berger (Jonathan Landman), and Paul Berger; seven grandchildren; and one great-grandchild.

Chalip—*Alice Grace Chalip*, 90, on October 15, 2020, in Alameda, Calif. Alice was born on June 30, 1930, to Morris Getz Grace from Philadelphia, Pa., and Mary Margaret Cornell from Montgomery, Ala. Growing up in Greater Los Angeles, Calif., Alice was involved in the entertainment industry. She danced, sang, and performed in theatre; she also modeled and appeared as an extra in many films. Although those experiences helped shape her early life, Alice found more meaning while serving others. She felt strongly that she served God best when she served people.

In 1949, Alice was delighted to discover that her voice teacher, Bernard "Bernie" Chalip, disliked Hollywood as much as she did. They eloped in 1951, leaving the commercial entertainment industry forever. Following the birth of their son, Laurence, the family moved to Berkeley, Calif., where Alice completed her bachelor's degree in education. After graduation, she was employed as a fourth-grade teacher.

When the Parent Teacher Association at the elementary school Laurence was attending in Berkeley needed to raise funds, Alice persuaded the PTA to create an amateur theatre group, which they called the Jefferson Players. The troupe successfully produced several plays and musicals, including scripts written by Alice.

Alice knitted garments for the family during Laurence's swim meets. She tolerated Bernie's passion for baseball, becoming a batgirl for one of his softball teams.

Alice quit teaching when she and Bernie decided to become long-term foster parents. They parented three girls and one boy. Alice wrote about her experiences as a foster parent in her book, *To Love and Let Go*. Their foster son, Michael Powers, grew up in Berkeley (Calif.) Meeting, where he attended First-day school. Michael remained close to Alice until her death.

Alice was active in the community. She wrote reviews and interviews for an East Bay

newspaper syndicate for almost 63 years. She wrote and directed *The Freedom Festival*, which was her largest theatrical undertaking. She was active in the civil rights and antiwar movements and was a housing tester, posing as a prospective renter through the Fair Housing Testing Program within the Housing and Civil Enforcement Section of the U.S. Department of Justice.

Alice's spiritual life was central to her throughout her life. She was involved in Berkeley Meeting from the 1950s and became a member on March 19, 1961. Alice was a former clerk of the meeting and participated until her late 70s, when age and widowhood made it impossible for her to commute from Alameda.

When Bernie retired, he and Alice created a singing act they called "From Showtunes to Broadway." They performed around the San Francisco Bay Area for several years, mostly at retirement homes. They never took money for their performances, insisting instead that payment should go to programs for the homeless. Alice and Bernie also organized Friendly Follies for Berkeley Meeting and often performed together there. Bernie died on April 1, 2008.

Alice is survived by her son, Laurence Chalip; her foster son, Michael Powers; and a brother, Morris Grace.

Gaffney—*John Kevin Gaffney*, 70, on April 12, 2020, at home in Providence, R.I. John was born on May 15, 1949, to John Gaffney and Doris Simsek Gaffney of Wayne, N.J., where John grew up with his younger brother, Richard. John graduated from St. Francis Xavier High School in Manhattan, New York City, in 1967. He earned a bachelor's degree in political science at Fordham University in 1971. John's first job as field representative for the Civil Rights Division of the New Jersey Department of Law and Public Safety began his lifelong commitment to the protection of basic human rights for all.

John relocated to Massachusetts in 1974 to serve as executive director of the Framingham Human Relations Commission (HRC). A year later, he moved to Providence, R.I., where he served for three years as director of the affirmative action and civil rights program at the Providence Human Relations Commission. John would serve the city of Providence as HRC commissioner many times; his last appointment would have expired on January 31, 2021.

The years between 1975 and 1980 were formative for John. He became involved with Providence Meeting, eventually becoming a member. He met Dale William "Bill" Brown, who would become his husband. In 1978, a car in which John was riding was struck by a drunk driver, and John became paraplegic. The resulting personal challenges helped shape John's passionate advocacy for accessibility issues and disability rights.

From June 1979 to spring 1980, John served as executive director of the Rhode Island chapter of the American Civil Liberties Union. He left that position to focus on his physical recovery. As he worked to regain his health, John volunteered for the National Gay Task Force (later known as the National LGBTQ Task Force).



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John was deeply engaged in supporting accessibility initiatives. He served in the Governor's Office of Handicapped Affairs in Boston, worked as assistant to the manager of Massachusetts Bay Transit Authority, and became widely known as a consultant on paratransit issues after the passage of the Americans with Disabilities Act of 1990. He coauthored a 1991 report, published by the U.S. Department of Transportation, that ensured transit operators and planners across the United States heard from individuals with disabilities while designing, maintaining, and evaluating transit systems.

In April 1991, John moved to Florida to work for a firm that consulted on ADA compliance. During the next two decades, John influenced policies of the U.S. Department of Transportation as well as numerous state, municipal, and regional transit systems, along with those of universities and other institutions.

Following retirement, John and Bill moved back to Providence. After living together for 33 years, on June 14, 2013, they were married in a civil ceremony on the lawn of the Massachusetts State House. A Friend from Providence Meeting, Debbie Block, officiated. The following afternoon, John and Bill became the first same-sex couple to marry under the care of Providence Meeting. Throughout their many decades together, their mutual devotion and steadfast commitment to one another provided inspiration.

John urged Providence Meeting to give serious attention to compliance with ADA accessibility guidelines. In response to his requests for improved accessibility, significant modifications to the meetinghouse were made.

John's life and work left an indelible impression not only on those who knew him, but also on the many people who benefited from his advocacy without knowing his name. John shaped his world for the better and challenged those around him to do likewise.

John was survived by his husband, Bill Brown, who died approximately six months following John's death.

Hiltner—*Lydia Anne Crosman Hiltner*, 90, on January 14, 2021, peacefully in her sleep with family singing songs to her and holding her hand, in Cincinnati, Ohio. Anne was born to Aquila Hurford Crosman and Alice Forsythe Crosman in Needham, Mass., during the early years of the Depression.

Anne, a Friend since birth, was a student at Westtown School near West Chester, Pa., from 1944 to 1948. She attended Baldwin-Wallace College in Berea, Ohio, and graduated from Earlham College in Richmond, Ind., in 1952 with a bachelor's degree in education.

Anne's passion for children's education formed the foundation of her long career, which began in 1953 at Buckingham Friends School in Lahaska, Pa., and was followed by posts in Indianapolis, Ind., at Valley Mills Elementary and Lynwood Elementary. After moving to Pittsburgh, Pa., she taught at McMurray Elementary School. Anne tutored disabled veterans at the Small World Learning Center in Pittsburgh until she retired.

While teaching, Anne raised four children and obtained a master's degree in education

from Butler University in Indianapolis in 1968. She was a First-day school teacher at West Newton Meeting in Indianapolis, and with her children assisting, could be found volunteering at Indiana Repertory Theater and at Clowes Memorial Hall, a theatre located on the campus of Butler University.

In 1975, following Anne's second marriage to Robert Hiltner, the family, which now had eight children between the ages of 13 and 19, relocated from Indianapolis to Pittsburgh. Happy times included family reunions at the Crosman cabin in South China, Maine, and, after retirement, cruises to Alaska and Hawaii. Singing alto for Char Val Singers as well as performing with the Pittsburgh Savoyards (a Gilbert and Sullivan troupe) continued her love for theater and the arts. Her favorite dance was the polka.

Anne volunteered at St. Clair Hospital in Pittsburgh and at Bethel Park Community Center in Bethel Park, Pa.

Anne was predeceased by her first husband, Paul O. Coppock; second husband, Robert J. Hiltner; a brother, Hurford Crosman; and two sisters, Cophine Crosman and Mary Hiltner. She is survived by four children, James Coppock (Linda), Dianne Langa, Esther Shaw (Brad), and Gayle Hinebaugh (Tim); four stepchildren, Sharon Kruger (Joe), Allison Hiltner (Jonathan Maas), Steve Hiltner (Anne), and Brian Hiltner; eleven grandchildren; and one great-grandchild.

Palmer—*Thompson Vail Palmer Jr.*, 93, on February 5, 2021, at his home in Albany, Ore. Vail was born on June 9, 1927, in West Chester, Pa., the oldest of three children of Thompson Vail Palmer Sr. and Esther Lamborn Palmer. The Palmers were members of Concord (Pa.) Meeting.

Vail graduated from George School in Newtown, Pa. He earned a bachelor's in philosophy and mathematics from the University of Pennsylvania in Philadelphia, Pa. Vail married Ruth Candida Heine in the UK in 1952.

Vail was prosecuted twice for refusing to cooperate with the Selective Service System (military draft), and was active with the Central Committee for Conscientious Objectors.

After serving as pastor at Gonic Meeting in Rochester, N.H., Vail returned to graduate study at the University of Chicago Divinity School. While writing his doctoral dissertation, Vail worked for American Friends Service Committee. He received his doctorate in 1965, after which he taught religion and philosophy at Kentucky Wesleyan College in Owensboro, Ky., and Rio Grande College in Rio Grande, Ohio. He moved to Oregon in 1980. Vail and Candida divorced in 1980.

In 1999, Vail married Izzy Covalt, cofounder of Izzy's Pizza restaurants, at Reedwood Friends Church in Portland, Ore.

Vail was a recorded minister in New England Yearly Meeting and Western Yearly Meeting (Friends United Meeting); Philadelphia Yearly Meeting (Friends General Conference); Northwest Yearly Meeting (Evangelical Friends International); Freedom Friends Church in Salem, Ore.; and most recently Sierra Cascades Yearly Meeting. He was a longtime member of the Quaker

Theological Discussion Group and an editor of *Quaker Religious Thought*. At Reedwood Friends Church, he taught adult religion classes. He published two books on Friends and the Bible, *Face to Face: Early Quaker Encounters with the Bible* and *A Long Road: How Quakers Made Sense of God and the Bible*, and was working on a third. One of the proud moments in Vail's life was his participation in the 1963 March on Washington for Jobs and Freedom, where Martin Luther King Jr. gave his "I Have a Dream" speech.

Vail is survived by his wife, Izzy Covalt; two children from his first marriage, Logan Palmer (Terry Belcher) and Crystal Palmer; one grandchild; Izzy's six children and more than 30 grandchildren and great-grandchildren; and a brother, Clarkson Palmer.

Preston—*Kenneth A. Preston*, 89, on January 22, 2021, peacefully at home in San Francisco, Calif., surrounded by family. Born Hans Albert Pressburger on April 21, 1931, in Stuttgart, Germany, Ken was the only child of Joseph Pressburger and Trude Wertheimer Pressburger. The family narrowly escaped the Holocaust, fleeing to the United States and arriving by boat at Ellis Island in April 1941. They settled in New York City and struggled to make ends meet. In 1945, they changed their last name from Pressburger to Preston.

Ken attended public schools in the Bronx and earned his bachelor's degree from New York University in 1950 after only two and a half years of study. He was drafted into the U.S. Marine Corps during the Korean War in 1951 and received an honorable discharge two years later. In 1950, using restitution money from the German government, his parents started J.A. Preston Corporation, a company that sold rehabilitation equipment to doctors' offices and hospitals. Ken took over the business after his father died in 1961, and was president until he sold the company in 1988. Under his leadership, J.A. Preston Corporation grew from a small family business to an international sales and manufacturing company with partnerships in Canada, Japan, and Korea.

Ken met his wife, Linda Rothchild, on a ferry to Fire Island in May 1961. They married the following year and soon moved to Greenwich Village in New York City, where they raised their three children, Alan, Leslie, and Dean. Ken and Linda were married 47 years, until her death in 2009.

After selling the family business, Ken found a second career in teaching and consulting. He loved applying his success in business to teaching and mentoring students at the New York University Stern School of Business. He was a consultant for small business startups as a longtime volunteer with the Executive Service Corps and the Small Business Administration.

In 1969, Ken became an active member of the Religious Society of Friends, joining Fifteenth Street Meeting in New York City. He was drawn to Quakers by their commitment to pacifism, social concerns, advocacy for Jews in the Holocaust, and practice of silent worship.

Ken volunteered for decades on numerous nonprofit boards and donated generously to education, arts, housing, cancer research, and disability rights organizations.

In 2008, Ken and Linda moved to San Francisco to be closer to their children. Ken began teaching at the University of California, Berkeley's Haas School of Business, but retired soon thereafter to care for Linda after she became ill. They transferred membership to Berkeley (Calif.) Meeting on July 12, 2009. Linda died in August 2009, and Ken found comfort in attending Berkeley Meeting.

Ken was predeceased by his wife, Linda Rothchild Preston; and daughter, Leslie Preston. He is survived by two children, Alan Preston (Cecilia Kingman) and Dean Preston (Jencky Goosby); Alan's former wife, Pramila Jayapal; and five grandchildren.

Stanfield—David Oscar Stanfield, 97, on February 3, 2021, at Friends Homes continuing care retirement community in Greensboro, N.C. David was born on July 13, 1923, to Jesse Albert Stanfield and Vesta Elizabeth Johnson in Glens Falls, N.Y. He was an eighth generation Quaker whose direct ancestor Samuel Stanfield fled religious persecution in Yorkshire, England, to come to the American Colonies in 1729, settling in Kennett Square, Pa.

When David's family moved to Baltimore, Md., he joined the sea scouts and became an avid sailor. He would continue to enjoy sailing for the rest of his life. After graduating from Friends School of Baltimore, David enrolled at Guilford College in Greensboro, N.C., in 1941. He met his future wife, Helen Voorhees Lewis, on the train travelling to North Carolina. They married in 1945 and moved to Hartford, Conn., where David attended Hartford Theological Seminary in preparation to become a Friends minister. He later served as minister at Friends meetings near Wilmington, Ohio; in Asheboro, N.C.; and in High Point, N.C.

When David, Helen, and their four children moved to Richmond, Ind., in 1961, he served as secretary of development for the Five Years Meeting (now Friends United Meeting). In 1974, the family moved to Greensboro, N.C., where David joined the Development Department of Guilford College. When he retired in 1992, he and Helen moved to their cottage at Smith Mountain Lake near Roanoke, Va., where the family joyfully gathered many times for holidays and visits. They enjoyed sailing on the lake, racing in regattas, and cruising along the Eastern Seaboard. David had more time to devote to his paintings, some of which were later displayed at Friends Homes. He enjoyed building additions to the cottage, enlisting the help of his grandchildren, and, together with them, calling themselves the "Close Enough Construction Company."

In 2004, David and Helen moved to Friends Homes at Guilford in Greensboro, and became members of Jamestown (N.C.) Meeting. David served on boards and committees of Friends Homes, Jamestown Meeting, North Carolina Yearly Meeting, and American Friends Service Committee.

David's wife, Helen Voorhees Lewis, died in 2016. He is survived by four children, David Earnest Stanfield, Judith Eleanor Stanfield (Donna Zerbatto), Thomas Jesse Stanfield, and Mary Louise Stanfield (Barbara Bell); ten grandchildren; and eighteen great-grandchildren.

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QUAKER WORKS

This semiannual feature highlights the recent works of Quaker organizations. Categories include:

- **Advocacy**
- **Consultation, Support, and Resources**
- **Development**
- **Education**
- **Environmental and Ecojustice**
- **Investment Management**
- **Retreat, Conference, and Study Centers**
- **Service and Peace Work**

ADVOCACY

Friends Committee on National Legislation

fcnl.org

In June, Friends Committee on National Legislation (FCNL), advocates, and partners succeeded in repealing the 2002 Authorization for Use of Military Force Against Iraq Resolution (Iraq AUMF), used as a blank check for war for nearly two decades.

FCNL's Advocacy Teams program helped move this legislation forward. Through a network of 125 grassroots teams, more than 1,500 Quakers and friends across 44 states and the District of Columbia use their power as constituents to influence Congress. These teams bridge faith backgrounds, but their advocacy is based on Quaker traditions like deep listening and speaking to that of God in everyone.

As the United States approached 20 years of war following 9/11, Advocacy Teams urged Congress to repeal the 2002 AUMF. Finally in June, the House took action. Rep. Barbara Lee (D-CA) named FCNL first among groups that assisted in this monumental step in remarks on the House floor, later calling the organization "one of the most well-organized and strategic advocacy teams in Washington." She told the *Religion News Service*: "I have found them to be an invaluable ally in our shared efforts to end

war and advance human rights and needs."

President Biden supports the repeal, and the Senate version (S.J. Res. 10) advanced in August. Advocacy Teams then turned their focus to getting the 60 votes needed to overcome a filibuster.

Quaker Council for European Affairs

qcea.org

Based in Quaker House in Brussels, Belgium, Quaker Council for European Affairs (QCEA) brings a vision of peace, justice, and equality to Europe and its institutions.

In April, the peace program launched its new report, "Climate, Peace, and Human Rights: Are European Policies Coherent?" This report—rooted in Quaker experiences of working on climate and security issues—followed the recent adoption of a European Green Deal and calls for a more integrated approach to climate, peace, and human rights. It also calls for support of the people most impacted by climate change and for recognition of Europe's colonial legacy and structural racism.

In May, together with Quaker Peace and Social Witness (QPSW), QCEA organized a large online conference on peace education. The event was a success with more than 500 people registered from all over the world.

The human rights program hosted a spring series of informal lunchtime discussion events on Africa–Europe relations in the past, present, and future. The aim was to examine and deconstruct some of the ideas and assumptions about Africa–Europe relations and the contemporary repercussions of centuries-long shared history.

The program also contributed to a seminar on "Confronting racism in Ireland, the UK and the EU," which looked at the so-called "migrant crisis," the rise of "nativist" populism across the continent, and the impact of COVID-19 on these issues.

Quaker United Nations Office

quno.org

Switching from Quaker House to a virtual setting, Quaker United Nations Office (QUNO) continues in a pandemic-

conscious way to host dialogues aimed at fostering peace. A recent convening, “Advancing UN Prevention Efforts Across Sectors and Institutions: Collective Pathways for Effective Prevention,” examined the future state of conflict prevention at the United Nations (UN).

UN actors, civil society, and member state participants filled the “room,” each bringing their own unique expertise and perspectives. The event’s speakers also reflected a range of experiences—from working to promote civil society at the local and national levels to exploring the significance of networks in bridging the international divide. Throughout the discussion, speakers repeatedly turned to the need for reinvigorating initiatives around prevention and to the Sustainable Development Goals (SDGs) as a “roadmap” for addressing new global challenges. These challenges include climate change, changing migration patterns, new technologies, and the growing role of non-state actors.

The concluding remarks of the dialogue expressed the following: urgent action is needed by the multilateral system to meet these challenges today, so that the same system is not overwhelmed in the future. This conversation, like many others co-facilitated by QUNO, reinforced the need to capitalize on the momentum for meaningful inclusivity and to advance the prevention of violent conflict at the UN.

CONSULTATION, SUPPORT, AND RESOURCES

Friends General Conference

fgcquaker.org

Friends General Conference (FGC) continued its virtual programming with the 2021 Gathering, themed “Way Will Open,” in late June and early July. Pre-Gathering retreats were offered for young adult Friends and Friends of Color along with their families. More than 1,000 Friends registered for worship and fellowship for the second time during the global pandemic. Nearly 250 were first-time attenders.

Gathering evening programs for the week featured Lisa Graustein on the topic of “Sacred Vessels—Quaker Practices

for Holding Us All”; Community Connections, where attendees could participate in seven different facilitated conversations on a wide variety of subjects; Niyonu Spann, who led an artistic, intergenerational plenary called “Show Me the Way”; Clinton Pettus and Friends, who led a plenary called “One Black Man’s Journey in a World of Othering”; and Tara Houska, who led a plenary called “Indigenous Wisdom and Living With Our Mother.”

Bible Half-Hours returned to Gathering, led by Benigno Sánchez-Eppler. Those recordings, as well as the evening programs, are available on the FGC website.

Workshops were held throughout the week on many topics, including race and justice, clerking, spiritual gifts, and Quaker history.

FGC is planning to return to an in-person Gathering next year at Radford University in Radford, Va., in July 2022. The theme will be “. . . and follow me.”

Friends United Meeting

fum.org

Rania Maayeh is the newly appointed head at Ramallah Friends School (RFS) in Palestine. The school is a ministry of Friends United Meeting.

Maayeh began her service in June, succeeding Adrian Moody. An education specialist with over 20 years of experience across the fields of higher, secondary, and primary education in Palestine, Jordan, and the United States, Maayeh is also a former RFS student, teacher, and the parent of three alumni. She most recently worked for World Vision as the education lead for Jerusalem, West Bank, and Gaza. She has also served as an English instructor and school principal.

As a Palestinian Christian, Maayeh considers the RFS community to be the place where her spiritual journey began. She attended meeting for worship as a child with her classmates at the school. Through her education and career at RFS, Maayeh developed a close affinity and spiritual kinship with Quakers. As a graduate student in Pennsylvania, Maayeh often attended Downingtown (Pa.) Meeting. She presently attends Ramallah Meeting, located near the school.

Maayeh considers Friends testimonies

to be integral to the academic achievement and spiritual transformation of RFS students. “This transformation,” she notes, “can only be understood as a reflection of God’s light, which I see as constantly pushing us to strive for a more loving and whole world.”

Friends Services Alliance

fsainfo.org

Friends Services Alliance’s (FSA) annual meeting was held as a series of virtual sessions beginning in April and ending in July. The focus was on the importance of fostering diverse, equitable, and inclusive (DEI) environments, as well as recovery and finding a path forward through the pandemic. Topics covered included using neuroscience and mindfulness to enhance DEI with author and social entrepreneur Due Quach, as well as an exploration of racial literacy with Howard Stevenson, founder of Lion’s Story.

FSA’s fall calendar is filled with educational opportunities, including its annual compliance and risk management conference, plus workshops on appreciative performance reviews, collaborative decision making, unconscious bias, and teamwork strategies for success. Most sessions will be held virtually.

This year is FSA’s thirtieth anniversary of supporting organizations that serve seniors. To celebrate, FSA created a timeline of key events in its history and invited members who have worked at the organizations for 30 or more years to join the FSA 30+ Club. Through the club, FSA is telling their stories and honoring their service. The timeline can be viewed on FSA’s website.

Friends World Committee for Consultation (World Office)

fwcc.world

Friends World Committee for Consultation (FWCC) continues to bring fellowship to Friends around the world through sharing yearly meeting news and epistles, and hosting events for all Friends.

Much of the work continues online. The sustainability program manager is supporting Quaker climate action and interfaith networks in advance of the UN climate talks scheduled for November in Glasgow, Scotland. As a World Office,

FWCC brought together Friends from across the four Sections through a webinar series called Quaker Conversations, which had 1,363 registrations, and 1,346 views on the YouTube channel. The second series of Quaker Conversations will launch in October.

In July, FWCC saw the departure of Gretchen Castle as FWCC general secretary after nine years in the role. Tim Gee, of Britain Yearly Meeting, will take up the position in January 2022. In the interim period, Susanna Mattingly will serve as the acting general secretary.

Friends World Committee for Consultation (Europe and Middle East Section)

fwccemes.org

In May, Friends World Committee for Consultation Europe and Middle East Section (FWCC-EMES) held its annual meeting online. Over 100 people joined together for meetings for worship and business, workshops, and social time. Speakers included Sami Cortas, clerk of Brummana Meeting in Lebanon, and David Gray, head of the Quaker Brummana High School. They gave moving testimony of life in Beirut and how students at the school have responded to different events. Saleem Zaru, clerk of Ramallah Meeting in Palestine, also addressed the annual meeting, sharing about the lived experiences of Palestinians.

The annual report was published, giving readers a snapshot of life in the Section across the various meetings, groups, and communities.

In July, FWCC-EMES held a gathering for its international members, bringing together Friends who are often isolated from other Quakers or are part of small worship groups.

In August, a new iteration of the longstanding Quaker in Europe course began, in partnership with Woodbrooke Study Centre. The course is designed to enable newcomers to experience the Quaker way in their own language and has been translated into ten languages over the past 15 years. The latest version had participation from 28 Quakers from 19 countries.

FWCC-EMES has continued monthly

online sessions for representatives and role holders, 14–18-year-olds in the youth group, and the Peace and Service Consultation members.

Quakers Uniting in Publishing quakerquip.org

Quakers Uniting in Publishing (QUIP) membership includes authors, editors, publishers—creators of books, articles, and any media.

In late July, about 30 European QUIP Friends met for an hour as part of Britain Yearly Meeting's Gathering. Worship-sharing Friends present heard passages of poetry and prose from eight QUIP members.

QUIP's midyear meeting will be on October 2 via Zoom to discuss the 2022 theme, topics, dates, and how to meet (in person, virtual, or a hybrid model). Any requests for the Tacey Sowle grant, intended to assist Quaker authors and publishers in countries less affluent than those in which most QUIP members live, can also be considered.

DEVELOPMENT

Friendly Water for the World friendlywater.org

Friendly Water for the World has started a new Water Security program that uses local mason and support teams to site, construct, and maintain 50 25,000-liter curved-brick rainwater catchment tanks to provide over one million liters of clean water for 13 schools, a clinic, and a market in Matsakha, Kenya. This program is built on the many small successes of the first two programs with the community.

Good Hygiene, the first program, has seen the production of almost 6,000 liters of Meta soap, achieved national certification, and helped battle COVID-19. Building Better, the second program, has resulted in the training of local community members in the fabrication of 11,000 (and counting) interlocking stabilized soil blocks.

Each 25,000-liter curved-brick tank costs \$1,600, a 60 percent savings over the cost of a commercial plastic tank. And \$600 of that cost is local labor—labor that will generate an income for Matsakha masons, thereby creating a direct economic

benefit for the people of Matsakha. The new Water Security program will eliminate people having to drink water from contaminated wells or rivers. Students will no longer have to walk for water during school hours to provide for their classmates. People will be able to wash their hands—with soap—before meals and after latrine use. And the program will result in a substantial employment boost in the community.

Right Sharing of World Resources rswr.org

Right Sharing of World Resources (RSWR) works to redistribute resources to women's groups in India, Kenya, and Sierra Leone.

When the Board expanded its strategic planning this year, it discerned that RSWR is clearly inspired to work in another country, probably in Latin America. RSWR will soon be seeking applications from Quaker groups there that are interested in inviting RSWR to partner with their current programs.

General secretary Jackie Stillwell has continued her virtual visits with yearly and monthly meetings and hosted a workshop called "The Power of Enough" at the FGC Gathering. This workshop asks the question: "How is my use of time, energy, and things in right balance to free me to do God's work and to contribute to right relationships in our world?"

The COVID-19 pandemic has continued to impact partner countries, particularly India, where the second wave resulted in another economic shutdown. In response to the advice of Indian field representatives Dr. Kannan and Mr. Purushotham, the Board agreed to send another round of food aid to help 3,000 RSWR partner women in India. It was distributed by partner NGOs directly into the women's bank accounts, so they could shelter in place during the lockdown.

EDUCATION

Faith & Play Stories faithandplay.org

Faith & Play Stories offers a publication and materials for 16 stories that explore Quaker faith, practice, and witness using

the Montessori-inspired Godly Play method. Training is available for Friends interested in spiritual formation through storytelling and being a part of a growing community of practice.

In June, a new website was launched. The new site offers an in-depth look at all aspects of Faith & Play Stories, including communities, resources, training opportunities, and story materials.

The leadership team met in July, and progress was made on both new stories in development and the published stories being reviewed with a concern for language and materials used to tell the stories. A reworking of “John Woolman Visits the Native People at Wyalusing” seeks to decenter Whiteness and bring forward the voice of the Lenape people.

Online introductory sessions continue and are scheduled for local and yearly meetings.

In August, an online event, “Starting Again: A Faith & Play Refresher for Fall 2021” was hosted for Friends already using Faith & Play and Godly Play stories. Training has resumed this fall for the core training, “Playing in the Light,” using a hybrid model that combines remote sessions and an in-person weekend gathering.

Friends Council on Education

friendscouncil.org

Friends Council on Education is celebrating its ninetieth anniversary this year with the QuakerEd Talks speaker series, a set of virtual events that started in April with a conversation on COVID-19, healthcare, and social justice featuring Dr. Wayne Frederick, president of Howard University, and Crissy Cáceres, head of Brooklyn Friends School. The celebration kick-off continued at the spring annual meeting, which featured a panel of heads of color reflecting on their leadership journeys and the future of Friends education; and the gathering for heads of schools included a conversation between nationally known author Anand Giridharadas and Bryan Garman, head of Sidwell Friends School.

Also this past spring, Friends Council launched a new peer network for educators supporting LGBTQIA+ students in Friends schools. In addition,

staff is supporting a new student group—Student Environmental and Sustainability Network (SEASN)—for cross school networking on climate change and eco-justice.

Friends Council is collaborating with Rationale Partners on a research project to investigate the financial implications and performance of multi-campus schools and to provide school leaders with a comprehensive resource for use in decision-making in this area. This important data, which is currently lacking in the independent school sector, will be a potential resource for Quaker schools. The project is funded by grants from the Edward E. Ford Foundation and the BLBB Charitable foundation.

ENVIRONMENTAL AND ECOJUSTICE

Earth Quaker Action Team

eqat.org

Earth Quaker Action Team (EQAT)’s current campaign, Power Local Green Jobs, is focused on pushing the utility company PECO to make a significant shift toward solar, prioritizing job creation in Black and Brown communities, which have been most affected by the fossil fuel economy. Following a series of actions this summer, EQAT is celebrating some success as a result of efforts with allies and partners. For example, PECO is actively collaborating with solar stakeholders and is seeking proposals for local solar projects in ways not seen before the campaign.

EQAT was presented with an opportunity to join the “Vanguard’s Very Big Problem” campaign. Vanguard is the world’s biggest investor in coal and one of the two biggest investors in oil and gas. EQAT will be partnering globally with other activists to target flows of fossil fuel investment money. The aim is to push Vanguard, alongside a network of local to international partners, to invest its customers’ savings in sectors where business models do not jeopardize communities or our planet’s future.

Quaker Earthcare Witness

quakerearthcare.org

Quaker Earthcare Witness (QEW) is a network of Friends working to inspire Spirit-led action toward ecological sustainability and environmental justice. QEW has grown out of a strong leading among Friends that the future depends on a spiritual transformation in humans’ relationships with each other and with the natural world. For over 30 years, QEW has helped Friends in North America integrate earthcare into their daily lives.

Over the summer, QEW members engaged in nonviolent direct action as part of the Indigenous-led resistance to the Line 3 tar sands pipeline construction in northern Minnesota. QEW is working in coalition to train, support, and mobilize Friends to engage with this movement.

QEW is hosting online monthly worship sharing sessions as well as regular workshops on a range of issues related to climate disruption. QEW speakers visited a dozen meetings and churches in the spring and summer for adult First-day school and Second Hour presentations.

The QEW newsletter, *BeFriending Creation*, inspires and encourages organizing and action, and its other publications offer a Quaker perspective on environmental issues.

QEW recently hired a new staff assistant, a position which will increase its capacity to serve Friends and the earth during this time of global emergency.

Quaker Institute for the Future

quakerinstitute.org

Since January, Quaker Institute for the Future (QIF) has undertaken two research and communication projects on major issues of U.S. public policy: (1) Meeting the Acute Needs of the Nation Requires Monetary System Reform; (2) Responding to the Threat of Irreversible Global Warming.

The first project prepared a policy paper for communicating with Vice President Kamala Harris through a personal channel made available to QIF. This paper is also being circulated among Friends and others. It will be

available on QIF's new website soon.

The second project is preparing an epistle to Friends everywhere on the threat of continued global warming to the continuation of life on Earth, as we know it. The purpose of the epistle is to share the information and analysis the Institute has assembled and offer suggestions for action to influence the U.S. government on climate change policy.

INVESTMENT MANAGEMENT

Friends Fiduciary Corporation

friendsfiduciary.org

Friends Fiduciary witnesses to Quaker values by directly engaging some of the largest corporations on a variety of environmental, social, and governance issues. Climate change, while impacting everyone, has and will continue to disproportionately affect communities of color and lower income communities, making it both an environmental and a social justice issue.

This year, Friends Fiduciary engaged the rail company Norfolk Southern on the issue of climate lobbying, ultimately filing a proposal asking Norfolk Southern to evaluate its direct and indirect lobbying for alignment with the Paris Agreement to limit global warming to below 2 degrees celsius. Friends Fiduciary believes companies that publicly support environmental sustainability should not be financially supporting trade associations or other organizations that lobby against climate initiatives. From a business perspective, this exposes the company to reputational risk; from a values perspective, this is inconsistent with the Quaker values of integrity, transparency, and stewardship.

The proposal received support from a remarkable 76 percent of shares voted, the highest approval percentage for any climate lobbying resolution to date. Friends Fiduciary continues to engage on this issue and hopes this vote indicates a shift among the largest institutional investors to recognizing the urgency and material risk of climate change.

RETREAT, CONFERENCE, AND STUDY CENTERS

Beacon Hill Friends House

bhfh.org

Beacon Hill Friends House (BHFH) is an independent Quaker nonprofit organization and 20-person residential community based in a historic house in downtown Boston, which provides opportunities for personal growth, spiritual deepening, and collective action.

This past summer, BHFH staff wrapped up a master planning process with an architectural preservation firm to help care for its building. The house also began welcoming people into guest rooms and outside groups back into the space.

In June, BHFH celebrated over 40 events in the virtual series MIDWEEK: Experiments in Faithfulness before taking a summer hiatus. This weekly facilitated spiritual practice restarted in September. BHFH also held a book talk with some of the co-authors of *The Gatherings: Reimagining Indigenous-Settler Relations*: gkisedtanamoogk (Mashpee Wampanoag); Alma H. Brooks (Maliseet, St. Mary's Reserve, New Brunswick); Marilyn Keyes Roper (Quaker, Houlton, Maine); and Shirley N. Hager (Quaker, Chesterville, Maine).

This fall, offering hybrid programs will be considered to allow Friends from anywhere to participate (including lectures and workshops). In September, BHFH welcomed two volunteer program fellows who will help expand and deepen the public offerings, including hybrid programs.

Friends Center

friendscentercorp.org

Friends Center completed the sale of its building at 1520 Race Street to Friends Select School on August 3.

Most organizations with offices at Friends Center have continued largely to work from home during the coronavirus pandemic. Friends Center took the opportunity during the downtime to make two major improvements to the Race Street Room—the main worship room in the Race Street Meetinghouse.

First, the AV system was upgraded

to simplify hosting hybrid meetings combining participants in person and participants online using videoconferencing software. As a result, in July, Central Philadelphia (Pa.) Meeting began holding meetings for worship on Sunday with an in-person option for the first time since March 2020. Attendance is typically about half in person and half online.

The second improvement was a change to Friends Center's geothermal HVAC system that enabled it to provide modern air conditioning in the Race Street Room for the first time. (Historically the room had an early form of air cooling: Fires were lit in chimney pots during the summer. They were connected to a network of vents that created a breeze and drew hot air out of the space. However, that system was disabled in the first half of the twentieth century.) The air conditioning has made worshiping in the room possible even during recent hot spells.

Friends Wilderness Center

friendswilderness.org

Friends Wilderness Center (FWC) is a 1,400-acre wilderness preserve on the western side of the Blue Ridge Mountains near Harpers Ferry, W.V. It was established by Quakers in 1974 for "perpetual spiritual use." FWC offers a variety of scheduled events, including guided hikes, meditation, and journaling in nature. Also offered are opportunities to hike and explore, camping, and overnight stays in Niles Cabin (guest bedrooms and shared bath with home-cooked meals).

After 22 years at FWC, Sheila Bach retired as general manager, and is moving to Friends House in Sandy Spring, Md. Kimberly Benson is the new general manager, and she brings many gifts to the position. She and her family took up residence at Niles Cabin this past summer.

In the summer of 2019, FWC welcomed the China Folk House Retreat (CFHR) to the property. CFHR preserves a farmhouse from the village of Cizhong, Yunnan, that would have been inundated by a dam on the Mekong River. This house was disassembled and is now being reassembled on the FWC property. CFHR is dedicated to fostering cultural and educational exchanges between the United States and China, and to providing a site for exchange

and education for students of all ages across the greater Washington, D.C. area.

Pendle Hill

pendlehill.org

Over the past six months Pendle Hill has offered a variety of mostly virtual programs serving over 24,000 participants. These include a monthly reading group, the First Monday Lecture series, and daily meeting for worship (averaging 130 participants). Staff members have worked to safely reopen the campus for groups and sojourners.

This past spring and summer, the “Opening the Bible Today” program (supported by the Bible Association of Friends in America and the Friends Foundation for the Aging) offered several online lectures and workshops, including a four-week series with John Dominic Crossan on the history, theology and evolution of Jesus; a workshop on fierce women in the Bible (with Melissa Bennett); a book launch with author and translator Sarah Ruden; and the *Illuminate* speaker series in collaboration with Barclay Press. Other recent virtual programs focused on spirituality, contemplation, worship, arts, self-discovery, and blended worship communities (in partnership with Woodbrooke).

Pendle Hill also hosted a couple enrichment retreat on facing transitions in March; a weekend workshop on Mary Watkins’s *Mutual Accompaniment and the Creation of the Commons* in April; and the annual young adult conference, Continuing Revolution, in June.

Three new pamphlets were released: *God’s Invitation to Creative Play* (Jesse White); *Reflections from a Solitary Meeting for Worship* (John Andrew Gallery); and *Friending Rosie on Death Row* (Judith Favor, with Rosie Alfaro).

Powell House

powellhouse.org

Elise K. Powell House has started the reopening process. The move from online conferences to meeting in person was marked by a Garden Club Day held on June 26. This one-day event was held outside with masking and distancing protocols in place.

The first in-person youth conference since closing in March 2020 was held

August 13–15. The conference included the annual send-off ceremony for graduating high school seniors. Along with masking and distancing, it was held with limited capacity.

Sojourning has continued to be a source of spiritual renewal while a reopening strategy is slowly phased in. It is one of the few ways that visitors have been able to enjoy the grounds throughout the period of being closed due to the pandemic.

Virtual programming has been a strong point of connection across the Powell House community and beyond. “How Are the Children?,” an event held May 25, drew in a group of 30 people to talk about Quaker meetings and families during post-pandemic times.

Powell House recently launched its capital campaign with a goal to raise funds for renovations to Pitt Hall—one of the conference buildings—as well as for other projects on the horizon.

Silver Wattle Quaker Centre

silverwattle.org.au

Silver Wattle is located on a peaceful 1,000-hectare property overlooking Weerewa (Lake George) close to Canberra; it offers small courses, conferences, and group or personal retreats with facilities accommodating up to 25 people. A new center coordinator, Brydget Barker-Hudson, began in March.

Despite COVID-19 disruption, Silver Wattle managed to host a residential course on finding the Inner Light, an artists’ gathering, and a Buddhist retreat. Online courses have been well supported. The need for contemplative community has been affirmed by an increased number of sojourners at Silver Wattle despite COVID-19 restrictions. Onsite courses will hopefully resume later this year.

Silver Wattle staff has used this fallow time to reinvigorate the volunteer community, refine priorities, and improve facilities, including the productive garden, shearing shed, camping facilities, and wheelchair accessibility. The participation of resident volunteers helps sustain a community at Silver Wattle.

Woolman Hill Retreat Center

woolmanhill.org

Major renovations to the main building of Woolman Hill—begun in January—

have been successfully completed, increasing accessibility while maintaining the homey character of the space. A modest new wing offers first- and second-floor bedrooms and bathrooms, along with small sitting nooks and a spacious foyer area. Improved and additional ramps, three new septic systems, and a new well were also installed. Group use of the facility began again in July.

This past year, Woolman Hill—in collaboration with Beacon Hill Friends House and Peter Blood-Patterson—carried out a well-received virtual program series, Walking with the Bible, featuring nine different guest presenters. The center is planning to return to offering in-person programs in the coming year.

In the spring, a local beekeeper made arrangements to install several hives in the orchard on campus. A former board member has been sorting through archives as part of a writing project about the rich history of Woolman Hill. And the center continues to participate in the Western Massachusetts Retreat Association, a network of retreat centers in the region.

SERVICE AND PEACE WORK

American Friends Service Committee

afsc.org

TAFSC recognizes that far too many people in communities around the world are still unprotected from the global pandemic. In addition, humans are plagued by the social diseases of economic inequality, racism, climate change, forced migration, and violent conflict. AFSC is working with communities to provide resources and solutions and galvanize movements for social change, vaccine access, and peacebuilding.

Recently, AFSC has been advocating for inclusive communities and policy change that welcomes immigrants and treats all people respectfully. AFSC has provided health supplies in Gaza to elders and family members who have been left behind in global vaccination efforts. It accompanied Indigenous land protectors in Guatemala, and helped communities recover from climate-change-enhanced

hurricanes and flooding. AFSC helped pass new laws in Oakland, Calif., to demilitarize the police, and revealed abuses in a N.J. women's prison that led the governor to investigate and close the facility. It helped vaccinate hundreds of farmworkers in Florida who were left behind by the state's priorities.

AFSC is also redoubling its efforts at Quaker outreach, launching a new email digest for Quakers. Friends meetings can connect with AFSC to nominate their own church/meeting liaison.

Friends House Moscow

friendshousemoscow.org

This year, Friends House Moscow (FHM) started funding a project in Kaluga that works with local schools to help integrate migrant children into the host community. Kaluga is a mid-sized city about 190 km (120 miles) southwest of Moscow. In the past, no extra time or resources were allocated for the support of migrant children, so this project is essential to ensure their successful integration into Russian society. Specifically, the project trains teachers in how to interact with children who come from a non-Russian culture and do not speak the language. It also provides books and board games in order to help speed up the children's language acquisition and their knowledge of Russian society and culture.

Twenty schools participate in this project, and the funding from FHM supports the participation of ten of these schools. It is estimated that over 1,000 children have been helped so far. Initial feedback from teachers so far is very positive, and there are plans to roll out a similar program in Novosibirsk in Siberia. This project is a part of FHM's larger involvement with refugees and migrants in Russia. A detailed report appears in the spring newsletter, available on FHM's website.

Friends Peace Teams

friendspeaceteams.org

Friends Peace Teams (FPT) works among people in more than 20 countries who are choosing to be part of efforts toward a transformed, sustainable world. FPT focuses on building person-to-person relationships in order to create a

foundation for grassroots, Spirit-led change for peace and social justice.

FPT continues its peace work through in-person workshops and online. Power of Goodness stories, available on the website in seven languages, aim to inspire hope. Peace Literacy and Peace Libraries help educate youth. Partnering with Friends Women's Association in Burundi helps educate women about reproductive health and recover from gender-based violence. FPT's African Great Lakes Initiative programs create safe places in Burundi for neighbors to share stories so they can heal from land conflicts, the main cause of food insecurity.

The next *Peaceways* issue is due out in October on the theme "Making Peace with the Earth."

Prisoner Visitation and Support

prisonervisitation.org

Throughout the pandemic, prisons have been closed out of necessity. During this time of lockdown, isolation, and fear, Prisoner Visitation and Support (PVS) visitors have maintained close contact with prisoners through letter writing. PVS visitors have found themselves creatively keeping an open line of contact with prisoners—some even learning sufficient Spanish to write to Latinx prisoners. More than 400 visitors offer friendship and a listening ear, which can help prisoners with personal growth and the developing of peaceful strategies to cope with prison life.

An important part of PVS training holds that each prisoner has worth and potential and that no one is defined by their crimes. One prisoner who has been visited regularly over 20 years by PVS volunteers recently commented: "Being able to say it out loud is liberating. Being able to say it out loud to someone who really cares makes all the difference."

Quaker Social Action

quakersocialaction.uk.org

In July, UK anti-poverty charity Quaker Social Action (QSA)—which has long campaigned on the affordability of funerals in the UK—released a report about public health funerals. Local authorities (councils) in England and Wales have a legal duty to provide a

public health funeral (a simple funeral) in cases where "no suitable arrangements for the disposal of the body have been or are being made." This might be because the deceased had no living relatives, or because family and friends simply do not have the means to pay for a funeral and/or are not eligible for government assistance with the costs. In 2020, the average cost of a funeral in the UK was £3,837 (about \$5,300), according to research by Royal London.

QSA had found that some of the users of its funeral costs helpline appeared to be eligible to access a public health funeral, but were unable to find—or were turned away by—the relevant local authority department. QSA investigated this issue by researching public health funeral information on local authority websites and by telephone. The survey of 40 local authority websites found that 65 percent were not following government guidelines—either providing no information about public health funerals, or no specific contact details. QSA's report received national media coverage, and QSA hopes that it will help create pressure for change.

Quaker Voluntary Service

quakervoluntaryservice.org

The tenth cohort of young adult Fellows started the Quaker Voluntary Service (QVS) program this summer. These 33 young adults are living in one of five program cities: Atlanta, Ga.; Boston, Mass.; Minneapolis–Saint Paul, Minn.; Philadelphia, Pa.; and Portland, Ore. Fellows work at local social change organizations, live in intentional community with one another, and consider how Quaker faith and practice is embedded in their lives.

In February, QVS hired its first alumni coordinator to engage the more than 230 (and growing) community of young adult alumni. This position added capacity to allow QVS to better support the ministry and vocational discernment of young adults even beyond the QVS fellowship year. The "Alumni" and "Quaker Service Testimonies" categories on the QVS blog share the impact of a QVS year and where alumni find themselves today.

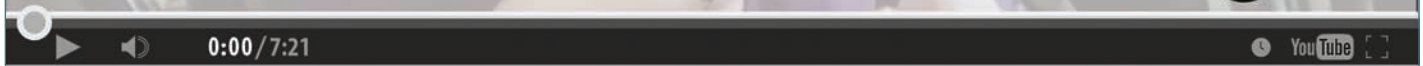
Have you seen the one with five Friends discussing their favorite words and phrases from Quaker vocabulary? Carl Magruder, Sarah Katreen Hoggatt, Jennifer Higgins-Newman, Cai Quirk, and Anthony Kirk share which ones have powerful spiritual resonance for them.

Quaker **Speak**

Weekly Videos. Vital Ministries.



Quaker Words and Passages



“One Quaker term that I am finding joyful in my life right now is saying ‘that Friend speaks my mind’ or ‘that Friend has spoken my mind.’ . . . I think it helps us as a community get a sense that we can tether ourselves or knit ourselves to each other, like ‘oh yeah, that’s me, too’ or ‘that is what Spirit is calling me to, too.’”

—Jennifer Higgins-Newman, member of Beacon Hill Meeting in Boston, Mass.

Watch this video at [QuakerSpeak.com](https://www.QuakerSpeak.com)

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