

FRIENDS IN SAN ANTONIO

7052 North Vandiver at Eisenhower

November 2016

I take Thee...

. . .The Radical notion of Quaker Marriage, by the Friendly Seeker.

“Earlier this month two atheist friends of mine who have been together for 35 years married each other. When they went to look at what the justice of the peace would have them say they were distressed by what felt to them religious. But primarily they were distressed by the fact that the Judge would marry them to each other. They both felt that they were marrying each other - that this is not something that another person could do "to" them.

They were both very aware that Quakers are married neither by a Judge or a minister which is what they wanted. They began a dialogue with the Secretary of State that the vows' religious language could not be legal, nor could the requirement of either a Judge or minister to marry two people. They pointed to the example of Quakers, but that the exception could not fairly be applied to only one religion. The Secretary's office wound up agreeing. They were issued a license to get married and were allowed to marry each other in their living room with two witnesses.

Most Quakers I know will proudly say that nothing compares to a Quaker wedding. I have to agree . . . There is something so deeply right about the couple rising out of the silence to face each other and to say in vows that have not changed over 300 years "I take thee". What a joy to have a document hanging in one's home with the signatures of all the loved ones there who joined and witnessed your wedding!"

He goes on to say that most Quakers do not know the actual history of Quaker weddings. George Fox said, and Quakers believed, a wedding was an acknowledgement of a partnership God has already created. Therefore, when the laws of the society said that one had to marry before a preacher or a judge, Quakers saw no need to change their process to comply with marital laws. They were already used to going to jail for simply gathering to worship and used to being punished by the state for being faithful to their understanding of God. They were willing, as in all things, to stand with the Truth as they knew it.

Thus Quakers would marry each other and go on with their lives, unconcerned with whether this was regarded to be legal by the cities they

Calendar

**Nov 6 Set Clocks
back 1 hour Pot Luck
11:30**

**Nov 12 Property
Workday cancelled**

**Nov 13 Meeting for
Business 11:30;
Ruth's birthday,
PeaceCenter.**

**Nov 15 Study Group,
potluck 6; worship
sharing 7, Joni's**

**Nov 18-19 SCYM
Representative Mtg.**

**Nov 20. Forum: Sup-
port for Social Jus-
tice Organizations**

**Nov 27 Forum: FMSA
Handbook**

**Nov 30 Mid Week
Worship 7-8, Gary's.**

**Dec 4 Pot Luck &
Celebrate Ruth's 100;**

**Book Exchange Day.
Dec 11 Meeting for
Business 11:30; Bud-
get & Roster**

**Tuesday Dec 13
Study Group potluck
6 ; worship sharing
7.00, Joni's.**

**Dec 24 Christmas
Eve Potluck 6:30,
worship 7.30**

**Dec 25 No forum.
Dec 28 Mid Week
Worship 7-8, Gary's**

lived in. But then, Quakers having convinced people of their sincerity and integrity, it did not sit well with their neighbors to consider them "living in sin". So, not through their asking, many states passed the "Quaker exception" where instead of requiring them to be married by a minister, it was recognized that a ceremony witnessed by their congregation would be considered legally binding. Such exception is legal here, for attenders at Meeting.

Quaker Marriage is a case of what Gene Sharp calls passive non-compliance, where the failure of large numbers of people to comply with a law forces the law to change or become unenforceable. The radical thing about Quaker marriage is that it says that we can know directly, discover inwardly, God's intention for our lives and that we can live in the authority of that alone.

In the past decades domestic partnerships became a legal mechanism that allowed Gay and Lesbian couples, otherwise unable to marry to share some of the legal advantages of marriage. In many states if Quakers want to be legally married they still have to go down to the court house and have their marriage officiated there. "

But, still, often, "In the presence of God and these our Friends, I take thee to be my wife/husband, promising with Divine assistance to be unto thee a loving and faithful husband/wife as long as we both shall live." And sometimes the couple may design their own vows.



Personal News

On the 13th the PeaceCenter will celebrate the 100th birthday of Ruth, their first Peace Laureate (see below). But we have to add, with deep regret, two deaths, of Janet Wenholz and of Priscilla Zuck. Janet had been a member of the Meeting for many years, after returning from Latin America. She and her family moved to Colombia to keep their sons out of the Vietnam war. Priscilla, with her husband Mel, was an important member of the meeting in its earlier stages. She was clerk of the Meetinghouse Development Committee when we began to consider our choice of architect. They retired to a Quaker retirement home in N. Carolina, where she has died. Mel says, "I can only say for now that Priscilla's death was because of a slow failure of her heart. She was prepared, this we know, and died quietly in her sleep."

And . . . Dan had a minor heart attack and six stents inserted. He came home after just two days and is now doing well. Joni attended a silent weeklong retreat at a Buddhist center. It proved both trying and rewarding. Thereafter, she finding it hard to drive, James went to get her. Mark, one of the few men who continue the old Quaker custom of wearing his hat in meeting for worship, avoids crowds, even Quaker crowds. But he is a volunteer at the foodbank. Gary came across an injured chihuahua in the street and took it home. He and Vivian nursed it back to health and found it a home. James G is back in school again. Taking courses in GIS (Geographic Information Systems). It's something he hopes he can do even with hearing impairment

The wisdom of mediation

John was Gretchen's husband; he died in 1999. He was a mediator and traveled all over the world, practicing and teaching, often accompanied by Gretchen.

He practiced mediation as Positive Conflict Management. He covered business partnership disputes, employment issues with allegations of sexual harassment, adoption and parent-teen problems, and teacher-parent conflicts. He presented seminars and workshops, wrote books, and produced a training video.

He saw mediation as derived from therapy and law but having its own theoretical foundations. He emphasized reliance on parties undertaking the hard work of defining the problem, understanding each other's needs and eradicating unproductive negotiating strategies.

For him there was no dichotomy between the professional and the personal, and the moral groundings of his Quaker background were manifested in both. In his training courses John used to urge mediators to find the goodness in their clients, something not always easy. He had a sign on his desk which read, 'I'd rather succeed than win' – a wise slogan for mediators.

For those who fell under his spell his final book, for which Gretchen contributed, “will constitute a lasting tribute to his ideas, insights and inspirations.” (Extracted from Laurence Boulle, ADR Bulletin: Vol. 7: No. 4.)

He has been honored by the Association for Conflict Resolution by an award in his name.

Quaker Study Group,

The group will meet on Tuesday Nov 15, considering “Building the Life of the Meeting,” by William & Frances Taber. Pot Luck will be at 6:00 and worship sharing at 7:00. Everyone is welcome at Joni and James;s home at 2647 Pebble Breeze,. Please contact jmhaynes@earthlin.net for more information and directions.

Business Meeting

Meeting for Business commenced with silence and an advice of Fran Taber: There is a saying that if one seeks happiness” directly, it will always be elusive. I suspect the same may be true if we look first to our meeting to satisfy our needs. If on the other hand we seek how we may be called to contribute to the meeting’s life, we may find in time that, like the butterfly of happiness alighting on one’s shoulder, in giving we have also received.”

The Nominating Committee presented its preliminary report, which contained many unfilled positions, and committees. The appointment of Gretchen and Val as co-clerks of Meeting for the remainder of this year was approved.

Bill S presented changes to the Meeting Handbook, which will be brought for approval at next month’s meeting.

Meeting approved the Finance Committee’s recommendation that income from Friends Fiduciary Corporation accounts be used for building repairs and maintenance and that whatever remains be devoted to RAICES and the Immigrant Aid Fund. Any money collected for repairs and not used will be added to the Sinking Fund.

The treasurer had no unusual activity to report but noted that contributions are not keeping up with expenses and that there is now an extra monthly expense for childcare.

Meeting closed in silent worship. We regret an incomplete account.

SCYM

South Central Yearly Meeting invites you . . . “to come warm your soul with Friends at Representative’s Meeting, November 18-20, 2016, at Greene Family Camp. “ Registration is now open on the website, www.scym.org.

No Workday!

Apparently you don’t like the sound of that word, “Work” Unfortunately it is needed for so many worthwhile things. This month, there has been no interest in a volunteer community workday on the building and grounds scheduled for November. We will not come and share, weeding, cleaning, repairing, brushing, painting, stripping, adjusting, moving, a fun meal, and admiring. We shall just look in December at what needs to be done.

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They do it there too!. Pendle Hill's annual Lives of Service work retreat took place on the grounds, with participants joining in fellowship, gardening, wood stacking, trail maintenance, and much more.

## **ATCF**

Its delegation season! Austin Tan Cerca de la Frontera just celebrated their 62nd Border Delegation this October, marking 17 years of a relationship with the Comité Fronterizo de Obreras (Border Committee of Workers).

“A theme I noticed during delegation was ‘in vulnerability there is strength.’ The strength to share each other's stories and relate. The ability to connect like vines and intertwine. Sometimes we grow together and sometimes we grow apart, but we are all reaching for the sun.” -P.

## **Women and Fair Trade Festival**

Organized by Austin Tan Cerca de la Frontera

Saturday, November 19, 1-7 pm

Sunday, November 20, 10-7 pm

First Unitarian Universalist Church of Austin

in Howson Hall, 4700 Grover Ave., Austin,

“Welcome to the Women and Fair Trade festival organized by Austin Tan Cerca de la Frontera (ATCF). We invite women's cooperatives to come from all over the world to tell their stories about globalization and to sell their beautiful, handmade items.”

## **Friends Historical Association**

The Annual Meeting will be held on Saturday, November 12 at Haverford College outside Philadelphia. After Lunch the Annual Meeting will be at 12:45-2:15 PM. There will be a program, “Quaker Indian Schools” in conjunction with a 3-day conference, “Quakers, First Nations and American Indians from the 1650s to the 21st century,” which will be held the previous Thursday, through Saturday.

FHA sponsored a tour centered on Farmington Meetinghouse in May. [We note that almost all the significant places on the tour were connected with women’s rights or the underground railroad. If the tour were of Philadelphia, would the focus be more spiritual? We suspect that most people’s information about Friends is about our actions for social rights, not the simplicity of our spiritual beliefs and practices.]

## **FCNL**

FCNL has a new webpage. During November, it noted that “Sentencing Reform: After the debate, ‘join us for a conference call on next steps after the election.’ And, on immigration: “Immigration and Custom Enforcement renewed its contract with a private prison company to run a massive family detention center.”

## **AFSC**

“Many people are thankful [to] AFSC for opening opportunities they never thought they would have. It is very fulfilling to know that the work AFSC is doing helps us build social cohesion for a better future in our community.” ~Ricardo Salinas, participant in a Local Peace Network in El Salvador on “Peace Works”

## **RSWR**

Friends’ Right Sharing of World Resources tells of helping to show peasant women of India how to make a pesticide of lime juice and fermented hardboiled eggs, a natural and sustainable farm practice. [we wonder – how do you ferment a hardboiled egg?]

RSWR also tells of granting funds to a woman in Sierra Leone, orphaned by war and

ebola, to make traditional clothing. She now has a business and is planning to go back to school at the same time.

## **PEACE IS OUR BIRTHRIGHT**

The peaceCENTER invites you to attend a program honoring Ruth's 100<sup>th</sup> Birthday (no gifts please) November 13, 2016 at 3:00 P.M. in the Christus Heritage Hall at the Village at Incarnate Word, 4707 Broadway

Moderator: Ann Helmke: GREETING and Mission of the peaceCENTER

Ruth: The Quaker Vision that inspires me:

“We seek a world free of war and  
the threat of war,

We seek a society with equity and justice for all,

We seek a community where every person's potential may be fulfilled,

We seek an earth restored.”

(Friends Committee on National Legislation)

You are invited to look to the future from three perspectives:

- the individual – The Importance of the Choices We Make: Speaker: Sister Alice Holden, Sister of Charity of the Incarnate Word

- the community – The Importance of Human Rights. Speaker: Graciela Sanchez, Director of Esperanza Peace & Justice Center

- the earth -the Importance of the Environment. Speaker: Meredith McGuire, Ph.D., Specialist on Environmental Issues

Closing Comments: Ann Helmke – General,

Ruth Lofgren – Thank you for coming.

Meeting will celebrate Ruth's birthday on Sunday December 4th.

## **Compassionate Conversation**

Join this compassionate conversation, on Post-Election Relations organized by the Peace Center, on Monday, November 7, 6:30-8:30 PM at the Whitley Center, Oblate School of Theology, 285 Oblate Drive, San Antonio, TX 78216

“On the day after the election, can we still be friends? On the day after the election, we'll still live two doors down from her, still work next to him, and that uncle (you know who we mean) will still expect his annual invitation to Thanksgiving dinner. On the day after the election we will still be in this family, this neighborhood, this city, this country, this planet. The earth will still spin on its axis.

How will we live together then?

On the day before the election,

join Compassionate San Antonio in a conversation about the day after the election .”

## **Okinawan Hacksaw**

There is a new movie by Mel Gibson, about a conscientious objector in the army during the battle for Okinawa. He is Desmond Doss, who won a Medal of Honor for his bravery as a medic in that combat.

The movie deals with his early life in simpler times, dealing with his WWI father and early love (“so sweet and squeaky clean”). He grows to hate war and became a CO. But the review of the film in the *NYT* suggests that Mel Gibson's taste for gore is fully satisfied by the horrific scenes of “exploding heads, shattered limbs and burst abdomens.” But with a man of peace at its center. Nevertheless, “religious devotion” is not a focus of the film as, neither, is patriotism.

The reviewer says that what Desmond did there is easily googled and was covered in Terry Benedict's documentary "The Conscientious Objector." Desmond was a Seventh Day Adventist.

## Miscellany

To transform society we need to join together and unite our efforts and build a world based on love, kindness, generosity, care, compassion, empathy, seeing the sacred in each other, and the awe of the universe.

These are the words of a Jewish woman, Cat Zavis, interpreting the story of Satah and Hagar/Agar from the Torah. She ends with this prayer:

Help us, Shechinah, find our paths to our own and each other's souls;

Help us overcome our differences and see the beauty in one other;

Help us stand up, be brave, strong, and compassionate on our journey;

Give us the strength to forgive ourselves and others and to do what is called for to bring justice into the world;

Help us to maintain the strength and fortitude we need in this desert and to wash away all the conditioning of our present-day encumbrances that pour through our bodies and impede our capacity to see the light in each other and ourselves;

Help us strengthen our connection and love, learning new ways of being, of relating, and opening our hearts till the waters flow forth giving birth to new life, to new possibilities.

And please YHVH answer our cries – guide us because we are lost and lonely and scared in the desert, often unable to see the waters of life that redeem and save.

Bruchah at Ya Shechinah rofeah kol basar v'kol neshamot v'osah tikkun olam. Blessed are you Shechinah that heals all flesh and souls and makes transformation possible.

Her prayer parallels our own hopes for justice, compassionate love, and healing of society's ills.

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Some queries for us:

What does the phrase "Love thy neighbor (no exceptions)" mean to you?

Who are your neighbors?

When has it been hard to do this?

What are some times you feel you have been able to love your neighbors?

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Love means to love that which is unlovable; or it is no virtue at all.

Gilbert Chesterton (1874-1936)

And perhaps to love that which is unattainable

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"Shock and awe." What a dreadful image for the United States. What might we suggest instead? "Recognition and gratitude?" It doesn't have the same ring, does it? What about "Help and love?" Not "love" for the whole nation, perhaps. "Help and befriend?" "Aid and peace?" That suggests economic aid too strongly. Maybe "Help and peace."

But, now, what kind of programs go with it? In Syria, Assad leads a dictatorial government of Shiites over Sunnis and he started the war. Can the International Court of Justice help? How is international law to be enforced? We need police for our own and early Quakers in Pennsylvania did too. Trade boycotts? Economic and social sanctions?

And what of countries such as Sri Lanka, where Hindu Tamils rebelled against a government of the Singalese Buddhist majority? Both may need sympathy. Is there a short word for "mediation?" Or of the Philippines, where the Muslim "Moro" minority has fought for its independence ever since Spain incorporated their land into the nation which was to become Catholic?

("Moro" was the Spanish word for them, when they found "Moors" there.) And how is the Middle Eastern mess of "national" borders created by the victorious powers France and Britain after WWI to be cleared up ?

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Quakers are active in Italy. There have been several quakes in central Italy. So there must be active quakers?

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"A world in which this ideal [equal human dignity] is realized is no doubt far-off. The temptation to surrender it is strong. But history has provided us with too many events that show how important it is not to be complicit in making it unattainable."

Jason Stanley, professor of philosophy at Yale.

As Quakers, we can't think it unattainable. Stanley's parent were European, his mother spending the war in a camp in Siberia, his father, spending it in Poland during the Holocaust. His mother believed the ideal to be illusory; his father essentially fought for it.

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A group of women sailed a boat to Gaza to break (read publicize) the Israeli blockade. The Israeli authorities announced that they had been detained peacefully. "The women of the flotilla described their arrest as 'illegal' and wrote on their website, 'whilst the term 'peaceful' has been used in some media to describe the attack and capture of our boat, this is inaccurate. Peace is more than merely the absence of physical violence. Oppression, occupation, denial of human rights and taking a boat of unarmed, nonviolent women against their will are not peaceful activities.'"

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Just in case you don't know it, let us tell you of activities of Quaker House in Fayetteville, North Carolina. It is near the army base, Fort Bragg, and its directors attended the courts martial of Bowe Bergdahl, supporting him in his needs for the treatment for mental illness that the army had failed to give him. QH provides counseling for service members and veterans needing, but not receiving, treatment for PTSD and TBI (Traumatic Brain Injury.) In this way they hope they establish a bridge between pacifists and veterans.

They have run workshops on racial inequity for university and high school students., yogic chanting sessions, mindfulness classes , advice on conscientious objection (now, in the absence of the draft, for service members who feel they can no longer serve.). Read more at www.quakerhouse.org.

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"Religious discord has lost her sting; the cumbrous weapons of theological warfare are antiquated; the field of politics supplies the alchemists of our times with materials of more fatal explosion, and the butchers of mankind no longer travel to another world for instruments of cruelty and destruction."

John Quincy Adams (1767-1848)

He was writing in a time before the birth of Al Qaeda and ISIS. Yet, for us, at the time of the division of Quakers which has lasted, at least in the form of our worship, to the present day.

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There is a bas-relief by Constantino Brumidi in the the rotunda of the U.S. capital, drawing on Benjamin West's 1772 painting during the peak period of Quaker influence on federal policy toward American Indians. It depicts William Penn and a chief of the Lenape Indians agreeing to a treaty. Voltaire (1694-1778) famously declared it "the only treaty between those people [the Indians] and the Christians that was not ratified by an oath, and was never infringing'd."

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David Zarembka writes of the Kenyan custom of helping one another:"One Sunday, I was the only adult coming home from church with those three boys and our youngest grandson,

Brian, who was then a toddler. As soon as we got home, Eugene, then twelve years old – note that he is a boy – immediately changed his diaper, went to the refrigerator to find some left-overs for him, warmed up the food, and fed him. He did this completely on his own initiative as I didn't ask him to do anything." He speaks of how this custom extends through life., friends and neighbors helping each other, often with money.

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Rebecca Caudill was the author of popular children's books – and a Friend. She gave Illinois YM's annual Plummer lecture in 1979, starting:

"I have written twenty-one books. There is a twenty-second that I should enjoy writing. It is a story of you who are listening to me now. You would be the characters in the book. I would ask each of you one question: "Along what road did you travel to enter into the fellowship of the Friends or Quakers?"

She never wrote that book, nor, so far as we are aware, did she ask anyone that question in preparation. But we're sure she pondered often how she herself traveled, from the hills of Appalachia to, and beyond, Chicago. Her lecture was entitled "From Hardshell Baptist to Quaker." She was descended from those who moved to this country for what it offered, more than their home, and ended close to nature in Appalachia.

Kaepnick's Kneeling

"As a Quaker his protest feels right and familiar to me. Many Quakers refuse to stand for the national anthem or for the pledge of allegiance. From our beginnings, we have refused to swear oaths, believing that integrity and truth are crucial religious testimonies, that one should speak the truth continuously and not only on special occasions. We strive to be consistent in word and deed and we refuse to speak words, whether in songs or pledges, that we can't affirm as true. Quakers strive to live from the deepest truth we know, which we believe comes from God. We honor what we believe to arise from God/Spirit/Light and are suspicious of deference to the state. Lack of integrity, lack of truth telling, separates us from ourselves and from the Light within."

Lucy Duncan, for AFSC, continues, to say she supports Colin Kaepnick's protests.

Making a Portrait of Jesus

NEW! Pendle Hill Pamphlet #441

By John Lampen

What was Jesus really like? The portrayals John Lampen got in childhood lacked vitality, so he returned to the records to discover Jesus for himself and found "an extraordinary man who was very different from what I expected." In addition to offering a vivid description of "a man who was intensely alive," John Lampen discusses how he created this portrait by sifting through varied and sometimes contradictory evidence to determine what is most likely to be true. Readers who are interested will find much to think about in this portrayal. .

PH pamphlets are in the library.

Pink Dandelion?

Do you know of that English Quaker called Ben Pink Dandelion? Perhaps wondered what it was about Quakerism that made him choose that silly name? Well:

"I'm Ben Pink Dandelion. I'm a Quaker writer and teacher. Well, I first went to college . . . I was also very involved with a series of left-wing groups and ended up dropping out of college and going to live at an anarchist peace camp. Now, anarchism is an ideology which is very much in favor of individual power, that nobody should have power over anybody else. . . Eventually we would all change our names to

something rather ridiculous, like “Pink Dandelion” as a protest of the way that the father’s name is always passed down.

So I like to be called Ben but my legal name is Pink Dandelion and this was a deliberate ploy . . .

This was in the early ’80s and it was a year of great revolutionary hope in Britain. We had a miner’s strike on. We thought we had Margaret Thatcher on the back foot. Life was about protest.

But after about eight or ten arrests, you know, and really not feeling like we were moving forward at all, I began to think that there probably wouldn’t be a revolution in England. And so at that point, you give up a revolutionary strategy. The anarchist strategy had been to hope that everyone would withdraw their labor from the labor market and the system would collapse. So I looked for groups that were working from within the system.

I had known the Quakers because I had been to a Quaker school, and I found them again, as it were. And I saw there a group that was committed to peace, a group that didn’t take votes (just as was true of the anarchists) and who didn’t have any fixed leadership, just like the anarchists. And I thought, “Here’s a group that looks just a little bit like the anarchists but working within the system.” So I originally came along to Quakerism in terms of it being a peace group.

And it was only later, when I had a powerful spiritual experience on a Greyhound bus, that I really understood Quakerism, that I could begin to see the spiritual dimension, that meeting for worship made sense for me, that meeting for business made absolute sense. So it was a different kind of process from the anarchist consensus. We were being “talked through” in Quaker meeting in a way that just wasn’t true in the anarchist campfire meetings.”

It’s All One Story

“In the Bible, many of the stories are about how the Israelites feel like a special and separate people, but God tells them that they have to take care of the stranger in their midst, that they are their responsibility. The strangers are your people; they are us. When the Sabbath commandment is given in Exodus, God says clearly that it’s not just for you. The Sabbath includes all your children, your sons and your daughters, your maid servants and your man servants, and all the foreigners among you: all will be given this day of rest. You are not separate.

In the gospels, Jesus says, not just his blood relatives but any who do the will of God are his mother and sisters and brothers. He doesn’t see himself, the Son of Man, as separate from the people, and he is continually teaching us that we are all connected.

Quakers have named this connection as gospel order. Lloyd Lee Wilson from North Carolina Yearly Meeting (Conservative) wrote, ‘Gospel order is...the right relationship of every part of creation, however small, to every other part and to the Creator...an organizing principle by which Friends come to a clearer understanding of our relationship to God in all of the Divine manifestations and the responsibilities of that relationship.’”

Robn Mohr, *Friends Journal*,

Peace Direct

Peace Direct is a Britain-based international charity dedicated to supporting local peacebuilding.

“In the world’s most fragile countries, we seek out local peacebuilders who are making a real difference – building peace from the grassroots up, preventing conflict in the places where it starts – locally.

They are disarming rebels, resettling refugees, healing communities, reviving economies. They work at great personal risk on crucial problems like child soldiers, women and conflict, youth and peace, political violence. They are the key to preventing conflicts and creating a lasting peace.

We find them, fund them, and promote their work to those in the wider world who can help with finance or influence.”

They support people who know their situation, are respected, can reach the groups, are

committed, and cost less than costly international operations. They have offices in the UK and USA, 11 partner programs in 8 countries, and local correspondents in 34 countries reporting through Insight on Conflict. (See the website.)

Peace Direct was founded by Scilla Elworthy, a Friend, and Carolyn Hayman. We're glad to know a Friend was involved. But we're also glad others are working for the same ends.

Arts & Spirituality

Initially, Friends did not practice art. It was not simple living, a search for technique rather than that of God.. Acting meant pretending another personality. Singing was to repeat another's words. Now Pendle Hill illustrates a different approach, providing classes in photography, watercolor and oil painting, woodworking, and contemplation with poetry, photography and music. "Arts & Spirituality (pottery) Invite the inner artist in you to awaken and flourish during your time at Pendle Hill. Explorations in the arts – with clay, paint, handmade paper, and more – provide a deepening experience for the soul which is beyond words."

Many visitors, including those with little to no experience with visual art, find the studio to be a "home" where they can reconnect with God and claim their own creative path.

It quotes Heijnsbroek, "Explore the connections between art and the Spirit through intuitive and spontaneous art-making and journaling. Learn how to listen more fully to how Spirit is guiding you through painting, collage, mixed-media work, and personal writing. Discover ways to move beyond traditional thought to a deep inner place of imagination, creativity, and mystery.

There Are Worse Things Than Death

A neighbor wrote this song for Janet Wenholtz:

I asked for your stories again and again
For you had lived wisely and planned for the end.
I still have so much more to learn, but I know
You did not want to linger. I must let you go.

CHORUS (after each verse):

You said death may come quickly
But death can be slow
We might see it coming
We might never know
But if it should be that there's nothing to gain
If more days to live would mean nothing but pain
You said you would be happy to take your last breath.
There are worse things than death
There are worse things than death

All acts of creation must come from the heart
And composing a life is the highest of arts
From the very first breath 'til the race has been run
Only you as the artist can know when it's done.

Wrap me in a quilt that my grandmother made.
Find me a tree and a spot in the shade.
Dig me a hole and lower me down
Wherever you please, for it's all sacred ground

Dana Clark, Oct. 24, 2016

Query

How can I become ready to listen deeply to someone whose life experience has taught them to believe differently than I do so that I may be teachable?

Meeting for Worship is held on Sunday at 10 a.m., followed by refreshments and a Forum discussion at 11.30, usually lasting until about 12.45. Children are invited to join worship for the first fifteen minutes, after which they may go to join with the Young Friends program. Child care is available during Forum.

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Website: <http://www.sanantonioquakers.org>

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Meeting telephone for meeting times or to ask for other information: (210) 945-8456