

Community Companion

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Volume 18, Issue 7

July, 2012

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Submissions for the August, 2012 newsletter due by: Sunday, July, 29, 2012

Calendar

All events and meetings take place at the Meeting House unless otherwise noted.

Singing 9:45 am, Meeting for Worship 10 am

Second Hour or Carry in Potluck @ 11:40 am

- July 1 Carry in Meal after Meeting for Worship
FUN Committee appreciates and encourages locally grown food when possible
Outdoor worship at 10:00 am
- July 8 Meeting for worship with attention to business
- July 15 Pam Richards will share about her new book Singing from Silence, the story of her relationship to a Quaker she met in college who has last a lasting influence on her spiritual journey, including her decision to become a Friend.
- July 22 Inreach on the query: was there any person or persons who strongly influenced you on your spiritual journey. Facilitated by Pam Richards.
- July 25-29 OVYM at Earlham College, Richmond, Indiana
- July 29 TBA

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Seventh Query from OVYM Book of Discipline, 1978: Religious Fellowship

Do you fulfill the responsibility of membership in our religious society by regular attendance and support of its meetings? What are you doing to strengthen the spiritual life of the meeting and to invite others to share in its fellowship? Do you recognize and encourage the development of the spiritual gifts of your members? Are you active in advancing the religious principles of our society and in applying the social and political implications of those principles?

Summary of Minutes for Meeting for Worship with Attention to Business Sixth Month 10, 2012

1. **Opening worship** with 13 persons present, with Assistant Clerk, Kate Anthony presiding. The Clerk read an opening meditation.
2. **Items from The Clerk's Table:**
 - a. The Clerk read a letter from the OVYM Teen Council requesting funding help for the D.C. teen service trip. Discussion ensued. David Funck will contact the teen secretary and let the Treasurer know how much is needed, so she can write a check up to the \$516 amount of shortage initially indicated.
 - b. The Clerk read a letter from the Concerned Clergy of Avondale concerning an upcoming workshop for pastors and church leaders to meet with Police Chief James Craig on Saturday, June 30. Tim Leonard will follow up as the representative on both Ministry & Counsel and Peace & Social Concerns.
3. **Minutes of the Fifth Month:** APPROVED without change
4. **Treasurer's Report:** The bank balance/annual budget ratio is 14%, well over goal. Anyone wanting to know what their Committee budget is can find out by checking any Treasurer's report for that number in the budget column. The Cannon Fund numbers shown are simply the funds passing through from CCCU to the recipients. ACCEPTED.
5. **The Nominating Committee:** Report given orally by Evie Hoffmann. Corrections and updates were made to the list and there was discussion. There needs to be a Clerk's Committee meeting to deal with Nominating Committee function and support. The report was ACCEPTED with gratitude.
6. **Action Item:** Ministry & Counsel requests the meeting fund our involvement in the Victory of Light celebration, the next one being in November. Discussion ensued over whether to fund it once or twice a year. The meeting APPROVED their applying to the Cannon Fund for support.
7. **Committee Reports:**
 - a. House & Grounds: Eric Wolff reporting. The new copier is coming, as is a new cork board for the stairwell area. A work day is coming up on the 17th.
 - b. Religious Development: Lynn Funck reporting. The Committee is celebrating the spaghetti dinner, which was very successful. A new child care person (Katie) is on board.
 - c. Adult Education: Second hours are being set up into the summer. There will be worship sharing around queries.
 - d. FUN: Kate Anthony reporting. Concerning solar power, the roof installation would cost in the \$40K range, and would supply virtually all our electrical needs. A 30% tax credit is available to help offset the cost. John and Elizabeth are looking into the possibility of their owning this installation as a loan, which the meeting would pay off over time. The woods restoration is continuing.
 - e. Stewardship Committee: Marjorie Isaacs reporting. They are looking into the possibility of repainting the meetinghouse. House and Grounds will need to get the estimates.
8. **Wider Quaker Bodies:**

Members and attenders can register now for Yearly Meeting at the end of July.
9. **Announcements:**
 - a. The Jail Ministry is moving forward. There are still positions available.
 - b. Thanks to all who brought food for our sustenance.
10. **Closing Worship.**

Kate Anthony, Assistant Presiding Clerk

Ken Bordwell, Recording Clerk

Posting items on walls and the safety of plastic containers**Submitted by: Jen Wolff**

1. I want people in the meeting to be aware that there are rules against posting things on the walls. Eric Wolff, the Clerk of House & Grounds pointed this out to me when I wanted to 'thumb-tack' notices on the wall. Eric said we aren't allowed to put ANY thumbtacks in the wall. He showed me that there are these plastic grips to use when posting anything in the kitchen. They're in the kitchen drawers. You can see them used for the lists of birthdays. There are more. But you also need to get permission before posting.

2. I posted some information about the Safety of Plastic Containers and laminated it and put it on the Microwaves at Meeting. There is a wonderfully informative article about the safety of different types of plastics. Many of them will leach chemicals into your food. The article lists each of the numbered plastics and discussed their 'safety' relative to microwaving food in them. There are even some references showing the science behind the data. It's quite complex, and references some things like using 'Rubbermaid' or 'Tupperware'.

I used to pour boiling water into plastic juice containers until Deb pointed out to me that I should be using glass containers. It took some months, but I FINALLY found some glass containers in the supermarket. I now have several that I used over and over to make myself iced tea on a regular basis. I've gotten rid of most of the plastic containers that I used to store food in, and try to use only glass or corning ware ones.

Sister Simone Campbell**Submitted by: Paulette Meier**

This short video <http://nunsonthebus.com/> of Sister Simone Campbell speaking about what's already happened in Congress and what's in the works regarding economic injustice is truly superb. For example, she says that by far most of the people on food stamps are working full time because their salary is too low to be able to feed their families. Yet Congressman Ryan's budget would cut food stamps so severely, that to make up the difference with charity, every church, synagogue and mosque in the nation would have to raise \$50,000 a year for 10 years. She makes it clear that the food stamp budget is really a subsidy to business anyway, since it allows them to pay their workers less, without having to worry that they have enough to eat. She also lays out why history shows that cutting taxes for the wealthiest, which Ryan's budget would do, does not increase jobs.

Sister Simone points out the utter falsehood, when Paul Ryan claims he is basing his actions on Catholic social teaching. She states clearly that the individualist notion of each person "pulling themselves up by their own bootstraps" is the opposite of Catholic social teaching, which actually emphasizes that a community of support is needed to be fully human, and only after we experience that can we access our full powers as individuals. She says that's one place that the Vatican and the nuns are in complete agreement.

Friends in Unity with Nature: submitted by Judy Ganance

The Friends in Unity with Nature committee continue work on cutting out honeysuckle bush, wild grape vines, euonymus and other invasive plants. With the leadership of Elizabeth Groppe, many wildflowers have been purchased and planted within eye-sight of the Meeting House's back windows. In addition, further down, behind the grassy area and stage you will find a grove of paw paw trees, tall spice bush and cedar trees. The spice bush and cedar trees were planted approximately five years ago and are thriving.

We thank Friends for supporting our May plant sale. We wish to promote the growing of native trees, shrubs and wildflowers to foster a more diverse eco-system. The proceeds from the plant sale will be used to purchase more native plants for the back woods.

The FUN Committee invites you to "adopt a tree" to help with this effort. The hope is that you will pull off climbing vines and clear a 1 foot (or more) radius around the tree. There are many trees along the forest path that are easily accessible and in need of this stewardship. Questions about "adopting a tree"? See or email Judy Ganance:

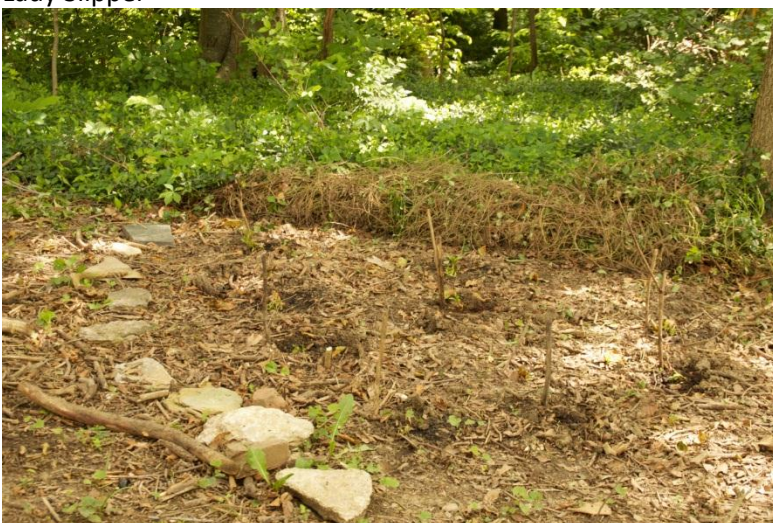
judyatg@fuse.net



Lady Slipper



Dwarf-crested Iris



Restored area of the woods – notice the removal of invasive ground covers.

From FCNL:**Take Action for a Strong, Effective Arms Trade Treaty**

Irresponsible and illegal arms sales have long-fueled violent conflict across the world, from Colombia to Bosnia to the current crises in [Syria](#) and [Bahrain](#). In just two weeks, the United Nations will finally hold a conference in the hopes of establishing global arms trade standards – something FCNL started working toward [more than 10 years ago](#).

While the overdue [Arms Trade Treaty](#) (ATT) will not mean an end to the dangers of arms sales, it could be an important step forward in preventing weapons from reaching those who would use them to commit atrocities. Unfortunately, the treaty could also be a big step back. If the provisions included are [weak on accountability or narrow in scope](#), the resulting human rights standards could be worse than those that already exist in bilateral treaties and international law.

U.S. statements on the subject have been disappointing so far, but Rep. Raúl Grijalva and others have come together to call for U.S. leadership on a strong, effective ATT.

[Write your members of Congress](#) now to ask them to join Rep. Grijalva's letter advocating for an ATT that will strengthen – not weaken – global commitment to ending arms deals that fuel atrocities.

What It Means to Be a Quaker Today

by Geoffrey Durham

This text was given as prepared ministry at Britain Yearly Meeting, a gathering of Quakers, in 05/2012.

My name is Geoffrey Durham and I am a member of North West London Area Meeting. I am a Quaker. And the purpose of this session is to explore that phrase in depth. 'I'm a Quaker'. What does 'I'm a Quaker' mean today?

It is a topic that covers the whole of our religious society. It is about spiritual journeys, testimony, membership, openness, belief – and the ways in which they connect. We are asked to consider personal faith and diversity; to speak of our discernment around religious difference; to share our deepest convictions. And to return to our local meetings and continue the exploration there: what makes us Quaker?

It is important to speak from experience, but I am going to start by briefly relating some episodes in the life of a Quaker community – imaginary, yet replicated often in my meeting, and perhaps in yours, too.

An enquirer arrives, let's call her Mary. She is made welcome, she reads the leaflet about Your First Time in a Quaker Meeting, she finds the stillness of our worship to be moving, perhaps inspirational. She is fairly sure that she is in the right place and she comes back for a second meeting and a third. By the time she is in her sixth consecutive week of worshipping with Quakers, local Friends have become delighted by her presence and confident that she knows herself to be a valued member of their community. She misses week seven, but a couple of weeks later, she is back. This time, though, she slips away before the notices, because – you know what's coming next – it has been Mary's last visit and she is never seen again. Now, if you don't recognize that scenario, I suspect you may be one of the lucky ones, because it does happen throughout our Yearly Meeting with mournful regularity. Local Friends try to find out what is going on, but both parties are embarrassed, no one wants to upset the other and the story ends there, in a kind of nebulous limbo, with the local meeting hoping fervently that Mary has found spiritual fulfillment elsewhere. Now, my job here is to introduce a topic, not to rattle off snap answers. But I am going to ask one question and venture a reply to it, just as a starting point. Why did Mary decide not to stay? Well, one possible reason was that she never discovered what it means to be a Quaker today. Perhaps she never found out how to join the dots.

It is understandable. There is a lot to grasp before those dots can make a picture. And Quakerism has changed during the last thirty years and it continues to change. If it didn't, it wouldn't be Quakerism. So, presenting our faith to outsiders requires – from both halves of the conversation – patience, good will, the ability to listen. And that can be a challenge, because people like to get straight to the point. *Tell me what Quakerism is. What do you believe? Just put it in a nutshell.* And it is essential to know what you are going to say.

What It Means to Be a Quaker Today by Geoffrey Durham, Continued

I sometimes start by telling these questioners as gently as I can that if you can put your religious faith into a nutshell, that's possibly where it belongs.

And since Quakers don't live in a religious nutshell, since we all know with clarity and conviction that there isn't a spiritual formula, it is a good idea to take stock every so often, to look at what we have and to see who we are. One reason that we need to do it, of course, is that we are talking about Quakerism to newcomers, but it extends much further and far deeper than that. To function, we must know ourselves as a body. Every Quaker in the world, no exceptions, has experienced the truth behind a famous saying of Socrates: 'the unexamined life is not worth living'. If it is like that for us as individuals, it follows that it must also be true for us corporately as a religious society. So, I am grateful that this topic is on the agenda today.

Here are some of the fragments making up the Quaker mosaic that, it seems to me, we might want to examine in this session. And there are quite a number of them. I begin, of course, with the meeting for worship and the meaning and purpose that I and many other Quakers of my acquaintance find there. Without the right holding of meeting for worship, what it means to be a Quaker today becomes thin and insubstantial. Without the right holding of meeting for worship, Quakers become a pressure group. Worship remains, as it always has been, at the centre of our lives. People speak of Quaker silence, of silent meetings, but we make a mistake, I think, if we talk too long or too often about our lack of noise. The right holding of meeting for worship encourages stillness out of the silence, and it is Quaker stillness that can engender radical change.

But there are more elements to Quakerism than the meeting for worship – this isn't one-day-a-week religion. Quakers believe – all of us – that the whole of life is sacramental. There is no difference between the sacred and the secular. We work for peace, for sustainability, for economic justice. And we accept that our concerns are often profoundly counter-cultural – you can't seriously believe in truth and equality, you can't make them the essence of every decision, without upsetting a status quo.

Yet, for the same reasons, we are tolerant of religious beliefs we may not share and we learn from them. We do not fear uncertainty. We welcome people of all faiths and backgrounds – we are Christian, Buddhist, Hindu, theist, nontheist, and we find that of God in everyone. We acknowledge that the valiant Quakers of the 1650s would not recognize this religious society at all, but we hope they would understand how we got here, because we know that they, too, were open to new light. We welcome change. Indeed, we demand it. Above all, we know that what we do matters more, far more, than what we say. And, heaven knows, we say a lot.

It can be hard to keep all this in focus.

So, as we get this session under way, I want to suggest that we might look at a familiar non-sequitur. Quakers have no creed: it follows, therefore, doesn't it, that Quakers can believe what they like. Well, no, I don't think it does. We call this (*Quaker Faith & Practice*) our book of discipline. Now, I find 'discipline' a forbidding word and I wish there were an alternative, but its meaning is clear to me; and without discipline, as far as I'm concerned, there would be no Quakerism. Look for the word in the index and you will find that it comes up just twice. That is because the whole of this book is about Quaker discipline. The chapter headings are telling: caring for one another, faithful lives, worship, prayer, unity, diversity. This isn't a rule book, but it does do a lot of insisting. It insists that I, as a Quaker, live faithfully, that I listen for the promptings of love and truth in my heart and treat them as the leadings of God. So, no, I don't believe what I like. If I do what this book insists I do, if I allow myself to be pushed by the spirit, I believe what I must. If I didn't, this life of mine, this examined life of mine, would not be worth living. If I didn't, I'd fail my own examination.

If 'discipline' is mentioned just twice in this index, another word essential to our corporate life isn't there at all. That is because, as with discipline, the entire book is concerned with little else. And what word is that? Love. It infuses this book like a perfume. 'Love was the first motion.' 'Our life is love and peace and tenderness'. And here it is again, nestling in the middle of Advice 28. 'Attend to what love requires of you'. It doesn't say, 'Attend to the things you love'. It doesn't, heaven knows, say, 'Believe what you like'.

What It Means to Be a Quaker Today by Geoffrey Durham, Continued

Years ago, when I first began going to Friends' meetings, colleagues asked me what I was doing, consorting with these Quakers. And I said – I remember this vividly, because it came from nowhere – 'I think they've got a lot to teach me about being in the world.' It took me a while to understand it, but when I first got the hang of this gentle, insistent phrase, 'Attend to what love requires of you' (because I skated over it a few times, I can tell you), when I first really absorbed the *requirement* in it, I found myself able to engage with people in ways that I had been too proud, too shy, or too diffident to do before.

I don't know about you, but I have had experiences in Quaker worship that have been electrifying. And they have almost always been the result of a realization that, in that moment, meaning and purpose have become the same thing. At the time that I was talking to those colleagues, I thought I was going to Quaker meetings to understand *myself* better, to achieve religious insights for *myself*, to give *myself* meaning. I was looking for a sort of spiritual cushion. And I found it, I suppose, because I kept coming, but what I didn't know was that the cushion would turn out also, at exactly the same time, to be a springboard. It is a ridiculous image, I know, but it is true for me, because as a result of some unnamable spiritual process, what happens to me in worship is that I discover that the meaning I've been looking for is to be found in getting out of the meeting house and doing something with and for someone else. So meaning becomes purpose and purpose becomes meaning, and I can't tell the difference between the two, and it doesn't matter. Because what love requires of me is that I simply go where I'm pushed. We sometimes call it faith in action. I think of it as worship in action. This book (*Quaker Faith & Practice* 11.01) calls it divine guidance.

For the last ten years or so, I have been pushed into work that has involved me in opening up Quakerism to newcomers, in trying to make this religious society transparent and available to them. I love talking about our faith to enquirers, but it has been a sharp learning curve, and one thing I discovered early was that it is a big mistake to bend over backwards in an effort to make Quakerism suit everybody. We don't have to please people. We don't have to try to make them into members. It isn't our job. We just need to be patterns, to be examples. It is dangerous and ultimately untruthful; I think, to offer people a pick-and-mix, believe-anything, mish-mash. I've learnt not to be afraid of offending people with what I have to say about my faith. If I tell people clearly who Quakers are, who I am, what my experience is, and they say "Well, it's not for me," then that's fine. And I'm also wary of the converse of that: enthusiasm for Quakers based on something we are perceived not to believe. 'I'm attracted to you because you aren't all Christians.' No, it's what we do that matters, not what we don't.

And it is concentrating on what we do, that helps people into membership. Do you remember me saying earlier that there are just two references to the word 'discipline' in this book? Well, here they are: 11.01, 'Membership is a spiritual discipline' and 11.10, membership is 'a commitment to the discipline of Friends'. That is pretty clear, and I had a sense of it at the time that I was contemplating applying, though I had never read those passages and certainly couldn't have put any of it into words. All I knew was that it felt like a big, disciplined step. I know some birthright Friends who find this curious, but it was a life-changer for me. Not so much a spiritual development as a God-given jolt. All the other shifts I had lived through were gradual meanderings – an insight here, a determination there – but this was a conscious desire to acquire a religious discipline. And it did change me. I said a moment ago that I had been electrified by the experience of Quaker worship and the revelations it brought. Well, membership of the Religious Society of Friends upped the voltage. I felt able to see who I was, and to be who I could be. There was all the difference in the world between this new membership I was experiencing and being an attender. And because I know that difference, I cherish it. I hope we don't forget it.

One particular area in which I felt the difference, to my slight surprise, was the meeting for worship for business. I had attended business meetings before and loved the Quaker business method, but as a member I began to understand what George Fox meant by 'standing still in the Light'. This, too, it suddenly struck me,

What It Means to Be a Quaker Today by Geoffrey Durham, Continued

was sacramental living. The outcomes – we have seen this all around us over the last two or three days – are spirit-led. They are achieved through stillness, through faithful waiting on God. And so the binding nature of our decisions becomes a religious matter. We trust them because we have become familiar with a deep, holy place from which they spring. And I hope that in this session – and when we take its spirit home to our meetings – we may be able to acknowledge that the way in which we conduct our business is an indelible part of what it means to be a Quaker today.

And for many, that word Quaker is enough. I have a sense that a large number don't find words like 'theist', 'Christian', 'Buddhist', 'universalist', 'nontheist' helpful in expressing their most deeply held convictions. My impression is that for many of us, adherence to creedal labels of that kind may have fallen away a little, and the religious impulse may perhaps have become something we might call 'the Quaker path' or 'living the Quaker life'. This doesn't indicate to me, as I've heard it said, that Quaker beliefs have changed – they have never been conveniently listed. What it may mean, if I'm right, is that the discipline of Quakerism has become more of a defining factor in the lives of some of us than allegiance to a specifically Christian or other religious faith.

Speaking for myself, 'Quaker' is what I write in the box marked 'religion', when I'm filling in a form. And when I joined the Society, Quaker was what I hoped to become. I thought it was all I would ever be. So, I surprised myself a year ago when I found myself declaring in a little book I wrote that I am a Christian Quaker. It arrived on the page unheralded, like automatic writing. I read it again and again and again. I thought, 'Where did that come from? Is it true? Yes, I think it is. I think a Christian Quaker is what I have become.'

But in saying that, I am aware that calling myself a Christian doesn't tell the same story as your declaration might, or, heaven knows, that of George Fox, or James Nayler, or Isaac Pennington. The Inward Light of Christ Within burned brightly for those early Friends in ways that I have not yet discovered. I appreciate the use of the word 'Christian' on the cover of this book (*The Book of Christian Discipline of the Yearly Meeting of the Religious Society of Friends*) – and, as we know, it replaced another called *Christian Faith and Practice* – but while I believe that Christianity is not a notion, while I believe firmly that it is a way, I also believe that no two Christians are remotely the same, particularly if they are Christians without a creed. Here is Isaac Pennington in 1660: 'This is the true ground of love and unity, not that such a man walks and does just as I do, but because I feel the same Spirit and life in him, and that he walks in his rank, in his own order, in his proper way and place of subjection to that; and this is far more pleasing to me than if he walked just in that track wherein I walk.'

Beautiful words. Kind words. And in coming to the end of this introduction, I do need to say something that I don't think I have expressed in public before: I have never known such kindness as I have experienced in the Quaker community. Over two thousand years ago, Plato wrote, 'Be kind, for everyone you meet is fighting a hard battle.' If love is often the first motion, kindness is never far behind. And kindness and love are to be found, above all, in listening. Quakers listen. It is part of what it means to be a Quaker today.

And so, Friends, as this session gets under way, I hope we shall listen with love, with kindness and with creativity. We have time now to share our experience. There is much to consider, both here and in our meetings at home. It is our task to discover and embrace the reality of the worshipping community that we are, and to discern the religious society that we may become.

Visit www.quaker.org.uk/ym-updates to listen to Geoffrey giving this introduction.

Nayler: *The Living Spirit* blog & podcast

<http://www.nayler.org/?p=565>

Love One Another As I Have Loved Thee

2012 Ohio Valley Yearly Meeting Sessions:

July 25-July 29

Ohio Valley Yearly Meeting Sessions are five days of spiritual refreshment, intellectual stimulation, and Quaker community as OVYM's monthly meetings gather at Earlham College to participate in activities designed to support and sustain the spiritual lives of Friends. As a member of your monthly meeting, you are also a member of the yearly meeting and are warmly invited to participate in the 2012 meeting sessions. Friends from Ohio, Indiana and Kentucky gather for all or part of the sessions, depending on employment and other commitments, with attendance swelling as Friends arrive for Friday evening, Saturday and Sunday morning sessions.

Meeting for worship with a concern for business is at the heart of the yearly meeting sessions, beginning on Wednesday evening. Thursday and Friday will also include workshops each afternoon and plenary speakers in the evening. Small worship sharing groups meet each morning to discuss queries related to the theme of the sessions. Shared meals provide informal opportunities to exchange ideas and experiences, and to continue discussions beyond the workshops and business sessions. For youth and teenagers, there are separate recreational opportunities that include canoeing, bicycle trips and swimming as well as programming to encourage the exchange of ideas with peers and adult leaders concerning their lives and religious faith. Child care, preschool and elementary offerings are also included. During the week each age group helps prepare several acts for the Saturday evening talent show. This is an event participated in, and enjoyed, by everyone. The Yearly Meeting bookstore offers opportunities to examine books for sale by and about Quakers and Quakerism not commonly found in a single location. Included are those authored by or chosen by plenary speakers and workshop leaders. In spite of a full schedule you will still find time for quiet walks around Earlham's campus or taking a short nap. Friends with special interests are encouraged to post notices on the registration bulletin board for late evening gatherings. Bring an instrument to play in the Talent Show or later in the Afterthoughts Cafe. Take time to look at the exhibit tables and gather for group singing after dinner.

For more info: Tunia McClure (812)254-0392 or tunia.mcclure@gmail.com.

After June 1, registration details on www.quaker.org/ovym.

Please do not contact Earlham College for information.

2012 Yearly Meeting Program Sessions and Speakers

Plenary Session: Thursday, 7 - 8:30pm, July 26**Ben Griffith: Love one another as I have loved you?**

It is a stretch to imagine this kind of Love, isn't it? First of all, in our Quaker communities today, we aren't required to go to the cross unless you equate sitting through our interminable business proceedings to this slow and painful death! Yet acquiescing to this willingness to sacrifice one's Self is still a foundational tenet of Love and at the heart of this sacrifice is this "commandment" (advice?) to be in community with one another. We too often experience this communal Love as merely acceptance of one another and this works as long as we agree with one another. When we don't, it is awfully hard to see someone leave our flock. Maybe if we embraced the cross instead of feared it, our communities might be stronger and stay in relationship.

Ben Griffith, Lexington Friends Meeting. Born into a Quaker home in the Iowa Yearly (Conservative) Meeting, Ben was the youngest of four boys given to John and Reva Griffith to raise during the sturm and drang of the 60's and 70's. He returned to his Quaker roots (with his wife and two young daughters in tow) after emotionally digesting his oldest brother's murder especially as it specifically related to his pacifism and feelings about the murderer. Ben has faithfully served his monthly meeting, quarterly meeting, and yearly meeting since 1988, most recently serving as your OVYM presiding clerk during the 2009 and 2010 sessions. He spearheaded the recent OVYM survey and is working with Advancement and Nurture Committee to bring the yearly meeting into a new visioning.

Plenary Session: Friday, 7 - 8:30, July 2**Jean-Marie Prestwidge Barch: How Do I know I Am Loved?**

Jesus instructs his disciples to "...love one another as I have loved thee". Love is foundational to our growth as human beings. Jesus' love for his disciples provided a path on which they could learn about love. How do we, today, learn about love and how do we experience it? We will explore the ways in which we each know about loving and being loved. I will talk about human development and my own experience. There will also be a brief time during which Friends will be invited to think about their own experiences of loving and being loved and (for those Friends who are willing) to share their understanding with their neighbor. Jean-Marie Prestwidge Barch from Schuylkill Meeting-Philadelphia Yearly Meeting; sojourning at Valley Friends Meeting, Baltimore Yearly Meeting was previously a Friends Central School

5th Grade teacher, board member and Clerk at West Chester Friends School. Jean-Marie is a clinical psychologist in private practice and currently teaches psychology graduate students at James Madison University. She has traveled among Friends as minister and companion in ministry and led workshops at the Gathering and several FGC conferences and consultations. Trained as a Beyond Diversity 101 Trainer, Jean-Marie has sensitivity and concern for helping people deal with issues around difference, spiritual nurture and growth. As a teacher, and through her life journey she has come to understand that there are many facets to the jewel of deeper understanding of the Divine and that each of us can bring a face of that jewel to the collective understanding. We need one another as support, guide, helper and companion on our journey no matter what our age, race, gender or other category of membership. Jean-Marie has served Friends in both monthly and yearly meetings as clerk, recording clerk and as a member of Ministry and Pastoral Care committees as well as Friends General Conference Central Committee as a representative of Philadelphia Yearly Meeting. In service to Friends through FGC's Traveling Ministries and Ministry and Nurture committees, as clerk of the Committee for Ministry on Racism, as co-clerk of the 2005 Gathering Committee and of the Youth Ministries Committee and currently clerk of the Committee for Nurturing Ministries' Transforming Subcommittee, Jean-Marie has had the opportunity to travel among Friends, listening and offering ministry to those who seek more authentic inclusion in our Society of Friends.

Workshop Wednesday, 1 - 2 pm, July 25**Friendly Adult Presence (FAP) training**

This program is for adults wishing to volunteer to work with children in OVYM programs, and includes information from a spiritual and legal perspective.

Workshops: Thursday 1:45 - 3:15 pm, July 26**1. Jean-Marie Barch: The Tribes: An Anthropological Game**

This workshop melds understandings from anthropology and psychology with self-reflection and gives us the opportunity to play together. We will be divided into groups to explore how groups work. What are the elements of our individual experience that contribute to our participation in groups? How does our work and play with one another nurture our individual growth? What are the things we know and the things we "think we know" about how groups work? Come play into some deeper learnings and understandings!

2. Bill Cahalan: Re-imagining Where You Live: Gas Fracking and Tending the Watershed Commons

Mainstream North America's individualistic worldview, including ideas about property, often blinds us to the rich web of interdependencies in which we are held. We are also kept from a fuller experience of divine presence. We may deepen the sense of being joined to human neighbors by becoming aware of belonging together to the water cycle moving through our landscapes and ourselves. This awareness can inspire active stewardship and resistance to such violations of our "commons" and bodies as fracking for natural gas. Recommended preparation: Read the booklet *How on Earth Do We Live Now?* Natural Capital, Deep Ecology and the Commons by David Ciscel et al. Quaker Institute for the Future Pamphlet 2

3. Diann Herzog and Andy Garrison: Discerning Gifts in Community

How can we detect and encourage the special talents and skills we and others bear in our meetings and other communities? This workshop offers an experiential exploration of the discovery of the diverse and sometimes unexpected gifts that we can open in the service of fuller spiritual lives for ourselves and our f/Friends. We can attend to I Corinthians 12:4-7: "Now there are varieties of gifts, but the same Spirit . . . to each is given the manifestation of the Spirit for the common good." The workshop includes an experiential demonstration, a discussion, and a period of discerning worship sharing. We hope that participants will receive energy and inspiration to address the multiple gifts in their meetings in new ways.

4. Martha Viehmann: Expanding Our Vocabulary of Faith

Using selections from *Amazing Grace: A Vocabulary of Faith* by Kathleen Norris, we will discuss scary words like "Christ" and "Righteous" with the hope that by expanding our understanding of Christian terminology we may embrace Friends and others who use a different language of faith and so expand the circle in which we can recognize and share our love for one another. (Participants are not required to purchase the book.)

5. Silent Worship in Stout Meeting House

Friends are invited to gather, reflect, and share in a time of worship at Stout Meeting House.

OVYM, Workshops: Continued**Workshops: Friday, 1:45 - 3:15 pm, July 27****6. Ben Griffith: Nuts and Bolts: How to love one another as Christ loved?**

We will take real live scenarios from monthly meeting challenges, divide into small groups, and form dramatic short skits. Attendees need to be ready to act. This will hopefully be more an opportunity to laugh at ourselves rather than to re-enter into past community injuries, but hurting is something hard to bottle up sometimes. We will stop each skit and let the Christ within us inform how the challenge might have addressed the situation better. We will hope that this Spirit will become more abundantly clear!

7. Michael Birkel: The Voice of My Beloved: The Song of Songs among Friends

This year's theme for yearly meeting draws on the Gospel of John and its words of love. Another book in the Bible that speaks much of love is the Song of Songs. In this workshop we'll explore this Biblical book of love poetry and discover how it was understood mystically among earlier Friends.

8. Michael Henson: Poetry as Spiritual Practice

This interactive workshop will explore poetry as a process which brings us closer to God and to each other. Participants will take part in a writing exercise and discuss in a supportive, non-judgmental atmosphere. You need not be a "poet" to join. Michael Henson is a member of Eastern Hills Friends Meeting. His poetry collections include *Crow Call*, *The Dead Singing*, and *The Tao of Longing*. He has taught creative writing at Xavier University and has led workshops on poetry for the Urban Appalachian Council, the World Fellowship Center, Grailville, the School for the Creative and Performing Arts, Purcell Marion High School and several others. He works as a substance abuse counselor for homeless addicts.

9. Patricia Morrison, Paulette Meier, and Jamie Fota: Internalizing the Spirit of Love through Writing Songs and Chant

Although early Friends shied away from music altogether, we now acknowledge the power and beauty of music in our spiritual lives. In this workshop we will create music that can actually deepen silent worship. Using short, inspiring texts related to our theme of "Love One Another As I Have Loved You," we will compose songs, chants or raps. The resulting musical pieces can help move us towards what Thomas R Kelly called "unceasing prayer." Bring your favorite spiritual or scriptural quotations related to our theme of "Love One Another As I Have Loved Thee," and we will support each other in the creative process -- no experience necessary!

Patricia Morrison is an Earlham alumna who attends Mountain View Friends Meeting in Denver. She is a singer/songwriter and founder of Inner Fire, Outer Light, which helps people who are overwhelmed and under-expressed to reclaim their creativity and refuel their lives, www.patriciamorrison.net. She will be co-facilitating the workshop with OVYM musicians, Paulette Meier and Jamie Fota.

10. Jean and Jim Crocker-Lakness: Finding Our Voices: Responding to Ageism in Everyday Life

Ageism is often described as a form of discrimination against the elderly. A broader view considers it as prejudicial treatment based on one's age, whatever it may be, younger or older. In this workshop we will explore some of the societal, personal and communal problems that can arise from ageism and consider ways to respond to them. Format will be interactive with a brief presentation by workshop leaders, exercises designed to focus on ageism, and worship sharing.

Registrar's Notes:

If you have questions about registration, please contact Eric Wolff at WolffHouse@gmail.com.

Anyone who has difficulty paying for the cost of attending Yearly Meeting should ask your monthly meeting if any assistance is available. Miami Quarterly Meeting also has funds available to support attendance at Yearly Meeting through the Cincinnati Fund. Contact Richard Mitchell at (859) 277-6101 or Susan Hyde at (937) 767-7756 for information about this resource.

Young Adult Friends and First-Time Attenders are especially welcomed to Yearly Meeting, and a **50% subsidy of all costs** will be offered to Young Adult Friends (ages 18-35) and First-Time Attenders this year!

Why do we have to pay a \$50 deposit? Earlham College requires that we let them know a guaranteed number of participants two weeks before yearly meeting begins. OVYM will have to pay the first day's meals and room for anyone who registers but does not attend. We are therefore asking for a \$50 deposit to complete the registration process. The deposit is not refundable after July 6.

Lost Keys: Earlham charges \$40 for lost keys. Anyone who loses a key will be asked to reimburse OVYM for this expense. We will again provide those handy lanyards to help keep track of keys.

Contributions toward the cost of providing the children and youth programs are greatly appreciated. Please consider if you are led to help support the Yearly Meeting's subsidy for all children and youth attending.

OVYM, Continued

The Middle Youth Committee asks that committee meetings should not be scheduled during lunch on Thursday, to allow for the youth to meet with their Worship Mentors over lunch in the dining room.

Display Tables: Anyone wishing to have table space for a display **MUST** indicate this on the registration form.

Golf Carts will be available for persons needing transportation. Please check this on the registration form if needed.

When you are at Earlham, you may request transportation by calling Runyan Desk (765) 983-1200.

Housing: We will again all be housed in the Mills dormitory, between Warren and Wilson. All rooms are air conditioned. There are kitchens and lounges on each floor. You can see a map of Earlham campus on the Earlham website, www.Earlham.edu (just click on "about Earlham" and then on "campus map.")

Single Rooms: Please indicate on the registration form if you need a single room, or whom you would be willing to room with. The registrar wants to make you as comfortable as possible! But **PLEASE** register early if you prefer a single room, as there are only a limited number available.

Items to bring: Earlham College does NOT provide linens or towels, so everyone MUST bring their own towel, pillow, sheets and blankets.

You may want to use the following checklist:

____ Towel ____ Pillow

____ Sheets and blankets, or sleeping bags.

____ Alarm clock and reading lamp are very useful in the dorm rooms.

____ You may also want to bring snacks for evening get-togethers

____ **Middle Youth** should bring a **bicycle, bicycle lock, helmet, and water bottle.**

____ **Teens** should bring a **water bottle for the canoe trip.**

____ **To help care for the earth, please bring a reusable water bottle and a cloth napkin for meals.**

Volunteers needed. Please indicate if you are willing to help with youth or those with special needs. Note that anyone who volunteers to work or drive with the youth must have appropriate training and certification, and volunteer drivers must have appropriate insurance coverage.

FAPs needed: The teen group is seeking adults who have had training as a Friendly Adult Presence (FAP) who would be willing to be scheduled for 3 hours of supervision during the night. If you are such a person, please list your name on the teen and middle youth program form. **NOTE: Training for FAPs will be offered from 1:00 to 2:00 on Wednesday if you have not had the training. Please see the registration form at www.quaker.org/ovym**

I'm looking forward to seeing you all!

Your registrar, Eric Wolff

Registration details on www.quaker.org/ovym.

Ohio Valley Yearly Meeting Pre-Meeting workshop

Wednesday July 25; 10:00 a.m. to 2:30 p.m.

Earlham College Bolling Center Room 201

"Friends Equality Testimony and the Occupy Movement"

Facilitated by Peace & Social Concerns Committee and joined by Bob and Carol Hunter (Richmond Church of the Brethren) and Friends involved in the Occupy Movement

Worship sharing

Informal presentations

Discussion

Action Planning

Pizza, juice, and soda will be provided for lunch.

For more information, contact Jane Stowe at 765-983-1933.
