

Among Friends

Summer 2006



Gathering at Illinois Yearly Meeting on July 31, 2005

Published by Illinois Yearly Meeting

Among Friends provides a forum about activities within the various meetings and worship groups which make up Illinois Yearly Meeting. It also provides pertinent information provided by Quaker organizations and by interested readers of our publication. Readers are reminded that signed articles and letters express the views of the writers, and not official positions of Illinois Yearly Meeting.

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Please read: All submissions for the Winter Issue 2006-2007 need to be in the hands of the editor NO LATER THAN October 20, 2006. Your cooperation is greatly appreciated!

Informal articles about your meeting or worship group (NOT States of Society Reports), plus poetry, black ink artwork, and photos are encouraged and received with appreciation.

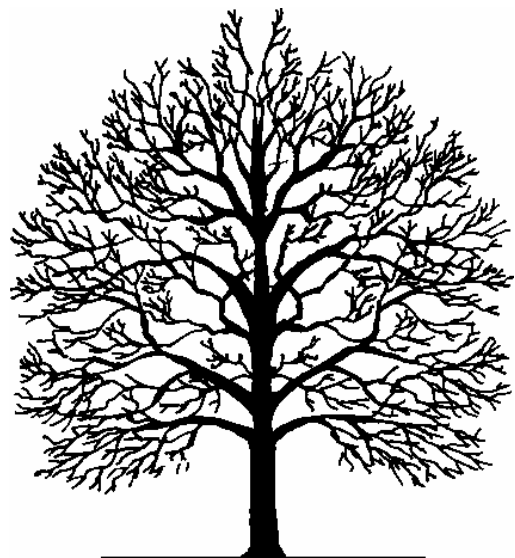


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Gathering at Illinois Yearly Meeting 2005

2006 Illinois Yearly Meeting will gather on July 26 - 30 at McNabb, IL

Workshops at IYM 2006

By Dawn Amos

The 2006 Yearly Meeting theme “*Integrity: Toward Leading a Seamless Life*” has inspired many exciting workshop proposals. While the details are still being finalized, here is just a taste of what you might enjoy at yearly meeting this summer!

Peter Lasersohn, **Historical Changes in the Function of Quarterly Meetings**

Review and discussion of changes in the officially listed functions and responsibilities of quarterly meetings, in London Yearly Meeting up to 1783, Baltimore and Ohio Valley Yearly Meetings up to 1875, and Illinois Yearly Meeting up to the present; and implications of these changes for current and future quarterly meetings in IYM.

Carolyn Wilbur Treadway, **Slowing Down to the Speed of Life**

An interactive workshop addressing issues of slowing our fast paced lives, learning to sustain our energies and the resources of the planet too.

Leave with an action plan for your personal next steps.

Joan Pine, **An Invitation To Integrity: Matthew 5-7**

How might these teachings of Jesus speak to our personal quest for integrated lives? Do they represent unattainable goals or a pathway to wholeness?

Ian Harris, **Essential Components of Peace Education**

This workshop will allow participants to discuss their peace education practice. It will describe different aspects of peace education and discuss the effectiveness of peace education as a strategy to deal with violence. The challenges of education for nonviolence will be presented.

Jim & Ginger Kenney (FCNL), **Our Two Cultures**

Carl Menninger established a foundation 30 or so years ago to study the Native American culture saying, “They have the insights needed to help our mainstream culture move toward our

next stage of evolution.” With the help of the new American Indian Museum in DC, our society is beginning to have a deeper level of interest in these right-brained ways of understanding our place in the world we share. Within this egalitarian tradition we hope to share with one another the wisdom each of us brings to the workshop.

Ginger Kenney (FCNL), **Effective Lobbying**
Bob Edgar, General Secretary of the National Council of Churches refers to Friends Committee on National Legislation (FCNL) as one of the two (along with Jewish lobby) most effective faith based lobby groups in the country. This workshop will incorporate the insights gained over FCNL’s 61 year history to make your input into the political process about our Quaker Peace Testimony as effective as possible.

Michael McConnell (AFSC Chicago)

Nancy Diaz (Pendle Hill)

Chris Jocius, **Friends and Integrity: a reading and discussion group**

Resource: Wilmer Cooper’s Pendle Hill pamphlet “The Testimony of Integrity in the Religious Society of Friends”. This will be pro-



Youth stuffing backpacks at IYM 2005.

vided at no charge.

Dawn Amos, **If You Can Edit an Email, You CAN Update the New IYM Web Site!**

Converting the ilym.org web site to use a collaborative technology called “Wiki” means that any IYM Friend can update the site using a very simple online edit pane. No more waiting for the webservant to make updates. Come see just how easy it is!

Peace Resources Committee, **Renewing Our Commitment to the Peace Testimony**

We will lead Friends through an exercise that moves them to explore their spiritual grounding in the Peace Testimony.

Roy Treadway and Environmental Concerns Committee, **Environmental Concerns Bicycle Ride**

This Friday afternoon bicycle ride will cover approximately 26 miles of rural roads in Putnam County, including hills to the Illinois River and a stop at the Hennepin Wetlands on the Illinois River, leaving from and returning to the Yearly Meeting grounds. Participants should experience integrity in how they live with nature in this experience. For adults, and high schoolers accompanied by an adult.

Faith and Practice Committee, **Review and Discussion of Proposed Faith and Practice Section on Marriage**

Participants will receive a copy of the proposed Faith and Practice section on marriage and have the opportunity to share with committee members their responses to this draft.

Cathy Garra & Judy Jager, **Resources for Monthly Meetings on Political Activity, Not-for-Profit Status, and Finances**

Cathy and Judy have worked with the IYM attorney on considerations of not for profit status and political activity, as well as other financial matters. The attorney has given us useful information to share with Monthly Meetings.

IYM Speaker Jocelyn Bell Burnell



Jocelyn Bell Burnell will be our Saturday evening speaker at the annual sessions this year. Jocelyn has been a Quaker all her life – she was born and brought up in Ireland Yearly Meeting, moving to London (now Britain) Yearly Meeting about 40 years ago. She has also been a sojourning member in Philadelphia Yearly Meeting. She went to a Quaker girls boarding school (The Mount School, York) and has subsequently moved many times and has belonged to about 10 different meetings in Britain. She currently worships with Bradford-on-Avon meeting.

Jocelyn is an Elder in her local meeting and a member of its Clerking Team. Once a clerk always a clerk, and so one of her Quaker interests is how Quakers do meeting for business. Her other Quaker interests are worship and ministry, faith and belief, as shown in our relationships with other churches, the spiritual basis of our testimonies, how we handle pain and suffering, and science and religion.

At national level she has been Yearly Meeting Clerk, Clerk of the Committee on Christian Relationships and is now Co-clerk of

Testimonies Committee. In 1989 she gave the Swarthmore Lecture (“Broken for Life”) on the ministry of the wounded. She attended the World Conference in Honduras, the 100th FGC Conference and Yearly Meetings in Canada, Ireland, North Pacific, Norway and Philadelphia, and was a keynote speaker at several of these.

Her interest in science and religion stems from her career as a scientist. Jocelyn retired from the University of Bath as Dean of Science and is currently a Visiting Professor at the University of Oxford and a Professorial Fellow at Mansfield College, Oxford. She earned a PhD in Cambridge (UK) in Radio Astronomy. During her time there she was involved in the discovery of pulsars, opening up a new branch of astrophysics — work which was recognized by the award of a Nobel Prize to her supervisor. Jocelyn combined raising a family with a fruitful scientific career, winning many awards and honors, including election as a Fellow of the Royal Society and a Foreign Associate of the US National Academy of Sciences in 2005.

The public appreciation and understanding of science have always been important to her, as well as encouraging more women to consider a career in science. In her spare time Jocelyn walks, gardens, listens to choral music.

IYM Speakers

By Sue Styer

- Wednesday evening’s program will consist of a panel of IYM Friends speaking on integrity in their lives.
- On Thursday night, Friends from various national organizations will update us on their initiatives.
- On Saturday evening, Jocelyn Bell Burnell from BYM will give the evening presentation.
- Plummer speaker for IYM will be David Rutschman from 57th Street Meeting.

Did You Feel What I Felt?

By Dawn Amos

Have you ever been part of a deeply gathered meeting, only to wonder later whether your experience was really the group's experience? My two most vivid memories of deeply gathered meetings were here in Illinois. One was at a Blue River Quarterly business session where we labored long over a difficult and important issue, and the other was at Illinois Yearly Meeting in 2004, during the address by Christopher Sammond. I have since wondered whether my perceptions were the same as others in the meeting that evening. Recently I asked IYM Friends to tell me a little about their experience of the Sammond talk. I was a bit surprised by the variety of responses.

In my case, the address and ensuing worship practically knocked my socks off.

Christopher began by spiraling gently around an invitation to recall a child-like, tender-hearted connection to God, not shielded and armored with "will" and ego the way most adults engage with the world. I had no idea until later how vulnerable I become by accepting this invitation.

Next, Christopher shared two personal stories that helped me understand the ways in which we all carry emotional wounds, and how those old wounds can be triggered in the here and now. He explained how we might better cope with those situations in which we are triggered, and when we understand that others have been triggered. The key is to keep that same tender openness, to be honest and simple about sharing our feelings, and not pin blame. At the same time, it is important to resist minimizing another person's pain. Sammond said about a hurtful encounter with someone in his yearly meeting, "My trying to explain myself is a way of defending myself. I can't offer my tender open heart to him if I'm trying to say, 'Well, I really

didn't screw up. Listen. Hear me out.' It doesn't matter -- it's not helpful."

So far in the talk, I could be in a very open, accepting place. Then Christopher turned to the issue of racism. And in the blow-ups that I've witnessed between white Friends and Friends of color, usually it hinges around the fact that white folk do not understand or see systemic racism and when people of color talk about their experience in the framework of systemic racism, the white people respond defensively, like I did to that person in Yearly Meeting.

If you find yourself thinking "What systemic racism?" or "I'm not racist!" there is every reason for you to read this section of Christopher's talk. For me, this moment was devastating, and yet it also took a big load from me. For once I could give up my fear of being racist, my shame and guilt at living in a racist culture, and my defensiveness.

These are heavy burdens that completely get in the way of healing an ancient wound. Hearing, accepting, and validating other people's pain is the first step.

What you can't get by reading the transcript is that Christopher's address seemed to transfix the meeting. I had the physical sensation of a great weight holding me to the bench, like gravity had increased tenfold. It also felt like being in shock after hearing stunning, profound news. We remained in worship for a long time. A few messages were shared, and someone invited us to close. We just *couldn't rise*. More worship and more messages ensued. Again we were released by a speaker, and again we could not rise. Not until someone began singing "We Shall Overcome" did the spell seem to break.

This experience was partly incorporated into the IYM Epistle of 2004. Coupled with other messages of the 2004 yearly meeting sessions, IYM

I had the physical sensation of a great weight holding me to the bench, like gravity had increased tenfold. — Dawn Amos

was inspired to sponsor two Kenyan Friends to attend the World Gathering of Young Friends, and the seed of an idea — of a friendship between IYM and an African yearly meeting — was born.

But how did others experience this worship session?

One Friend said, “I remember that the meeting did not want to end; people stayed sitting after it was done, as if the communion was still in effect.” Another Friend agreed: “For me, the most powerful thing about that evening was that it was the only time I’ve ever felt that worship was totally under the control of the Spirit. We were not able to come out of it until the Spirit let us go. A few people tried to end it, perhaps thinking of the speaker’s need for rest, or of the parents’ need to get to their children, but we were not able to break out of the hold that God had on us. The worship was deep, cleansing, and hopeful.”

And another Friend shared my experience: “My clearest memory of that evening was how palpable the sense of God’s presence was for most of us in that room. How we did not get up and leave when the person closing the worship broke the silence with her handshake.”

Yet there are other impressions, too. “I felt there was a bit of ego in his message. And yet, in many ways to me, he was like a prophet, crying in the wilderness regardless of the readiness of those to hear. [...] In retrospect, I could see that some aspects of his talk were perhaps not entirely spirit led.”

“Christopher gave his message in a straightforward manner, revealed himself as a person who knows he has sometimes hurt

others, even if it was not his intent and also as a person who himself has been wounded. It was not an unfamiliar message, yet his directness made it possible for many of us in the room that night to take it in at a deeper level.”

And also, “He took great risk in doing that, not only in being totally open about himself, but in bringing us a message that could be predicted to shake us, and bringing it in such a way that we could not reject the shaking.”

Friends, that experience left me with a spiritual seed, which rubs and annoys until it is tended into softness, germination and growth. God now makes me very uncomfortable when I neglect the wound of racism. Perhaps as a Yearly Meeting we will tend the seed of an idea from 2004, of a friendship with an African yearly meeting. And perhaps one day this will help heal our wounds.

You can read the text of the Sammond address at http://iym.quaker.org/2004book/Christopher_Sammond.rtf. The 2004 Epistle is at <http://iym.quaker.org/2004book/exep.htm>



In meetinghouse at IYM 2005

Dismantling the Dormitory

Carol Bartles, Trustee

The dormitory on the Yearly Meeting site has served many families and a wide range of Friends since 1960. Designed to hold up to 120 people, this structure served as a living example of simplicity.

At the 2005 Annual Session of IYM, Friends decided to dismantle the IYM dormitory, recycle and reuse all materials in the building. The wood will be reused to build cabins in the campground.

Here are several photos of the deconstruction of the dormitory. Five members of the Dancing Rabbit Ecovillage of Rutledge, Missouri, stayed in the Junior Yearly Meetinghouse March 13 - 22 and took the dormitory apart — board by board. They removed nails from the plywood and all boards that can be reused in construction. The materials have been stacked and covered with tarps, waiting to be used in the construction of cabins. The fir flooring and floor joist have been cut into sections 12' x 16'.



New Dreams at Winter Retreat

By Mariellen Gilpin

Thirty-seven Friends drove through an Andrew Wyeth painting — a fresh snowfall along the Illinois River valley — arriving at Camp Menno Haven the weekend of February 11-12. Many came with a sense of specific mission (wanting workshops moving from one local meeting to another, for instance, or retreats to teach spiritual nurturing skills). But just as many Friends came simply because they wanted to help out with the continuing process of discernment — or as one Friend put it, “Mariellen leaned on me *really hard* to come — and I’m glad I did!”

Friends gathered in interest groups to season the Dream Gathering information (reported at IYM ‘05 after a year-long process of deeply listening to our monthly meetings’ felt needs). We considered the *value* of the information, the *trends* in the data, and made *recommendations*. These fruits of our discussion were our gift to the IYM Standing Committees, to use as they are led. It was the sense of the meeting that the results of the Winter Retreat needed further seasoning in the Standing Committees, and that the Standing Committees should report back to the monthly meetings by this coming fall. In between Friends ate (the old camp cook must have been hired away by the Cordon Bleu; sorry), napped, traded stories, caught up on one another’s lives, worked jigsaw puzzles into the wee hours of the morning, and walked in the woods.

Some of the exciting results of the Winter Retreat ‘06 were a joint meeting of Environmental Concerns and Peace Resources interest groups — a meeting so productive that they want to have the two Standing Committees meet together soon. And Friends saw that several interest groups were calling for retreats and work-



shops at other times than the annual sessions — retreats on spiritual nurture, or peace, or the environment. It’s not just Young Friends who want midwinter Quakes!

A visioning process has begun as a result of the Winter Retreat; we dream of Winter Retreat ‘07 becoming several simultaneous gatherings of Friends interested in the environment, or peace, or spiritual nurture, each group in its own meeting space at Menno Haven the same weekend. We dream of constructing email lists of Friends in all our local meetings who have a common concern for some issue (like peace), so that we can get the word out about these retreats to the people who will be most attracted. We dream of mealtimes and social times at Winter Retreat ‘07 where Friends can meet Friends with interests both alike and different, and discover how very much they need to know these Friends better. Stay tuned for annual session’s discernment about a Winter Retreat in ‘07!

It’s just what we do...

By Julia Pantoga

In each issue of *Among Friends*, the Quaker Volunteer Service, Training and Witness Committee (QVSTWC) will be highlighting volun-

teer service experience of one or more of our community members. This month we interviewed one of our young people, Trevor Munroe about his past service work and hopes for future work.

1. What projects have you participated in?

Several with my mom, including: Friends Disaster Service and Philadelphia Yearly Meeting Weekend Workcamps. Volunteer service work was how we spent most of our “vacations.” Later, on my own, I volunteered at Pine Ridge with the Lakota Native Americans. There I did work with others on building houses for tribal members.

2. What was meaningful to you about this experience?

Part of the time I stayed with a family in their house. That was important. I spent time talking and listening to native music and other music with people who had been raised on the reservation. We compared views on spiritual beliefs. I appreciated being able to learn about Native American culture and their problems.

3. What did you learn?

I was interested in hearing a man involved in teaching the Lakota language and culture to others on the reservation. He explained that their culture is in decline. Much work is needed to keep

the culture and language alive. Also I was sad and it was sort of shocking to see sign after sign on the sides of the road we used. Each sign marked a place where an individual had been killed in a drunk driving accident. There is a lot of alcoholism, and a lot of deaths from it. Yet, with all the sadness, the experience, and seeing the work of tribal leaders, was uplifting.

4. Will you continue to do volunteer service?

Yes! The work at Pine Ridge changed me. I saw the importance of work and how it actually and directly helps people. “I got to offer comfort to people.” The spiritual aspect was very strong. It was in the connection with others, with people helping each other and doing it together.

5. What do you think you might learn if you go to Africa for volunteer service with the African Great Lakes Initiative (AGLI)?

I’m interested to learn about Quakers in Africa. I would like to understand the situation of Africans and how colonialism has affected them and how their lives are today. African music is of interest, too. I am young and have no commitments or obligations now, and this would be an opportunity to offer help in whatever way I can.

Automatic Giving to IYM?

Several people have wondered how to go about adding a donation to IYM to their monthly budgets, aside from writing a paper check each month. The Finance Committee has looked into electronic giving to IYM, and unfortunately most of the electronic systems you are familiar with would diminish your gift to the yearly meeting by nearly 3 percent. For other kinds of collections, that is a worthwhile fee, but for voluntary giving, there are better solutions.

One great technique is for you to initiate an automatic electronic/paper check using your online bill-pay system. Many people use online bill payment offered by their banks to send checks and electronic transfers each month, often automatically. My own bank provides me this service for free because I auto-deposit my paycheck to my account. This saves on envelopes and stamps. I also use this for my monthly meeting donation. It is worth looking into!

If you’d like to set this up, you are now asked to send the payments via the IYM Assistant Treasurer.

Payable to: Illinois Yearly Meeting

Send to: Dawn Amos, 310 Union Grove Rd., Carbondale, IL 62903-7685, 618-457-8726

You can designate the destination of your gift, or leave it unrestricted. For example, if you prefer that your donations go toward site improvements, you can supply “PIF” for Property Improvement Fund in the memo line. Otherwise, the donation would be applied to the General Fund. Each year-end you will receive a summary statement for tax purposes, along with thanks from IYM. The giving to Illinois Yearly Meeting has been phenomenal, and we still have a ways to go with our projects and goals. Thank you, thank you, thank you!

Meeting Reports

Downers Grove

By Sue Styer

DGFM enjoyed a spring retreat led by Madeleine Van Heck, author of *Overcoming Blindspots: Strategies for Smart People Who Do Dumb Things*. The theme, "Sitting in the draft of an open mind," dealt with how to be open to those whose faith beliefs differ from our own. We try to hold a retreat once a year to help refresh our meeting.

We are moving forward slowly towards building a new meetinghouse. The recent bids from the contractors have been more than we expected, and we are now looking at ways to reduce our costs, perhaps by doing some of the work ourselves and replacing more expensive components with less expensive ones. We are hoping that we can reduce costs without having to start over with new architectural plans.

Brad Ogilvie began a nonprofit group called The Mosaic Initiative. Its goal is to eliminate HIV/AIDS from planet Earth. The initiative will do this by providing information and developing leaders where at-risk people are found; by providing scholarships to those with HIV/AIDS who are on disability who desire to return to work but require further education; and by its annual mission to Kenya to help residents develop year-round programs for education and relief work. Young Kenyan students created holiday cards that Brad sold to raise money for support work in Kenya.

Betty Clegg spent the winter with her daughter Barbara and family at The Farm in Summertown, TN. She spent a good part of that time recovering from a broken hip. We are happy to report that Betty is now back on her feet and doing well.

Deborah Davison and Isabella Davison-Arancio

were formally welcomed into membership on October 23. We welcomed Loraine Bartnik to membership on February 22. We celebrated the membership of long-time attender Barbara Matt on February 26. We also said goodbye to Barbara and husband Joe at the same time as they prepared to move to Iowa to be nearer to their daughter.

We are sad to report that Pauline Forsythe died Feb 19, 2006. She was one of the original members of our meeting and shared a long history with us. She was remembered at a memorial service on March 11: "The world will miss Pauline's rare spirit, but those of us who knew her will carry it on."

Lake Forest

By Pam Kuhn

Lake Forest Friends Meeting happily reports another new baby in our community since our last report. Jame Roberta Sewell joined us on January 13, 2006, on her mother Irene Freutel Sewell's birthday. All are well and happy including father, Tim Sewell.

Lake Forest Meeting continues to enjoy many activities which have deepened our spiritual life, helped make us aware of our role in the world and are just generally a chance to be together. I'll only touch on a few of them in this report.

The Peace and Social Concerns Committee sponsored a one-day retreat at the meetinghouse about the peace testimony. We spent the day together including reading published peace testimonies from the past. Working individually and together, we explored values, beliefs and ideas that may be part of our personal peace testimonies. Some common key characteristics arose that we viewed as important to being a Quaker peacemaker today. Some of them were: being lead by and grounded in God; prayer; agape; love; listening; relying on faith; openness; empathy; humility; Spirit-led; sacrifice; peace begins in our own hearts, rippling out;

gathered; reflective; silence; joyfulness/sense of humor; risking; letting go; compassionate toward one another; gifts to each other; not turning away; tolerance; understanding; relationships across cultures; diversity and the acceptance of it; roles models; absence of arrogance; absence of ideas/creative solutions; choosing words with precision; activism; different levels of peacemaking; perceiving need and therefore help. Our retreat was a prayerful and blessed occasion.

In this time of turmoil, we have also discussed the problem of giving information to each other without becoming a political center rather than a monthly meeting. We wrote a set of guidelines but mainly we have put someone in charge of keeping the information table in a Friendly fashion.

We have explored the *Journal of John Woolman* in our adult discussion sessions this spring. It is amazing how much is still relevant today. Friends are still laboring at Yearly Meetings much as they were in the 18th century!

It is springtime as I write this. We have been working at cleaning up our woods, cutting the buckthorn, and fixing up a secluded spot to be used both as a place for children to play and as a place of remembrance. Looking at all that needs to be done, the task seems enormous but little by little we are working together in the manner of Friends.

Peoria-Galesburg

By Elke Narkiewicz

Peoria-Galesburg Meeting remains a small intimate circle of Friends. Recently Tim and Elke Narkiewicz, along with children Stella and Hollis (currently members of Upper Fox Valley Quaker Meeting), moved to Monmouth from Batavia, Illinois.

Our Meeting occasionally receives visitors, mainly students from Knox College. We plan on

moving our worship space from the home of Chuck Schulz to a room at Knox College, with hopes of making newcomers feel more at ease and to make it more accessible for students. We would like to see our Meeting grow, as it has gotten quite small over the years. We plan to develop a simple First-Day school program for our little ones as well. When possible, we join Friends at Clear Creek Meeting for worship and fellowship on the First Sunday of the month.

South Bend

By Sue Styer

South Bend Friends managed a major production on February 19. Members Monica Tetzlaff and Brad Laird married under the care of the Meeting. Six times our usual attendance came to honor this popular couple at Meeting for Worship and for a potluck afterward. The first day school took its responsibility seriously, greeting those new to the situation, seeing that coats and food got to the right place and everyone to a seat. One of those careful ushers provided the following account:

“The Quaker Wedding was a nice experience for me because I got to hear so many different people read poems and talk about Monica and Brad. I’m really happy for them. The dancing was really fun, and the D.J. was great. He was really friendly and interesting. I think, though, that my favorite part was preparing and helping make decorations for the wedding. We made tissue paper flowers, garlands of peace doves, and hearts for a Valentine’s Day theme, helped people put the food for the potluck in the right place, and opened doors for visitors. In the ceremony, each child put a rose in a vase before the vows were exchanged.”~ Grace Lidinsky-Smith

Key to the oversight committee were the central figures of our last wedding, Bob and Madelyn Godsey. They shepherded a complex operation with love and grace.

Madelyn, as our librarian and archivist, has been working with our records and setting up a system for memorials. The first entry in our memorial book will be for Edna Wynn who died April 1 after a brief illness. Edna was a constant minister to others. She and her husband Floyd moved to the Peabody retirement community at North Manchester in 2004. They had just rejoiced with us as they returned for Monica and Brad's wedding. Meeting held a memorial meeting for Edna on April 30.

Meeting is in the midst of preparing for a retreat for visioning with Maureen Pyle at Quaker Haven camp near Syracuse on May 5 and 6.

Urbana-Champaign

By Mariellen Gilpin

Our meeting is in transition from a small dedicated group who told each other, "If we build it, they will come," to a much expanded group including people new to Quakerism as well as new to this meeting. Here are some signs of health and vigor:

- Last spring we had an Introduction to Quakerism study series, which 16 people, old and new, attended.
- Two of that group, Michael and Jacqueline Hannah, became members of meeting and shortly were married under the care of the meeting. Fourteen Friends served on two committees for clearness for membership and one committee for clearness for marriage.
- Hospitality and Transportation committee held a Pancake Brunch after worship. Proposed by a child member of the committee, adults and children worked together and raised almost \$200, which went to African Great Lakes Initiative/Friends Peace Teams to send an AIDS orphan to school for a year, and to Right Sharing of World Resources. The Pancake Brunch did much to unite the meeting. We are held together by syrup and the common cause; we look forward to other Pancake Brunches for AIDS orphans.

- The Peace Bazaar, now in its 34th year, invited participation from other church groups and raised over \$3000, which went to 12 local and international peace and justice initiatives.
- On Christmas Eve we held a candlelight worship and carol sing, and then a few Friends stayed after the cookies for a candlelight silent vigil.
- Friends approved a minute on Green Burial, which has been forwarded to Blue River Quarterly for their approval as well.
- An all-meeting memorial meeting for worship, patterned after those held at IYM during the annual session, was suggested this spring. Friends were invited to reflect on the lives of Friends, friends, and family who have died. We intend to make this an annual event in the life of the meeting.
- Jacqueline Hannah has organized monthly silent mini-retreats, to be held on Saturdays before second Sundays. These retreats feature both periods for silent worship and periods for "active silence," during which Friends may read, write in their journals, do crafts, go for walks, or do other activities which help them center. The first of these silent mini-retreats will be held April 8, and Friends who live nearby are warmly invited to join us.
- Dorothy Neumann and Carrie Melin organized a Meditation on Peace, to which other churches were invited. We hope there will be many more such events, hosted in different churches.
- Peace and Service committee, with Charlotte Green as convener, has initiated contacts with several local faith groups, and jointly sponsored two Hiroshima Day events, a press conference speaking out against the war in Iraq, an interfaith radio show called Acting on Faith, and has helped a local Methodist Church start a peace studies group for their congregation.
- A lively First-Day School for Wee Friends has been in existence since we moved into the new meetinghouse. Recently a class for Tween Friends with five eleven-year-olds got underway, reading *Lives That Speak*. They

worked at Catholic Worker House one Sunday morning and enjoyed it very much. Plans are underway for a First Day School garden behind the meetinghouse, featuring tomatoes and peppers.

- We're trying to expand our intergenerational acquaintanceship in meeting. Religious Education committee recently sponsored an Intergenerational Sunday, when Friends were invited to share one of several fun and meaningful activities. Friends had a good time, and hope for many similar events soon.

- A Spiritual Journeys series during February and March featured both new and old Friends, and drew groups of ten to fifteen to hear the talks, which occurred at 9:30 on Sunday mornings. There has been deep sharing and authentic witness in these talks, and wor-

ship afterwards has been deep and reflective.

- Ministry and Oversight committee and Religious Education committee are collaborating to increase the participation of Friends without young children in the religious education of our children. When the new Tween Friend group started, there were as many adults and kids present; we doubt that will be a trend, but Friends are rising to the challenge.

- Worship is often completely silent, with sometimes a living sense of the Presence. We are hearing new voices in worship, and we are excited to have them.

New voices, new ideas, new energy are rippling through the life of our meeting. There is a rich symphony of Spirit in our midst. Y'all come visit soon, y'hear?

Minute on Green Burial

Approved at monthly Meeting for Business, January 15, 2006, at Urbana-Champaign meeting:

Minute: "Green burial" refers to a method of body disposal that involves no embalming, minimal casket/shroud, no grave liner, and minimal grave marker. The intent in green burial is for the body to decompose in the ground naturally and quickly. In a green burial cemetery, the "perpetual care" portion of the plot fee is devoted to restoration and maintenance of the area as a nature preserve (forest,) rather than as a lawn.

It is the sense of the Urbana-Champaign Friends Meeting that green burial is in accord with Quaker testimonies of simplicity, equality, and environmental care. We support the concept of green burial becoming an available option in our locality, and we recommend to Blue River Quarterly, Illinois Yearly Meeting, and indeed to all Friends, consideration of a minute similar to this one.

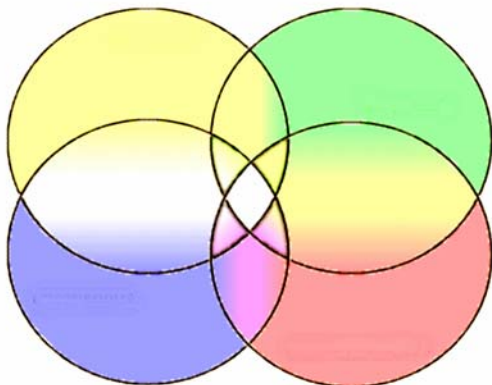
Other Reports

Why Friends World Committee for Consultation?

By Dawn Amos

Why should Illinois Yearly Meeting participate in FWCC? I would like to answer this question by sharing some of what I have learned this spring. Two hundred Friends from North, Central and South America met at Chiquimula, Guatemala, in mid-March, 2006. Not since the early 1990's has the Section of the Americas annual meeting been held south of the U.S. border, and it allowed for many more Latin American Friends to attend. The Section's mission is "In bringing Friends together *face to face* and *heart-to-heart* across traditions and national borders, FWCC Section of the Americas seeks to promote exchanges that advance spiritual renewal and vitality within the Religious Society of Friends." There are many worship styles or traditions among Friends, and in fact the "liberal, unprogrammed" branch is much smaller than most of the others. It can be a challenge just to get two or four Friends from these branches to have a meaningful conversation. Yet we all call ourselves Friends!

If you imagined the main four branches of Friends in a diagram, it might look like this:



The Friends who participate in FWCC either are, or usually will soon find themselves, along the interior "X" where their branch intersects with one or more others. That is, as a Friend from the unprogrammed tradition, I might have more in common with Conservative Friends than with Evangelical Friends. In the very center, you would find Friends for whom "it's all good!" These Friends take joy in most any form of Friends worship, even if they might have a personal preference of one over the others.

There are Friends at the outer reaches of each circle who do not feel comfortable with FWCC's mission. One yearly meeting is in a period of trial affiliation with FWCC, and one of the members opposing affiliation stated "Yoke ye not with unbelievers." If Friends cannot reconcile with each other over language such as this, then how can they, with integrity, help alleviate conflict outside the Religious Society of Friends? FWCC provides a perfect forum for growing past these very real divisions to truly see that of God in every one. Indeed, the diagram shows us a lovely flower.

FWCC is divided into four regional Sections. In each Section, we also have divisions of language, not to mention geography and border controls. Spanish and English are the two official languages of the Section of the Americas, yet even for the Latin American Friends, Spanish is frequently the second tongue, as it is for us Northerners. There are many indigenous languages spoken among Friends in our Section.

So how do we overcome all these barriers? For me, the key is face-to-face meetings such as this one. In each Annual Meeting, small worship groups are organized to include the range of age, gender, worship traditions and geography. We meet twice, and we worship-share over queries related to the Meeting theme. At Chiquimula, each group had an interpreter. I

learned about the faith and works of a Bolivian pastoral Friend along with those of unprogrammed and pastoral U.S. Friends. Each person comes from a very different cultural context. We stretch to understand that Friend and that context, and it puts our own experiences into perspective.

Another key is the willingness of Friends to learn each other's languages. This doesn't mean just Spanish and English. It also means religious language -- the language of faith. Some words in one faith language, like "unbeliever," can strike at deep wounds in someone who has another faith language. On the other hand, when some Friends hear "God" or "Jesus" or "Christ" consistently referred to as "The Light", the term can seem diluted and less meaningful. We are challenged to stretch our own idea of the meaning of faith-related words, and to heal any wounds we might carry from misuse of these terms.

May I take this moment to offer thanks and praise to Illinois Yearly Meeting for being such a faithful partner in FWCC. Not every yearly meeting makes the effort to name FWCC representatives and fund their travel to the annual Section meetings. You in Illinois Yearly Meeting have provided me with some of the richest experiences of my life. I only hope to return the favor by sharing with you the excitement of working with Friends from across all the divides of language, geography and worship tradition.

Captivating Guatemalan Tours

By Dawn Amos

Before and after the FWCC Section of the Americas annual meeting in Guatemala this spring, many Friends enjoyed Antigua-area tours (one shorter, one longer) hosted by members of the monthly meetings associated with the Guatemalan Friends Scholarship/Loan Program (www.program.guatemalafriends.org). The tours are simply excellent -- we were beautifully cared for -- and not very expensive. You



can soon find out about next year's tours at www.geocities.com/guatemalastudytour.

Antigua must be one of the most picturesque towns in the world, with three dramatic volcanoes on her skyline, and lovely cobblestone streets lined with vividly painted one and two-story buildings. The buildings are otherwise nearly featureless on the street side, but as you walk along the wildly uneven sidewalks, you can peer into doorways and glimpse gorgeous courtyards. To my North American eyes, this was a reversal, since for us it is often the exterior that is showy and the interior that is sparse or dull. It made me wonder whether Guatemalan interior (spiritual) lives might tend to be richer as well.

The tour allowed us to experience antiquities such as church ruins and Mayan ruins. We also had the remarkable pleasure of visiting the homes of students benefiting from the scholarship/loan program. While poverty is deep in Guatemala, the students typically use their educations to benefit others in their hometowns. I was struck by the sincere gratitude toward God that the students expressed. We were treated to a mini concert by the sons of one of these students, who with her husband now operate a small neighborhood church not much different in size from one of our small monthly meetings.

We also witnessed other living cultural traditions, such as the cult shrine of San Simon where sacrifices of eggs, cigars and liquor are offered. Apparently Maximon was a popular hero sanctified by the Catholic Church to encourage more indigenous people into the religious fold, but the popular devotion to this character was later perceived as un-Christian, and the church eventually renamed him Judas and cast him out. Today his shrine is lined with plaques of thanks for his blessings, and he is worshipped in what could be called a “New-Age Mayan” style.

There is a family collective of weavers and other artisans at San Antonio Aguas Calientes, where visitors can see clothing and food prepared in traditional ways. Our tour group was treated to a mock wedding ceremony to illustrate the marriage gifts and the use of the textiles. Dawn and Mark Amos (of Southern Illinois Meeting) played the novia/novio (nueva esposa/esposo), and Nancy Wallace and David Shiner (of Lake Forest Meeting) played the in-laws. When the skirts alone comprise fifteen feet of fabric, you gain a new respect for the indigenous way of life.



Many collections of Friends photos from these tours and the FWCC annual meeting are visible at <http://groups.yahoo.com/group/GuatemalaPhotos>. The Guatemalan Friends

Scholarship/Loan Program is a highly effective way to help some very needy and worthy students, who then go on to help their families, neighbors, and communities.

Guatemala Hosts FWCC Annual Meeting

By Nancy Wallace

Buenos Dias! The FWCC Annual Meeting of the Section of the Americas was held in Guatemala in March of this year. Local Guatemalan Friends created a loving, warm environment for everyone present to get to know each other better. There are challenges in holding a meeting of this size in Central America since there are few venues large enough. There are also difficulties with food and other amenities that seem normal to first-world Friends, such as hot water and clean water. The country is very, very poor and still suffering from a spate of recent civil wars, but that didn't stop them from bestowing us with all sorts of blessings. Friends met, worshiped, worked, learned and played together for four days.

Business sessions were ably clerked by our own Elizabeth Mertic. Representatives from all over the Americas held the Section in worshipful Light as we transacted our business. As we labored over the budget (what Quaker organization has enough money?), Treasurer Cathy Habschmidt said, “Some people think expenses are bad. I have a different view. If we are faithful in discerning the work we are called to do, then our expenses are a witness to the power of the God working in the world. This is our ministry. This is how FWCC is working for God's Kingdom here on earth. It is a blessing to do this work, and therefore to incur these expenses.” Budgeting for Friends is the discernment process that helps us guide our finances toward our witness to our faith. Another quote was to the effect that “we are not here for business meeting and to discuss finances, but to

speak God's message to God's people."

At the last business session, there was much discussion about whether FWCC should have a minute regarding compulsory military service, an issue raised by Iowa Conservative Yearly Meeting. Generally, in group discussions, North American Friends tend to dominate the discussion. This discussion was significant because Bolivian Friends spoke to the issue (and appreciated being specifically asked for their opinions) but also added that they are dealing with a specific situation in their country. Older Friends refused to do military service and have been penalized with lower paying jobs and discrimination because of their choices. Young Friends feel that they want to do service so that they can advance. They see the older Friends' non-participation stance as leaving Friends poor and discriminated. This is a problem for Bolivian Friends, and they welcomed the discussion of the issue.

A good deal of time was devoted to hearing from various Friends, especially those doing good work in Latin America. One moving report came from the Friends from Costa Rica. They are quite concerned both about their meetings (which are unprogrammed but not part of a Yearly Meeting) and their country in general. There is great pressure on the Costa Rican government to pass the Free Trade Treaty, but if they pass it they won't be able to stop guns coming in from their neighbors. Police in Costa Rica don't carry guns and the country has had no organized militia for 60 years (unlike what we witnessed in Antigua, Guatemala, with armed police and security guards at all the banks and high-end stores), but the Free Trade Treaty stipulates national laws take second place to regional ones. Passage of the treaty would therefore take away the Costa Ricans' ability to maintain their peace.

Dudzile Mtshazo from South Africa, Clerk of FWCC, added yet more international flavor to the Annual Meeting. I was strongly moved by

her description of coming to Friends in her mid-twenties, 28 years ago. She was cynical about religion and God at the time, but a friend said she must come to this meeting because it was so different from others. So she relented and did attend. She was amazed that a room full of people in apartheid South Africa didn't care about the color of her skin. She spoke of justice and love with great power.

As always, worship sharing is one of my favorite parts of any Quaker gathering. The queries were based upon I Corinthians, Chapter 12, Verses 4-11, relating to our understanding of divine gifts: what they are, how are they received, what their purpose is.

There were 15-20 Young Adult Friends present as representatives to FWCC from all over the Section of the Americas. These included our young IYM representative to FWCC, Greg Woods. All of them had attended the World Gathering of Young Friends (WGYF) in Lancaster, England, last summer, and are now very committed to the wider Quaker Fellowship. The WGYF was, according to them, a festival of love and harmony. They acknowledged their religious and cultural differences, but they felt that while the differences were greater than the similarities, the love that each brought and took from the gathering was most important.

The Friends services that we attended in Chiquimula, the town where the annual meeting was held, are much noisier than our meeting in Illinois, which is not surprising given their evangelical bent. Still, they were delightful and loving people, and their enthusiasm was contagious.

There was much discussion about the Quaker Youth Pilgrimage, which will be visiting Illinois Yearly Meeting this summer. I hope that all of us enjoy the interaction with Young High School Friends from all over the world. It is a bit like having FWCC come to us. Enjoy!

Associated Committee of Friends on Indian Affairs

By Grayce Mesner

In the summer 2005 issue of *Among Friends*, I reported that Angela Hopkins was going to become the new director of the MOWA Choctaw Friends Center in Alabama. She was going to develop a community ministry, not a church. A letter I received in March stated that this plan had fallen through, that Angela had not complied with some of the requirements set forth in the agreement. As I did not attend the annual meeting, I do not know what the situation is in Alabama.

Please don't stop collecting the Campbell Soup labels or Boxtops for Education, though! If there is no longer a need at the MOWA Choctaw Center, I will be sending them to the Wichita Friends School in Wichita, KS.

The *Indian Progress* is the official newsletter of the ACFIA. It is published three times a year. If you would like to be added to their mailing list, send your request in writing to ACFIA, P.O. Box 2326, Richmond, IN 47375. You can also download it at www.acfiacquaker.org

Olney Friends School

By Grayce Mesner

The seniors are counting down the days until Commencement, June 3. With only 13 students in the Class of 2006, they have collectively received acceptances at over 30 different colleges and universities. The list includes three Quaker colleges, Earlham, Guilford, and Haverford as well as a host of other excellent schools as close by as Oberlin and as far afield as Lewis and Clark. Those who have made final choices are headed to Earlham, Lewis and Clark, Beloit and the Art Institute of Boston.

There are teachers who are looking ahead to summer professional development activities. Jeff Basler, the humanities and ESL teacher will be heading to Greece to take part in a 4-week

program sponsored by the American School of Classical Studies at Athens. His wife Chris Basler, humanities and garden teacher, has been awarded fellowships to attend two seminars for teachers of American history given by the National Endowment for the Humanities. Angela George and Molly Watters, Spanish teachers, will both be spending time in teaching programs in Spain this summer.

During their Five-Day Intensives in February there was quite a variety of activities in which the students took part. A few of those were: Five students and two staff journeyed to Pittsburgh where they visited the Thomas Merton Center (learned about a current project to send books to prisoners and helped with mailings and helped at the thrift store) and they worked with the AFSC Eyes Wide Open exhibit, polishing shoes and boots. Others stayed on campus and taught a class of photographers who took pictures at night. Five students braved sub-freezing temperatures and deep snow on a camping trip to the Grayson Highlands in southwest Virginia. Another group formed a rock band (The Slippable Offense) whose goal was to create a musical performance that was informed by structural, socio-historical, and technical aspects of rock'n'roll.

For more information about Olney, call 740-425-3655 or email:

mainoffice@olneyfriends.org or visit their website at www.olneyfriends.org.

My View From Pendle Hill

By Maurine Pyle

At the center of Pendle Hill, the Quaker retreat center which I attended during the winter months, is a hillock where I could sit overlooking the passing scene. I saw so many different kinds of people -- Quaker, Unitarian, Methodist, Baptist, Korean, Japanese, Brazilian, Serbian, Australian Aboriginal, and British. From my perch I learned that Pendle Hill is a gathering place for diverse religions, ethnicities and cul-

tures. I was deeply enriched by my new learning experiences with all of these companions.

What did we all have in common? Pendle Hill is a watering hole for mystically oriented people of many faiths and cultures. Although we usually think of it as a place for Quaker mystics, I learned of many others who had also visited there. Henry Nouwen, the well-known Catholic writer, lived at Pendle Hill for a while as well as Ham Sok Hun, a famous Korean mystic and poet. Our Quaker heritage has always been universalist, and thus offers an invitation to the diversity of world culture.

In the quiet surroundings of beautiful trees, an actual arboretum, I was able to center my soul in contemplation. Each morning I blessed the sun arising, and in the evening said good-bye as it set in the west. I felt that I was living on a tiny island of peace in the midst of a too-hurried world. Sitting still for three months gave me a good seat from which to consider my life and the lives of others. Peace kept filling my empty bowl. As Meister Eckhart said, "How can I fill your bowl lest you empty it?"

The pattern of life at Pendle Hill is slow yet it is full, too. I studied with Sally Palmer learning how to allow my inner artist to emerge in a paper and bookmaking class. From Chris Ravndal's class I came to a new understanding of the Book of John and how a multiplicity of interpretations of scripture can be encouraged. In between classes I played in the art studio, attended short courses and learned from my fellow students. Interest groups formed led by students such as a writing group and a dream group offered each week. It was a rich learning environment in which prayer was the predominant action.

Every morning starts with meeting for worship in the Barn, our meeting room. I usually arrived early to pray in silence with a few others. We were like the shammus, who comes early to open and prepare the place for worship in syna-

gogues. Our meeting for worship times were often dotted by song, sometimes in Portuguese or Korean. It did not matter if we knew what the words meant because we understood them with our hearts. One favorite singer of mine was a young Korean woman who would sing, "Lord, we are just little human beings."

John Calvi, the Quaker healer, came at the end to lead a workshop called "Restoration," which was centered on bodywork. We learned how to "lay on hands" through massaging feet, head, faces and gentle body massage. John also offered me his wisdom about my spiritual path encouraging me to go forward in a peaceful way without too much action. His wisdom is helping me as I reenter the world of busy-ness. Pendle Hill is state of mind -- contemplation in action. I will hold onto what I learned there and share it with others. Upon arriving there I told the community that I had been sent as a gift to them from Illinois Yearly Meeting and Lake Forest Meeting. As I was leaving, Dean Niyonu Spann and Interim Director Ken Jacobsen affirmed that my gifts of leadership had been helpful to Pendle Hill.

Friends Association for Higher Education

By Bob Wixom

Friends Association for Higher Education (FAHE) will meet at George School in Pennsylvania on June 22-26 with the theme, *Deepening Our Root — Spreading Our Branches*.

I attended last year's 25th annual meeting at Haverford College, near Philadelphia, Pennsylvania on June 16-19, 2005. Some 200 Friends attended the conference, which had the theme *Centering on the Edge — Intellect, Spirit and Action*. Each day began with worship, either program or unprogrammed. FAHE is unique among Friends organizations in having for many years the participation of members from Friends General Conference, Friends United

Meeting, Conservative Friends and Evangelical Friends.

The FAHE program consisted of ten plenary sessions and 43 workshops/interest groups divided among eight blocks of time. Obviously, one person could not participate in all presentations, nor report here for IYM on all aspects.

Most Friends know about the practice of witnessing for our beliefs. One plenary focused on a new aspect for me, namely “Witnessing through Scholarship” with a focus on three members of Haverford College’s Philosophy Department, namely Rufus Jones, Thomas Kelly and Douglas Steere. These three touched the lives of many students in their classes, but also Friends in their home meetings, yearly meetings around the world. They wrote many religious books that are widely read and respected. Less well known is their devotion to scholarly work as part of their witness to their faith. Paraphrasing Rufus Jones (1863-1948), he focused on the “universal mystical experience; religion is a personal meeting with God; religion is a quest or a movement of spirit free of creeds, forms and authoritarian.” Rufus wrote, “...New fresh truth emerges out of ancient experience; it does not drop like a shooting star from the distant skies. The great prophets in all ages have lived close to the people; they have lived in the great currents of life... due to their double union with men and God.” Having heard Rufus Jones in my youth, I can also attest to his warm images, his love and use of poetry and profound scholarship.

Thomas Kelly (1893-1942) is well known as a serious mystic (*Testament of Devotion*), but he also loved to play jokes and played with his son on the floor with orange crates. He was profoundly troubled and expressed outrage of conditions by his visit to Nazi Germany in 1938. Later, he wrote, “...Religion must be able to enlist the whole of men – their spirit, their whole personality. Religion must bring unification within the individual and give direction to

groups. ...Religion means living and walking with God, experiencing the power and triumph of knowing Him – in short, living in the sense of the imminence of God.” Kelly in various ways has bridged the possible gap between the mystical experience and lay religion.

Douglas Steere (1901-1995), the third Haverford professor, lived a life of teaching students, spoken messages to the wide community of Friends and author of many religious books. He knew the classics of Christian devotion, but he also reached out to the philosophers, the theologians and the living saints to glean insights. His scholarship led to a penetrating analysis and comparisons of mystical experience. “...For awakening, training, bringing into full life and fruitfulness the everlasting life... is a task for the grace of God... Who would dare lay down any rules, for what by its very nature is beyond rules, for what astonishes, for what makes us all bow before its authenticity...?”

Ann Dalke, Professor of English, Bryn Mawr College, employed a variety of skills in her presentation: singing the spiritual *Wade in the Water* to emphasize going to the promised land; reading from the play, *Angel in Troubled Waters* to suggest the constancy of the sun, the moon and other areas of life; and a spiritual painting. *If you don't write, then you cannot revise. Creativity is both a private/personal process and a public-sharing process* in the classroom and wide areas of life.

Bob Wixom’s oral presentation on WWII C.O.’s in medical research experiments was received with appreciation. The above four talks were the highlights for this writer among many others presented.

Other contributions

Broadcasting A Challenge To Empire

By Steve Chase (submitted by David Finke)

Each Monday morning, I get up early and walk over to the student center at Keene State College. My destination is WKNH, the college radio station on the third floor. Once there, I unlock the studio door, dump my coat on a chair, write my name in the FCC log, and turn on the station's transmitter. I then start up the computer to download the Pacifica Radio Network's satellite signal and get the latest weather report up on another window. At about three minutes to eight, I click the mic's on button, read the WKNH sign-on statement, and give a quick weather update. By two minutes of eight, I say, "Good morning. I'm Steve Chase, one of the community volunteers bringing you Pacifica Radio's *Democracy Now!* news program with award-winning journalist Amy Goodman every weekday morning from 8 to 9am."

I then read a list of local underwriters of the program, cue up the satellite feed on the soundboard, and begin broadcasting *Democracy Now!* live from its studio in New York City to the citizens of Keene, New Hampshire.

I am just one of five community DJs in Keene who volunteer a bit of their time each week to make sure that our community has the opportunity to hear something besides the corporate-dominated media's take on the news. Now available on over 400 noncommercial radio stations across the country, *Democracy Now!* has become the largest and fastest growing media collaboration in community radio's history.

Each weekday, *Democracy Now!* provides hundreds of thousands of listeners around the nation with access to people and perspectives rarely heard in the corporate media, including independent and international journalists, ordinary people from around the world who are directly affected by U.S. foreign policy, grassroots leaders and peace activists, academics, and independent analysts. In addition, *Democracy Now!* hosts real debates between people who substantially disagree, such as between White House or Pentagon spokespeople on the one hand, and grassroots peace activists on the other.

The five of us who help broadcast *Democracy Now!* to the Keene community each have our own reasons. For me, it is one of the ways I make a public witness to the moral vision at the heart of my Quaker faith. At its very root, the

way of Jesus is a challenge to the way of empire, greed, lies, and violence. It is a prophetic conversion call to the way of peace, justice, truth-telling, and ecological stewardship. As Paul wrote to those of Jesus' followers who lived in the very belly of the Roman Empire, "Do not be

In his letter to the Romans, Paul also told the faithful "to present your bodies as a living sacrifice" to the Way of God instead of the Way of Empire. — Chase

conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable, and perfect."

While the corporate media and much of the government-controlled public media are so often conformed to the ways of the U.S. empire, Amy Goodman's *Democracy Now!* program refuses to conform to wars of aggression, military occupation, torture, secret police, corporate rule, social injustice, the death penalty, gross inequality, and ecological degradation. Like all good muckraking journalists of the past, Goodman seeks to uncover the truth as a means to "comfort the afflicted and afflict the comfort-

able.”

In his letter to the Romans, Paul also told the faithful “to present your bodies as a living sacrifice” to the Way of God instead of the Way of Empire. I try to live out this call each and every day, but my faith has never been severely challenged. Whereas Amy Goodman was attacked and almost killed by the US-backed Indonesian military for covering the Indonesian genocide against the East Timorese people for the Pacifica Radio Network, I only volunteer a few hours a week at a college radio station and kick in 100 bucks a year towards the annual Pacifica satellite fee to help expand the reach of Goodman’s program to Keene and its surrounding towns.

While my witness is not heroic, I still believe it is meaningful. There are hundreds of community and college radio stations that do not yet carry *Democracy Now!* — or any of the other programs available through the Pacifica Radio Network.

What if Quakers near such stations helped raise money for the stations to get connected to the Pacifica Radio Network satellite, or helped recruit and train the community volunteer DJs needed to broadcast *Democracy Now!* or helped write letters to the editor and put up posters to promote *Democracy Now!* in their communities? What if Meetings close to the stations that carry *Democracy Now!* also became financial underwriters of the program and put their name forward as public supporters of independent media in a time of war and empire?

Imagine the closed eyes that could be opened and the hardened hearts that could be melted. That’s what gets me up early every Monday morning.

Steve Chase is a member of the Keene Friends Meeting’s Outreach Committee and the volunteer Pacifica Programming Coordinator at WKNH, 91.3 FM. The *Democracy Now!* program can be heard online every weekday

morning from 8 to 9 am EST at www.wknh.org. For more information about *Democracy Now!* or the Pacifica Radio Network, write Steve at Steve_Chase@verizon.net.

For Your Visit to Philadelphia

By Bob Wixom

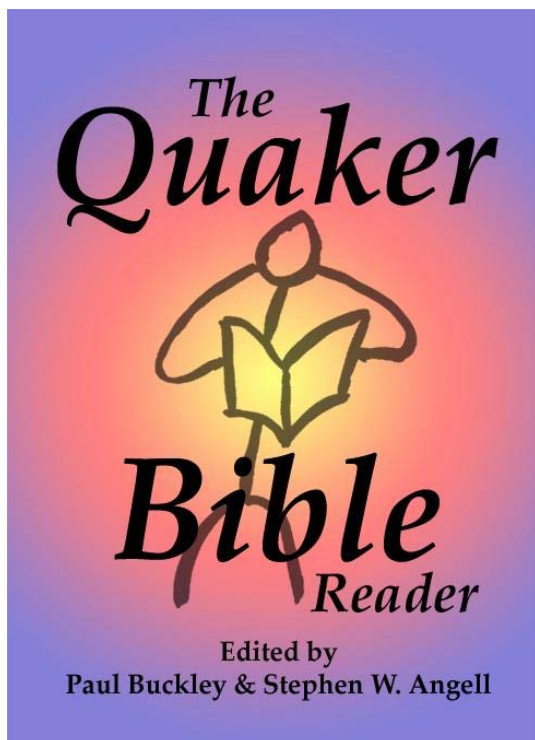
Philadelphia was settled in 1682 by William Penn and the Quakers. Many of the older Meeting Houses, historic sites, Quaker schools and three colleges and Quaker homes are open for you as a visitor on your next trip east. The streets are still on a north-south axis (numbered) and east-west axis (tree names) as laid by Penn’s surveyors. Will Penn still stands on top of City Hall at the intersection of the key streets, Broad St. and Market St. However, the original city has grown and grown; the original “City of Brotherly Love” has its modern share of slums, inner city violence, discrimination and ghettos. Many present-day residents are only vaguely aware of its origin; the stereotype of William Penn on the Quaker Oats box persists today in Philadelphia.

Thus to find your Quaker origins and history in Philadelphia, the modern visitor needs a guide. Such a guide is available; see “William Penn Tours” (by foot, car or public transportation); it was produced by the Quaker Information Center, 1501 Cherry Street, Philadelphia, PA 19102 (Peggy Morscheck, director). Write to Peggy for a copy in advance to effectively plan your visit through the maze of non-Quaker homes, suburbs, factories, shops, slums, stores and yes dozens of malls. Please see also your Meeting’s copy of *William Penn*, a concise pamphlet that summarizes dozens of pages from various Quaker history books.

For further information on Philadelphia, please see Bob Wixom who was born and raised in Philadelphia and has visited 35 of the 61 Quaker historic sites described in the above brochure, plus 10-15 others not listed therein. The above

background is only part of the reasons that Bob has served as an amateur actor for William Penn at 8 different recent Quaker conferences, Meetings, and First Day classes. If you need William Penn at your Friends gatherings, contact me at 359 Crown Point, Columbia, MO 65203

***The Quaker Bible Reader*, a new book by Paul Buckley**



Former IYM Clerk Paul Buckley has a new book, co-edited with Stephen Angell. *The Quaker Bible Reader* is a compilation of chapters by 13 Friends, from across the Quaker spectrum and around the world, each answering the question, “How does a Quaker read the Bible?” The authors draw on their experience of scripture, describes what they have found, and how they found it. Their goal is to encourage every Friend to engage the Bible, “not passively accepting someone else’s interpretation; not looking for ‘the good parts’ and skipping the

rest; not contorting scripture to support pre-determined ideas -- but entering into a dialog with the ancient book, exploring your own assumptions about God, and deepening your relationship with the divine.”

This is Paul’s third book in the last few years, joining *Twenty-First Century Penn*, a translation of five of William Penn’s most important theological works into modern English, and *Owning the Lord’s Prayer*, a study guide to the Lord’s Prayer.

Copies of all are available from the FGC bookstore at www.QuakerBooks.org

Peace Testimony

Peace Workshop Becoming a Reality

By Chuck Hutchcraft

In March, members of the Peace Resources Committee (PRC) gathered at a retreat center in Southern Illinois. The task we had set out for ourselves was to create a workshop on the Peace Testimony.

The genesis for the workshop arose, in part, as the committee pursued a vision for the Peace House on the Prairie and, in part, from desires expressed by IYM Friends during the Dream Gathering process.

But mainly it was spurred on by the war in Iraq and the sense that it is incumbent on Quakers to re-examine their relationship to the Peace Testimony and how it manifests in their lives.

It was our hope that we could offer the workshop to Meetings throughout Illinois Yearly meeting, and that the workshop draw Friends of all ages.

PRC owes a great debt to Breeze Richardson of 57th Street Meeting, who put together big chunks of what would become the workshop and made the rest of us think that we did a lot of work.

Looking back, we did do a lot of work by way of laying the foundation. In several meetings over the previous five months we prayerfully shared our understanding of the Peace Testimony and our hopes for the workshop.

The words of George Fox kept coming back to us, “What canst thou say?” It was our sense that the Peace Testimony is not a concept or statement cast in stone, but an awareness and understanding that will deepen and grow when nurtured by continual inward re-examination and spiritual endeavor, individually and collectively.

We tested the workshop by going through it ourselves. It took a better part of that Saturday. We found it, in many ways, to be a transformative experience.



Columbia Friends join vigil against Iraq War, 3rd anniversary of war.

A segment of the workshop will be offered each day of the annual session at McNabb. We will then offer the full workshop to Monthly Meetings upon request.

Tom Fox Continues to Influence World

By Cindy Reynolds

Langley Hill Friends Meeting, McLean, Virginia, was the spiritual home of Tom Fox, a member of the Christian Peacemakers Team International. Tom was held hostage and killed this past spring in Iraq.

One piece of Tom’s important work in Iraq was to try to help Iraqi families learn the whereabouts and safety of loved ones who they believe were being detained by the Iraq government or U.S./Coalition forces.

Langley Friends sent a letter to other Friends meetings asking them to contact their U.S.

Senators and Representatives to urge them to abandon current US/Coalition practices, and to routinely begin publishing names and locations of all detainees in their custody and to inform those in detention of the charges against them. Information about this initiative can be viewed at www.quaker.org/langleyhill.

St. Louis Meeting wrote a “Declaration of Peace” (see back page in this issue).

Springfield and Decatur Worship Groups sent letters to their representatives and I'm sure that many other meetings did also. Several members of Columbia Meeting participated in demonstrations.

Dawn Rubbert alerted us to a moving article by Bob Burnett, "Who Killed Tom Fox? Why and What's the Reason For?" That article can be seen at www.commondreams.org/views06/0322-33.htm.

Nobel Peace Prize 2005

By Bob Wixon

Most Friends acknowledge the considerable overlap of concerns about the environment, peace, nuclear weapons and their proliferation. Some Friends may have seen last October's announcement of the Nobel Peace Prize, but many did not.

The Nobel Peace Prize was awarded to the United Nations International Atomic Energy Agency (IAEA), which started in 1957, and its Director Mohamed ElBaradei (1997 to present).

The IAEA is known as the world's "nuclear watchdog." The Norwegian Nobel Committee said in its October announcement, "At a time when the threat of nuclear arms is again increasing, they wish to underline that this threat must be met through the broadest possible international cooperation. In the nuclear non-proliferation regime, it is the IAEA which controls that nuclear energy is not misused for military purposes, and the Director has stood out as an unafraid advocate of the new measures to strengthen that regime. At a time when disarmament efforts appear deadlocked, when there is danger that nuclear arms will spread both to state and to terrorists groups, and when nuclear power again appears to be playing an increasingly significant role, IAEA's work is of incalculable importance."

ElBaradei said, "Receiving the award strength-

ens our resolve at a time when we have a hard road ahead of us.I believe we are at a crossroads, and the global security system is dysfunctional. But I am an optimist. Peace is a process and the IAEA contributes to peace by building confidence and promoting development."

IAEA works with "nations and partners to promote secure and peaceful nuclear technologies by setting standards for nuclear safety, by promoting the exchange of atomic energy information and by nations' inspections to comply with the Nonproliferation Treaty." IAEA has a team of 2200 members from 90+ countries. When Washington in 2002-3 was saying that Saddam Hussein was reconstructing Iraq's illegal nuclear weapons program, ElBaradei told the UN Security Council that the documents alleging that Iraq was trying to buy yellow-cake (uranium ore) from Niger, were forgeries. ¹

¹Wurst, "Top Watchdog Takes (Nobel) Top Prize", *The Interdependent* (by United Nations Association - USA 3; #4, pp. 8-10 (Dec. 2005)

A Declaration of Peace

St. Louis Monthly Meeting
Religious Society of Friends (Quakers)
February 12, 2006

At our spiritual roots, and from the earliest of times, we of the Religious Society of Friends (Quakers) have chosen nonviolent means of resolving conflict and achieving peace. We see that of God in every person, and so cannot kill or support the killing of others.

We believe that every conflict can be resolved nonviolently, when we gear our creative energies and resources towards finding peaceful solutions. We know from our own experience of worship that even the most divisive issues can be resolved when we listen for divine guidance. In the silence, new ways open before us that may not have been visible previously.

We have no enemies. We believe that every person has the potential for transformation. Peacemaking entails risking ourselves, overcoming our fears and crossing borders. In an era of an announced “war on terror,” and so-called “pre-emptive war,” we are not at war.

Nonviolence is an active process, which might take the form of dialogue with an opposing side, civil resistance against an unjust authority, or patient work through a system of law. Early intervention is needed for nonviolent methods to be most effective. Prejudice and bigotry, economic inequality, resource domination, and other injustices must be rooted out before they escalate into open hostility. Particular care must be taken after a conflict to rebuild infrastructure and to renew relationships to prevent future conflict.

Nonviolence does not always achieve justice in the short run. As in war, innocent people may suffer. Yet when nonviolent methods are most successful, they often go unnoticed, since conflict is averted. We will never know, for instance, if the quiet, persistent work of the African Great Lakes Initiative -- which has brought together survivors and perpetrators of genocide in dozens of trauma and healing workshops -- actually has prevented a renewal of violence in Rwanda and Burundi. We know that it has transformed individuals.

Modern warfare inflicts suffering on innocent victims who are considered “collateral damage;” it devastates infrastructure on which a civilian population depends; it poisons the environment, littering landmines, depleted uranium and other hazards which remain long after the battlefield has been returned to an agricultural field. Moreover, war trains people to be killers; it leaves psychological scars on those who have experienced suffering and on those who have inflicted it. It fundamentally breaks trust, fracturing relationships beyond repair.

Advocating the abolition of war may seem folly, or it may be visionary. Our forebears who set about to abolish the institution of slavery were mocked for their efforts. Yet they succeeded, first in abolishing it in our own Society, and then working with others to abolish it in our nation and world. Similarly, we are committed to rooting out violence in every facet of our lives: in our family relationships, our communities’ response to crime, our stewardship of the earth, and our foreign policies. Our goal is to bring forth the peaceful kingdom of God here now on Earth.