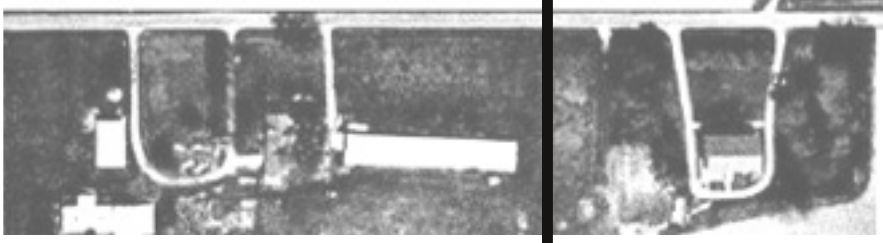
Among Friends

Fall 2009



Recently Aquired Property





ILYM Grounds



Within weeks of the start of the 2009 ILYM Annual Session, the property adjacent to the meeting grounds was offered up for sale. At the business session that the purchase was proposed, funds that had been raised for the new buildings project that could be applied to the purchase would only cover about 55% of the costs needed for acquiring the new property. Encouraged by various challenge gifts, $87,000 was raised for the remaining portion of purchase costs before the beginning of the next day's business session. The purchase of this property doubles the size of the meeting grounds and provides exiciting opportunities for future use.

Published by Illinois Yearly Meeting

Editor's Note

This is my first issue serving as editor. I have enjoyed the experience and look forward to receiving your submissions for future issues. As I quickly looked over the submissions I had received for this issue, they seemed to fall into some rather convenient categories: Community, Education and Service. Yet as I thought about both the contents of the articles and the concepts of community, education and service, these categories did not seem as clear cut as I initially perceived them to be. Service, education and community are very intertwined with each other. For example, those involved in education are doing service on various levels and are engaged in community-making. Service involves education components and is done in a context of community. So on the one hand, these categories of service, education and community seemed to be helpful organizing devices, but on the other hand, they seemed to be contrived groupings that could limit our understanding and action. I wonder how in some ways this may also relate to how we take up the notion of Quaker Testimonies. They can be viewed as helpful organizing devices that provide information on how to live out our Quaker faith. However, the Testimonies are so intertwined that you cannot explore or be engaged in one without the others. What would peace be without integrity and equality? And does not simplicity help much in peace? When we try to give words to our experience of Truth, we do so in a limited, not-quite-so-right way. We express it from our own individual perspective, according to those categories that have significance and meaning in our own personal lives. Yet it usually seems that what we have experienced is something more, and another person will express the experience differently. Our experience of Truth, while clear when being experience, because of its depth and expansiveness is difficult to verbally express. At best our experience of Truth can be seen in how it impacts the way we live out our lives, with the Testimonies being some convenient categories we use to express how Truth is lived out in our lives. Likewise, this issue of *Among Friends*, while making use of some convenient categories, contains expressions of how Truth is lived out in the lives of the authors.

Wil Brant

Published twice a year, *Among Friends* is a publication of the Illinois Yearly Meeting of Friends and provides a forum about activities within the various meetings and worship groups that make up Illinois Yearly Meeting. *Among Friends* also provides pertinent information provided by Quaker organizations and by interested readers. Readers are reminided that signed articles and letters express the view of the writers and not official positions of Illinois Yearly Meeting.

www.ilym.org

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Submission Information

All submissions for the Spring 2010 issue should be sent to the editor before April 20, 2010.

Informal articles about your meeting or worship group (not State of Society Reports), plus poetry, artwork, spiritual reflections and photos are encouraged and received with appreciation.

Among Friends

Fall 2009

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New Property Could Deepen Relationship with Our Natural Community

Photo Essay by Peggy Boyer Long, Springfield Friends Worship Group



Roy Treadway suveys the old field on the Mills property

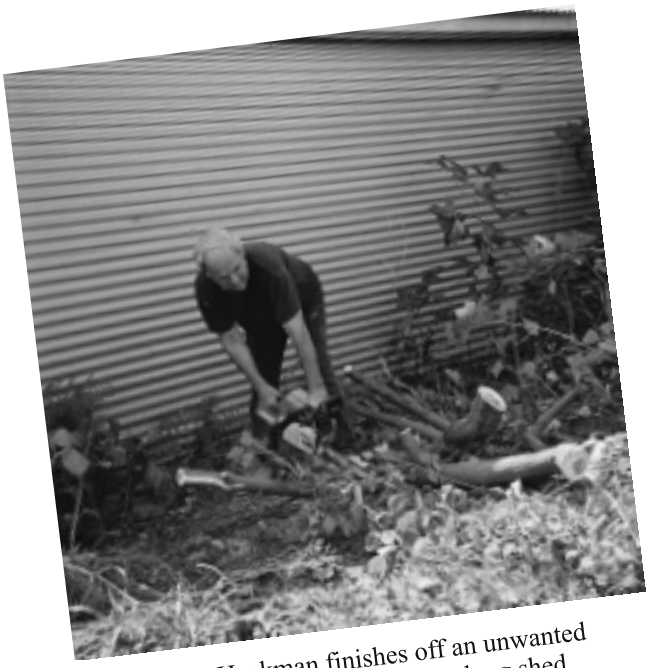


Committee members assess damaged and unwanted trees throughout the grounds.

Early on a September morning, the Environmental Concerns Committee gathered at Clear Creek Meeting House and set out for a first "working tour" of the new grounds to the west. Our aim was to consider ways Illinois Yearly Meeting might tie the recently acquired Mills property to the meeting house property, while minimizing the costs of maintenance and enhancing the ecology of a blended landscape.

That first walk-through could have been daunting. On those six acres, we noted lots of invading trees and plants, which if left unattended will crowd out more desirable native species, along with the local wildlife that has evolved to depend on those species for food and shelter. Right from the start it was easy to envision the natural beauty and ecological value in an oasis of native trees, grasses, and flowers bounded by acres of cultivated fields.

We began by clearing the startup mulberries, silver maples, and colonies of poke weed with chain saws and loppers, and by drawing up plans for a regenerative burn on the tall-grass prairie to the west of the meeting house. Yet our ecological concerns encompassed additions as well as deletions. The prairie itself is only five years old, and we weighed the benefits of extending that habitat or seeding another, perhaps a short-grass prairie, nearby. Over the years, the committee has planted native trees throughout the meeting grounds, including young oak, buckeye, and basswood, and we considered the possibility of designating a special grove for memorializing Friends. The committee has



John Hackman finishes off an unwanted tree at the north side of the long shed.

designed self-guided walks through the grounds and we could imagine other walks through diverse habitats leading us into deeper relationship with our natural community.

Ideas bloomed. What about a pathway that meanders through landscaped areas from the meeting house to the new house? What about a meditative garden next to that small pond on the Mills property? What about a community vegetable garden, an open play area, a labyrinth offering outdoor fun and challenge during annual sessions?

We agreed to recommend two changes to the landscape as soon as they become feasible. We suggest creating a path from the meeting house to the Mills house that winds through meditative nature features. And we suggest redesigning the remnants of the traditional foundation plantings around the pond near the Mills house into a native shade garden and meditation area.

Green Initiatives

The Environmental Concerns Committee is working with other Yearly Meeting committees on green designs for new buildings and on plans to retrofit the "recycled" house on the Mills property. Our committee promotes other initiatives, as well.

- We are weighing the relative costs of installing a green roof over the meeting house kitchen area. A garden of drought-resistant plant material would make the kitchen cooler, improve the appearance of the roof, and promote environmental consciousness. We hope to install two or three test plots this spring.

- We are aiming to bolster Yearly Meeting recycling efforts during annual meetings. Last summer, we installed a trial compost bin behind the kitchen to test whether we can move away from burying kitchen waste in a trench. And we are working on a job description for a recycling and composting coordinator, which will be available next summer.

- We are encouraging Yearly Meeting to purchase recycled paper towels and toilet paper for annual meetings, as well as gentler cleaning products. Our handy "green housekeeping" tips are posted in appropriate places in the Meeting House, and our liquid hand soap dispensers remind Friends that good old soap works and serves to keep antibiotic-resistant bacteria at bay.

Peggy Boyer Long

Mostly, we agreed on an approach: Any future projects should further ongoing efforts at sustainability on the Yearly Meeting grounds and in its buildings. But many specifics on design of the landscape had to be put on hold until decisions can be made about uses of the built structures.

Still, that September morning got us to thinking. And, as if heralding transformation of space and season, migrating monarchs lifted into the sun from their night roosts in the eastern tree line as we headed out across the grounds.



Visioning Workshop
for newly aquired property

There will be an ILYM Visioning Workshop on January 9, 2010 (January 16 is the snow date), in Bloomington, Illinois. All attenders and members of the yearly meeting are invited to participate in this exciting opportunity. The focus of the workshop will be to envision uses for the newly acquired six acres and house known as the Mills Property. Maurine Pyle will facilitate the event. Please save the date and plan to join in brainstorming new ideas for the future IYLM. For more information, please contact Maurine at mentanoia.maurine☺ gmail.com

Covenant Communities

Paul Buckley, ILYM Field Secretary

One of my first visits as field secretary was to 57th Street Meeting. During a program after meeting for worship, we spent some time discussing the idea of a meeting as covenant community. Recently, I was asked if I could expand on what was discussed at that program. The material below grew out my response to that request.

First, a definition of a covenant: A covenant is a formal agreement between two parties that establishes a relationship and within which mutual obligations and responsibilities may be enacted. It is kind of like a contract.

In Biblical scripture, there are various covenants described. In the Old Testament, some are between individuals (e.g., David and Jonathan) or peoples (actually, usually between their kings), but the important ones involved God. There are a whole series of these—covenants between God and Adam, Noah, Abraham, Moses, David and others. Although each is named for an individual, they are broader. The Adamic covenant was made with all of humanity; the Noachian covenant was broader still—encompassing all creation. Others are with the children of Israel. New covenants do not replace older ones. For example, the covenant with creation following the flood is still in effect today (we still have rainbows). So are the ones with Israel. In the New Testament, it is emphasized that these covenants apply to a wider body—the "wild branches" (that includes us) have been grafted into Israel. And, of course, in the New Testament, Jesus inaugurates a new covenant.

Over the last 2000 years, this new covenant has been interpreted as a covenant of works, a covenant of grace, and a covenant of light—the last being early Friends' understanding of how people relate to God. In the Quaker interpretation, there are no external forms—as promised in Jeremiah and reiterated in Hebrews, the law is written in our hearts (not in a book or on tablets of stone) and there are no teachers but Christ, the Inward Light.

You will notice that covenants are rather broad in scope. A covenant community may be equally broad. "The body of Christ," in New Testament terms, describes the whole church. However in early Quaker writings, this is defined as including all who are faithful in following the guidance of the inward light—whether they profess a belief in Jesus as the Christ or not. Both Turks (Muslims) and Jews are specifically mentioned. Although members of both religions may well know of Jesus, they deny his divinity. You could even be part of the body of Christ without ever having heard of Jesus. When speaking about a monthly meeting, we are dealing with a much smaller community. This is the unit that I am usually concerned with when thinking about a covenant community. My starting point for understanding what a covenant community is of this size is to contrast it with an ordinary human community.

Generally speaking, in a human community people voluntarily come into relationship with each other to achieve some purpose. In a human community, membership is purely self-selected. Members choose to join because they support the community's purpose and accept the community's norms. Beyond the desire to achieve a common goal, human communities are held together by the interpersonal relationships among the members. We tend to associate with people we like and come to like the people with whom we associate. Not infrequently, building strong interpersonal relationships is implicit or explicit to the continuation of the community. Working together on a shared task can help to accomplish this. In the process, it creates a warm,

supportive human community, but it is not sufficient to ensure the continued existence of the group or to create a covenant community. Inevitably, some people no longer find the community's purpose compelling, or they are not in agreement as to how to achieve that purpose, so they leave the community. As a result, over time a human community either becomes more homogeneous or internal disagreements will tear it apart. (There are good examples in American political parties of both of these outcomes.) Often the internal conflicts that damage human communities are not about strategy or tactics, but are really just about people who don't like each other.

A covenant community is one in which each person's primary relationship is with God....

A covenant community is one in which each person's primary relationship is with God and it is through that relationship they are drawn into relationship with each other. This means that a covenant community is not self-selected. Each person is called by God to be in the community and thereby to grow in relationship with God. When people take their place in the group, they are answering their calling, but taking one's place is not just coming to the meetings. In order to fulfill God's call, they need to become the person that God hopes they will be—to become the person they truly are.

The result is that rather than becoming more like the other people in the community, each person becomes more like himself or herself (you might say each person becomes more comfortable in his or her own skin). This, of course, is not a prescription for avoiding conflict. In fact, interpersonal conflict may be a necessary hallmark of a covenant community. The essential difference is in how the individual and the community respond to it.

How they deal with conflict particularly distinguishes a human community from a covenant community. As previously mentioned, a human community is held together by a common goal and interpersonal relationships. When some members of the community disagree about the purpose of the community or how to achieve it, they come into conflict with the rest of the community. If the interpersonal relationships are strong, the conflict may be resolved by compromise, mediation, a vote, or some other means. Sometimes, however, personal animosities are too great to bridge and the group separates. Or (as inevitably happens) people disappoint one another—"I thought I could depend on you to…"—and disillusionment leads some to leave or the whole enterprise to collapse.

In a covenant community, interpersonal relationships are not the glue holding the community together and adversity can be a bonding event. When there is a disagreement, those with different opinions are not arrayed on opposite sides of a negotiating table, trying to "work things out." They are all sitting on the same side of the table—all seeking God's will together. As they seek together, they find themselves drawn closer to God and, consequently, closer to each other.

In discussing covenant community, I have used language that was comfortable to me and to those in the discussion, but the concept is not limited to those who consider themselves Christians or who are comfortable with the word "God." The important thing is that our communities—our meetings—are not something that we assemble on our own. They have a spiritual dimension that transcends us as individual humans and binds us together by binding us to something that is beyond us all.

I hope this brief explanation has been reasonably clear. I find that each time I try to write or think about what it is that holds us together as a religious society it comes out somewhat differently. I would be glad to further explore these ideas with others.

I'll Bring My Own Rocks

Paul Schobernd, Clear Creek Meeting

It was a Sunday in October, 1967. It was raining, and I had gone to my place of employment, where I had worked night shift on a corn drier, because I was looking for the guy who had poisoned our coffee. He had put a can of Prince Albert tobacco in our coffee. My cousin and I had spent the night vomiting and shaking. I meant to do him physical harm. I was sixteen. But he was gone, and he had been drafted to go to Viet Nam, so he knew he was safe.

I was on my way back home when I hit a patch of mud. Being an inexperienced driver, I over-steered the car, and an oncoming car ran half through my car as I slid sideways. There was a family of five in the car, and the mother was killed instantly. It was half an hour before they managed to get me out of the car. Our first stop was at the funeral home. (This was in rural Calhoun County, Illinois, where most of the entries to the county were by river ferry, and there was one bridge in Hardin, Illinois. We were closer to the bridge, and in that time the undertaker was also the ambulance service.) My future wife's father was driving, and I remember telling him I loved his daughter and intended to marry her. I wanted to make sure I said that, in case I died. It was two hours before I got to the hospital in Alton, Illinois, forty miles away.

We got to the hospital, where I was immediately placed in the intensive care unit. Intensive Care was a ward with six beds down each side and striped curtains separating the beds. I was in a coma, and it was probably about the third day that I had an out of body experience. I was going down a tunnel toward the light. I felt so good; I never felt so good. I was warm all over. I felt like I was going home. There were people waiting for me. All I could tell was that the people were my family. It was during this time that the doctor told my parents that I probably would not live through the night, and if I did, I would be paralyzed permanently.

Before I could reach that light, a voice that I assumed to be God said to me, "You must go back. It's not your time." And it was at that time that I came back to my body and discovered I was lying in glass. My kidneys had failed, but I knew that I was not going to die. I was unconscious, but God had spoken and I knew I was not going to die. But I couldn't communicate that to my parents, who were crying. It was the first time I'd ever seen my father cry. Somewhere along in this time—I have no idea how time works in a coma; It's hard to tell when something begins and ends in a coma—I became aware of a woman screaming and yelling at the top of her lungs. Once again, I really wanted to do her harm. I was not a terribly enlightened person.

This is where God turns evil to good. Out of my body, I went down around the striped curtain and looked the woman in the face. And I was immediately melted down and overcome with love and empathy. Mary was her name, and her gall bladder operation had not gone well. She was in tremendous pain, and there was nothing much they could do for her. I went back to my body, and I'm looking at myself. I re-entered my body content in knowing that God would not let me die, and I would in fact walk again. I think the lesson in seeing Mary and experiencing that unconditional love for someone I didn't know

> Experiencing that unconditional love for someone I didn't know helped me to understand that God was with me.

helped me to understand that God was with me. And I had that same unconditional love applied to me.

Shortly thereafter I woke from the coma. It wasn't until I left the ICU that I started to be scared that I would not walk. I started to forget the miracle that I'd seen and experienced. I was a very conservative Lutheran, and I had no religious construct on which to hang the ICU experience. And then I relapsed into my old Lutheran ways of bartering with God for my life. A Lutheran minister came to see me, and in private I told him the story of what had happened in the ICU. The man turned white. He read me scriptures and said prayers to protect me from evil. And he left as fast as he could. Thus I learned not to tell anyone about what had happened.

And except for my wife, I told no one about my experience for fifteen more years. I was afraid of being ridiculed, and I was afraid also because I still did not understand what had occurred. It wasn't until I read Moody's books on near-death experiences and found new ways of experiencing God that I learned not to fear what I didn't understand. And I learned to become more expansive in my acceptance of myself and others. I resigned my job as trustee in the Lutheran church when they moved to excommunicate a young man with a drug problem rather than offer him and his family support and assistance. Shortly thereafter we wrote the church a check for the remainder of our tithe and left for good.

We found our Quaker home at Friends Hill in Quincy, Illnois, where it still took me some time to clear my mind of many years of indoctrination. Iris Bell was probably the most important catalyst as I moved from being a scared wounded Lutheran to a new theology of expansiveness, acceptance, love, forgiveness—both for myself and others. I think the final event that really closed that chapter was when I sat in the swing at Friends Hill with my wife and pondered the need for water baptism. I couldn't let go of it. But as we were swinging, it started to rain, and every time we swung out we got wet. And a voice in my head very clearly said, "So you want water baptism. Here it is." That seemed to be the final issue.

I never removed the out of body experience from of my memory banks. I kept thinking about the experience over the years. I developed ulcers thinking about that family growing up without a mother, until I was finally able to forgive myself. Today I still say a prayer for that family, but not out of guilt anymore. I think the experience in the early days made me foolhardy, because I didn't fear death anymore. I lived on the edge, because I knew that the worst that could happen was that you would die, and since I'd already been there once I wasn't afraid of going back.

Today I experience life and the afterlife as separated by a very thin veil. In deep meditation we can touch that boundary and both give and receive feelings, messages, support without fear, knowing that energy is not destroyed but simply changes form. We are all part of the same entity. As John Woolman said in his dream, he could no longer experience himself as a separate being. I think this metaphor is very much supported by quantum theory, and we can take the fear and mystery out of experiencing life and death. We distinguish ourselves by name for the sake of convenience. But at our essence, we are all One.

My granddaughter and I had a discussion after her aunt had lost twin babies.

"Probably, they had gone to heaven," I said.

She replied, "Yes, they had," and added, "You know what?"

I said, "What?"

"Animals go to heaven too," she quickly answered.

"Even spiders?" I asked.

"My daddy doesn't like spiders," she replied.

"How about worms?" I asked, continuing the questioning.

She said, "I don't like worms."

"But they're all animals." I replied, so she then allowed that worms and spiders could go to heaven too.

Then I asked, “What about trees?”

She said she didn’t think so.

I replied, “But trees are born, and they live and they die. They just don’t move much.”

She allowed trees could go to heaven. And we’d already allowed water in heaven, since fish needed water, and they were animals.

So I asked, “How about rocks?”

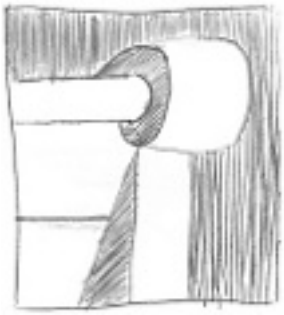
She said, “No.”

I didn’t argue with her beyond that. We know that rocks are mostly space between the molecules, just as we are, so I suspect we might find rocks in heaven just as we are.

It dawned on me after we’d finished our conversation that what we were really talking about was a version of heaven that described a perfect earth. It wasn’t the theology of angels and clouds, harps and endless hymn singing for eternity. This version of heaven sounded much more palatable than the one we’re often given, even though it is considered a heresy by the Catholic Church. It seems to me that if you want to know the unvarnished truth, you ask a five year old. And in this case, I’d rather go to her heaven, and I’ll bring my own rocks. In the final analysis, we never stop learning, and stopping to learn from the least of God’s creatures is where we are more apt to see truth with a capital T.

Marielen Gilpin of Urbana-Champaign Meeting recorded this story a number of months before Paul's passing in August 2009.





Year's End

The annual “touching of bases”—
a holy time of affirmation,
of reaching out to touch again
the God in each.

A tender time,
a time of telling, of asking;
a time of hoping, of sharing.
A quiet time;
a time of reflection.

Each year, to note the changes,
the moving-on
of this one, and that one;
to celebrate, to mourn—

Each year, to re-search,
to acknowledge,
a constant, ever-changing,
intangible spirituality—

This annual touching of bases—
I have no way to know
its impact on those I touch.
I can only know
what it does for me.

I am grateful.

Sylvia Spotts

Looking Back on Faith & Practice

Speech, Deportment and Apparel

As our general appearance in these matters is largely indicative of the conditions of our minds, as well as helpful or otherwise to ourselves and others, as it conforms more or less to the high profession we make, we desire that our members shall be thoughtful in regard to the use of plain, kindly and honest words in their speech, avoiding extravagant phrases and formal compliments. When our minds are regulated by the spirit and purpose of the peaceable gospel taught by Jesus, we believe our speech will reflect with plainness and simplicity, the Kindness, Courtesy, Justice and Christian regard that lie back of it, in the Soul thus taught.

Our deportment should be in keeping with our surroundings, solid and reverent in times of worship or solemnity; calm and just during our dealings or in controversy, willing and anxious to see the right upon all sides: cheerful and kindly in the family and social relations, thoughtful of the different temperaments of individuals and differing ages, and upon all occasions avoiding hurtful conduct and maintaining a true dignity becoming our profession.

In dress, decency, simplicity and utility should be observed as the essentials: neatness and good taste cultivated, and extravagance and foolish fashions avoided as being promoters of pride and vanity, and giving evidence of minds drawn aside from thoughts worthy of an intelligent, pure-minded man or woman.

Discipline and Advices of Illinois Yearly Meeting, 1878, pp. 9-10.

Use of Time

Time is one of God's gifts which we easily take for granted, and in the use of which we are commonly prodigal. It is rich in opportunities, yet it is relentless in its record of our selection. According to the way we spend the minutes and hours will we find the Divine Spirit within us coming into possession or being crowded out of our lives. So Friends wish to lay peculiar emphasis on cheerful and loving persistence in those habits of conduct which will allow each day to record a larger and fuller experience of God.

By our industry and labor we should be real factors in forwarding the Divine purpose; in our leisure we should make ourselves fitter instruments for service.

The Book of Discipline (Illinois Yearly Meeting) 1927, p. 33.

Query on Queries

What might the progression of the first query say about concerns related to Meeting for Worship? And how might our concerns be expressed today?

1878: Are our members diligent and punctual in the attendance of our meetings, observing therein a fitting demeanor? Do they bear a faithful testimony in favor of a free Gospel ministry resting on Divine qualification?

1892: Are Friends diligent in the attendance of our meetings for worship and discipline? Do they avoid unbecoming behavior, and observe the hour for meeting?

1927: Do you attend Meetings for Worship in a spirit of willing service and of prayerful desire to make them profitable to each individual and to the assembled group? Are you careful not to disturb the spirit of the meeting by late arrival? Is suitable opportunity afforded for silent communion with God?

Playing in the Light

Elke Narkiewicz, Spoon River Meeting

"Playing in the Light: A Godly Play/Faith & Play Workshop" was hosted by ILYM Religious Education Committee. Fourteen Friends from seven different monthly meetings gathered October 9-11 with FGC's Religious Education Committee members Michael Gibson and Melinda Wenner Bradley for a workshop in Godly Play/Faith & Play. Originally created by Episcopalian priest Jerome Berryman, Godly Play is a unique approach to religious education that invites children to wonder about themselves, God and the world in a way that is playful and meaningful to them. Godly Play respects the innate spirituality of children and encourages them to use their curiosity and imagination to experience the mystery and joy of God. Additional information can be found in Jerome W. Berryman's *The Complete Guide to Godly Play*, Volume 1: *How to Lead Godly Play Lessons*.

During the workshop, we learned how to tell three different types of stories: sacred stories (Hebrew scriptures), parables, and Faith & Play (created by Friends about our faith & practice). It was an intense and rich weekend. Friends from Urbana-Champaign Meeting hosted our gathering, graciously inviting us into their homes and providing delicious nourishing food throughout the weekend. In the workshop we each learned one story by heart which we each had the opportunity to share. Michael and Melinda, experienced Godly Play teachers, coached us gently to learn this approach so that we might begin to use it in our home meetings. Philadelphia Yearly Meeting uses Faith & Play in their curriculum (www.faithandplay.org), for Friends of all ages. Maybe you will be lucky enough to experience a Godly Play/Faith & Play story soon.

Creative Expression in Religious Education

Duneland Meeting

The First Day School lesson was about making a joyful noise unto the Lord. Daniel Freire (age 6) and teacher Sarah Pavlovic marched around the room playing instruments. As Daniel was playing he began singing. A portion of the song he sang is included on the his painting.





57th Street Meeting

First Day School did a two session program on Edward Hicks and his art. The children made their own collages of the Peaceable Kingdom that included pictures of themselves and pictures cut out from other sources.

Chicago Friends School

Mark Robinson, Presiding Clerk, Chicago Friends School Board

Chicago Friends School (CFS) started with a passionate leading in the fall of 2007. The founding board of directors quickly focused on the goal of creating a Quaker elementary school on the north side of Chicago. Throughout 2008 the ten of us worked and worshiped diligently to focus our vision and identify what we wanted CFS to be. Through that process we were able to create our mission and philosophy statements, write our bylaws, and file for our incorporation and non-profit status. We have gratefully received many generous donations of time and services, and continue to find people interested in helping us realize this vision.

CFS will be opening in the fall of 2010 with classes serving pre-kindergarten (age 4) through second grades initially, expanding to serve K-8 in the following years. We are in the midst of finalizing an agreement on a leased space in the West Ridge neighborhood.

It is common for parents in Chicago to start planning their children's school options very early, and many parents will be watching our first year closely before committing to send their children. We are motivated by the challenge this presents for us to have a successful first year in 2010. We are receiving many inquiries from parents who have children who will be ready for school in 2011 and beyond.

CFS is developing a strong curriculum that will define us as a Friends school, while also meeting the academic expectations of parents. We have incorporated the Quaker testimonies of peace, equality, simplicity, integrity, community, and service throughout the curriculum to make them an integral part of the life of the school.

Students and faculty will gather weekly in shared silence to allow time for listening to the Spirit, reflection and thoughtful sharing. By providing time for outer and inner stillness, we will nurture each child on his or her own spiritual journey. In addition, regular community meeting for worship will allow students and faculty to develop a sense of community and unity of purpose.

Subjects offered will include the language arts, math, science, social studies, music and movement, art, health and physical education. Technology will be integrated at age-appropriate levels. Across subject areas, CFS academics are guided by the principles identified by national organizations such as the National Council of Teachers of English, International Reading Association, National Council of Teachers of Mathematics, National Science Teacher Association, and state standards. Subjects will be integrated while addressing student differences through differentiated instruction. Our curriculum is designed to explicitly value diversity and cultural differences and emphasize the contributions of historically undervalued communities and individuals. Children will actively engage with their learning to construct knowledge and develop critical thinking and problem-solving skills, math and science process skills, and their innate capacity for creativity and innovation. We believe it's important for students to learn about themselves and their environment through direct experience, and we will make time for students to learn simply by being outside and exploring nature.

Chicago Friends School will utilize a multi-age classroom to provide a family atmosphere to support our Quaker values. By teaching the child two years in a row, a teacher has the unique opportunity to identify a particular child's strengths and weaknesses and teach accordingly. In our multi-age classrooms, teachers will approach each child from a developmental perspective focusing on each child's next steps.

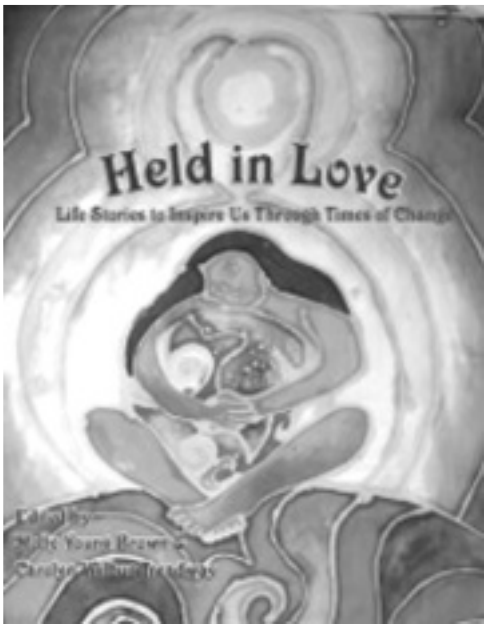
Children learn based on their individual strengths, needs, and learning styles. Within a multi-age classroom, children's social skills are developed, opportunities for enhancement and reinforcement of learning are provided, and opportunities for children to learn through peer tutoring and example are provided.

In project-based learning, teachers guide children through an in-depth study of real world topics. Successful project-based learning results in children who are highly motivated, feel actively involved in their own learning, and produce work of a high quality.

We are at an exciting yet challenging stage for CFS. We have accomplished a tremendous amount, but still have a tremendous amount to do. If you are in the Chicago area and feel you would like to be involved, or outside of the area and have specific gifts that you feel would be helpful, please contact us. If you know of parents who you think would be interested, direct them to our web site. Any private school requires a significant level of fund raising, and if you would like to contribute financially, you can do so electronically through our web site, or by mailing us a check. We are also looking to increase our network and are particularly interested in reaching out to Friends school alumni/ae, so if you know of people who may be interested, or are have contact with alumni/ae, please let them and us know.

Our contact information:
info ☺ chicagofriendsschool.org
www.chicagofriendsschool.org
773-442-2371

Business address only:
3047 N. Lincoln Ave., Suite 400
Chicago, IL 60657



Carolyn W. Treadway of Bloomington-Normal Meeting has recently co-edited and just published *Held in Love: Life Stories to Inspire Us Through Times of Change*. She and Molly Young Brown have gathered a moving collection of stories, poems, and artwork from 72 writers and artists—a number of whom are from ILYM and wider Quakerdom. These writings and images share the authors' experiences of connection with a loving Source within and beyond themselves, and offer examples of the ways Love can guide and sustain us through the many challenges of The Great Turning. The book is available by contacting Carolyn at Carolyn ☺ GraceFullLife.com or 309-451-4503. Discounts are available for multiple copies.

Project Lakota Update

Greg Woods and Candy Boyd, Project Lakota

This summer Candy Boyd went to the Lakota nation/Pine Ridge reservation for several weeks and worked with volunteers and workers there. One long-term volunteer, Bob Evans, rewired a trailer so that the family could have electricity. Previously, they had all been living in one room which was the only room that had electricity. Project Lakota teamed with International Partners in Mission, other not-for-profits working on the reservation, and with the Oglala Sioux Tribe to stretch our dollars as far as possible.



The McGaa trailer was originally built using aluminum electrical wiring which presents a fire hazard. The occupants have been living more than one year without electricity in much of the building. The kitchen was rewired by the occupants using copper wire, and electricity was then made available in the living room by way of extension cords that were run from the kitchen. The remainder of the building was not usable because there was no electricity. A Project Lakota volunteer rewired the trailer using copper wire in metal conduit. Using conduit allowed the wiring to be safely run throughout the trailer to electrical outlets and light fixtures.

In the words of one Lakota colleague and volunteer:

"My name is Tammy McGaa. I am writing to you today to let you know that Project Lakota is in need of your generous hearts. This year, they were able to get two FEMA trailers, replace non-existent wiring so a home would have electricity, move a home from a gang-ridden trailer court to privately owned land, and several smaller projects. Already, several people have come forward needing help, and Project Lakota has had to put them on a list for next summer because there is no more money and time has run out...there are so many here who fall through the cracks of tribal resources. If not for Project Lakota, they would most likely end up homeless or living in homes that only desperate people would live in. And that is the case, because these are the only homes these people have. In many cases three and four families will squeeze together into one home because there aren't enough good homes here. God blesses a cheerful giver...and so do the people who benefit from your giving. You may never meet any of us in person, but every time the lights are turned on, or it rains and it doesn't leak in the house, or the night is passed in safety from gangs, we think about you. And we thank you. So please consider giving to Project Lakota, as much as you can spare, knowing how much good it will be doing, and how very grateful we are for your generosity."

In September, Greg Woods attended the Faith-Based and Neighborhood Partnerships Conference in Denver, which was organized by the Department of Housing and Urban Development (HUD). The conference focused on groups working with Northern Plains tribes. Attendees included representatives from faith-based and community organizations, tribal government, and the federal government. During the conference, statistics were presented that 4,000 new houses are needed just on Pine Ridge Reservation alone and 600,000 Native people are



Project Lakota assisted Minerva Blacksmith in making arrangements to move this trailer from its location in a gang-ridden trailer park in the town of Oglala to a rural site near the community of Red Shirt.

homeless in the US. These statistics illustrate that the need on Pine Ridge and other reservations is still very great and the current financial situation is not making things easier. During an economic downfall, the first thing that is cut is social services, so this is a critical time for us to step up and help out more than before.

Overall, Greg felt that the conference was a good first step in building a better network between groups who work in the Northern Plains and with tribal government. In December, there will be a follow-up conference in Rapid City, South Dakota, focusing just on the Oglala Sioux Tribe, which will help to strengthen the new relationships formed at the Denver conference. Ultimately, it is hoped that faith-based organizations and tribal government will be able to work together more, so bigger projects, like building new houses on Pine Ridge, can be accomplished.

Candy and Gregg want to acknowledge the generosity of the IYM High School Friends who donated $2,191.84 to Project Lakota that they earned from selling T-shirts and bath salts. It is difficult to express how much this means that they had donated the money and had forgone an out trip during yearly meeting sessions this year and funds to use to cover travel expenses to meetings in the next year. This money helps to cover the expenses for the summer projects.

Upcoming projects: The surplus FEMA trailers have not actually arrived yet. The families have been advised by the tribe that they are numbers 7 and 8 on the list. We hope that they will be able to get them before the winter weather sets in to stay. If they are to arrive this year, it will have to be soon and when that occurs we will need a lot of money to cover the final site prep, underskirting, and a septic system. One of the families only needs site prep because they have been on the septic system list with Indian Health Services for a couple of years, but never had any indoor plumbing.

Also, the trailer that was moved to Red Shirt has had the electrical box burn up, so that needs to be replaced as does the old aluminum wiring in the trailer. They also need indoor plumbing; they have been using an outhouse and hauling water.

Candy and Greg continue to work on Project Lakota in addition to their full time jobs and their own resources to travel and for other expenses, so that all donations go to the Pine Ridge Reservation to help the Lakota people.

You can donate by sending a check to Project Lakota c/o Diana Pascoe, 7429 Brunswick Ave, St. Louis, MO 63119. Make the check payable to St. Louis Friends Meeting with Project Lakota in the memo line. Project Lakota is under the care of St. Louis Friends Meeting.



One Feather cabin, which was built by the One Feathers, Project Lakota, Partnership for Housing, local tiospayes, and other partners during previous years.

What I Did on My Summer Vacation

Janet Markus, 57th Street Meeting

Looking for a way to be useful and practice the Spanish I began learning in February, I asked around for a place in Latin America where I could volunteer. Closer to home, but fitting the bill, La Posada Providencia, in San Benito, Texas, was recommended, and I was welcomed with open arms.

La Posada is a shelter for immigrants and asylum-seekers needing shelter while their cases move through immigration court, and as they await documents needed for life in the United States. It was founded and is administered by the Sisters of Divine Providence. Clients stay from a night to many months and are provided with room, three meals a day, computers, television, movies on DVD, transportation to court, social services, and religious services of their choosing. In return, clients help keep the place clean, perform repairs, take care of the garden, chickens, hang up their laundry, and take English lessons or work toward their GED's every weekday. Food comes mostly from donations from the local homeless shelter and contributions. Local contributions also consist of clothing, personal articles, and tutoring. The Sisters, usually two, work 24/7 and are very dedicated. The property consists of 3 buildings: a women's dormitory, a men's dormitory, and building containing a kitchen, classroom, dining room, and offices.

I stayed 19 days, helping to teach English, drive clients to and from appointments, shop for groceries, cook, clean up, and hang up laundry. I heard the stories of 17 people over the course of my stay. Many were heartbreaking, and I shed tears later, alone, after hearing them. These included stories of abuse, murder of relatives, the loss of children from illness, the sad distance of children left behind, female circumcision, threats to life (shootings), hate crimes experienced here in the USA, life on the streets of poor cities, and harrowing escapes from near death on the seas.

The personalities were varied of course, reflecting in almost every one the resiliency of the human spirit, but also shock, anger, depression, and sometimes regression after finding themselves cared for, often for the first time in their young lives. Some arrive after months and sometimes more than a year in adult detention, rigid and bent after having sat for days on end.

After carefully explaining that I could not practice psychology either ethically or legally in the State of Texas (I am a school psychologist in Illinois and Pennsylvania and a licensed psychologist in Pennsylvania), I offered friendly advice and information. I provided knowledge of the educational resources available in our country and gave some parental advice to young people (18 and above) who were alone and far from family, and often with deceased parents. Sometimes I suggested counseling for anger buried so deep and so long that it might only be dealt with under the care of a professional.

I learned of a practice of the Immigration Service—taking children from the parents upon crossing the border and placing them in foster care and juvenile detention/education centers. At first this horrified me, but I later learned that this is done to protect the children until the people accompanying them are confirmed as their parents. This prevents trafficking in children. The center I saw was a clean place that offered excellent services. Many children, in their teens, are taught to read, having not been schooled in their countries of origin. I learned this from a paralegal working with detained children, the individual who first told me about La Posada.

The poverty the clients have experienced is beyond the understanding of most educated and well-fed Americans. These immigrants often have no experience with bedclothes, modern plumbing, and some forms of hygiene that we take for granted. All of these are provided and explained.

However, the use of bedclothes is not always adopted. If I were far from home, alone in the world, and had never slept between sheets, I would want to wrap a blanket around me and sleep deeply, comfortable as I might find myself back home.

Seeking ways to distract minds from troubles, I introduced some crafts: knitting on "knifty knitting" looms, beading, carving, model building, and drawing. I purchased flags to cheer up a dormitory and baked brownies. I lent an ear to the paid staff (a client coordinator and program assistant), providing the kind of morale and support needed in the educational communities where I, a school psychologist, work.

The 19 days went by, filled with meaningful work and interactions, revelations, and fun. We went to Fourth of July celebrations, eating watermelon and ice cream, listening to music, and watching face painting and fireworks. We went to the beach and made lasting friendships together. The Sisters and I shared company, stories, and friendship too. I miss La Posada and look forward to returning during my next summer vacation.

First Quaker Volunteer Begins Service

Mark Mattaini, 57th Street Meeting & Clerk, Quaker Volunteer Service Committee

Rebecca Tolmach, Earlham College graduate and member of Atlanta Friends Meeting, moved into Quaker House in Chicago just after Labor Day as our first Quaker Volunteer. Rebecca is doing full-time service during her volunteer year at Girls in the Game, an organization on the West Side of Chicago working with low-income, mostly African-American and Latina girls to support health, leadership development, and empowerment. Quaker Volunteers serve for at least one year with community-based organizations or other service arrangements doing peace and justice work and community building as they are individually led by the Spirit, with the guidance and support of the Quaker Volunteer Service (QVS) Committee and a liaison committee with membership from participating ILYM Meetings.

The work of Quaker Volunteers is grounded in Friends' spirituality and guided by Friends' testimonies (simplicity, integrity, peace, equality, and community), with emphasis on work with the poor, oppressed, and most at-risk. Many other spiritual communities offer similar opportunities for full-time service, for example Mennonite Voluntary Service, Brethren Volunteer Service, the Jesuit Volunteer Corps. Over time, we hope that QVS and other similar service opportunities developing across the US offer many Friends opportunities to follow their leadings toward service.

QVS is guided by the Quaker Volunteer Service Committee, with support from 57th Street Meeting and members of other IYM Meetings. There are many ways Friends can support this work, ranging from referring potential Volunteers to volunteering to serve as a meeting liaison to the Committee, from assisting with mailings to serving on support committees for Volunteers. We are in need of significant financial support to sustain and expand this work over time. Contributions can be made payable to 57th Street Meeting (noting they are for QVS), 5615 S Woodlawn Ave, Chicago, IL 60637-1622. For more information, see www.QuakerVolunteers.org.

Trailside Stewardship Project

Patricia McMillen, Oak Park Friends

Under the guidance of Cook County (Illinois) Forest Preserve naturalist Sara Rose, Oak Park Friends this year converted a 12' x 14' plot in front of Trailside Museum of Natural History in River Forest to herbaceous native perennial plants. This stewardship project is intended to help conservation efforts in Cook County and teach gardening and conservation skills to local visitors.

To kick off the project, Donna Cech, Patricia McMillen, Ros Larsen and Neal Joseph completed a seed starting workshop in January 2009 at Trailside Museum, and started seeds (previously locally collected by Sara Rose) for six varieties of native plants.



Additional volunteers spent roughly 14 person-hours turning the site in early May, breaking up sod and clearing away brush and stones. (Laura Goode took the picture, below; that's Sara Rose at lower right.) Rather than trucking away the sod, gardeners covered most grass and weeds with a layer of earth, which composed them naturally; a couple of weeks later, (most) weeds had disappeared using this method, avoiding the need for weed-killers or extensive weeding. Fencing and planting followed in June and July, with plant materials purchased, grown from seed, and/or donated by Good Earth Greenhouse in River Forest.



Oak Park Friends and Sara Ross (lower right)

Varieties planted in the stewardship garden include Echinacea pallida (pale coneflower), petalostemum purpurea (purple prairie clover), amorpha canescens (leadplant), and filipendula rubra (Queen of the Prairie). A generous matching mini-grant from Quaker Earthcare Witness assisted in purchase of supplies and plants. Cook County Forest Preserve provided wood chips for mulch, design, some labor, and logistics.



Stewardship garden

Why native plants? There are many reasons, including providing habitat for butterflies, bees and birds, reducing the maintenance needs of the existing plot (turf grass requires time and energy to run lawnmowers, as well as water and chemical "inputs" to remain healthy), and providing a "teaching garden" for our local suburban community.

Native plant gardens are low-maintenance once they get started, and help to conserve water in two ways: first, by slowing the flow of rain after it hits the ground, giving water time to percolate deep into the soil rather than adding to "runoff " which burdens wastewater systems; and second, because native Northern Illinois plants are typically deep-rooted and can therefore sustain themselves from moisture in the ground, requiring little or no additional watering once they are established.

Oak Park Friends' garden will add beauty and color to the Trailside Museum property, and—being native—will attract and sustain local bird and insect species as well.

An Appeal for *Friends Journal*

Many monthly and yearly meetings make generous financial contributions to four major Quaker organizations—the American Friends Service Committee, the Friends Committee on National Legislation, Friends General Conference, and Friends World Committee for Consultation. It is appropriate that these contributions are made—they are an investment in the work of our society and in our future—but there is a fifth major Friends organization that relies heavily on contributions to carry out its work—*Friends Journal*. This is a plea that meetings contribute to *Friends Journal* in an amount commensurate with its value to our members.

The *Journal* carries out a valuable and unique ministry both among Friends and to the wider world. It publishes articles that are, for the most part, by Friends and to Friends, but it is not a commercial publication that can support itself according to the values of the marketplace. *Friends Journal* is written ministry—articles, reports, poetry, and visual art—that speaks to the condition of contemporary Quakers. It serves as a unifying force within our Society, especially within its liberal branch, publishing work submitted from around the world and from the many perspectives of 21st Century Friends. This has included material from many Illinois Yearly Meeting Friends over the years.

Many people believe that the *Journal* is part of FGC or that it receives substantial institutional support from FGC. This is not so. It is an independent organization that came into being in 1955 when the Orthodox and Hicksite Yearly Meetings in Philadelphia reunited. There were two Friends magazines, each catering to one side of the split—*The Friend* and the *Friends Intelligencer*—and these were laid down in favor of a new, unified publication that was intended to speak to all Friends. Over the last fifty years, *Friends Journal* has grown into a beautifully illustrated, monthly magazine with about eight thousand subscribers from across the United States, Canada, and in fifty-six other countries. For each subscriber, there are several more readers.

Currently, there are about four hundred subscribers from our region. Some of these, of course, are members of other yearly meetings or are not Friends, but I believe more ILYM Friends receive more direct service and spiritual nourishment from *Friends Journal* than from any other Quaker organization. Moreover, *Friends Journal* may be doing more outreach to people outside our Society than all our meetings combined.

The relatively small number of English-speaking Quakers in the world today makes it difficult, if not impossible, for the *Journal* to be supported by subscriptions and advertising alone. Subscription income only covers about one-third the total cost of producing and distributing the magazine. Advertising pays for about one-third more. Most of the final third comes from donations. This means that providing four hundred copies of the *Journal* to readers in our area requires more than $5,000 per year in contributions.

Financial support of any amount is good, but I am asking that you consider *Friends Journal* to be an organization with importance on par with the other national Friends organizations and make an annual gift of a comparable size.

I am not writing this as your field secretary, but as a Quaker who is concerned for the nurture of our present members and for the future of the Religious Society of Friends.

Paul Buckley

New Worship Group in the Ozarks
by Alex Primm

A dozen or so friends from the Mountain View, Missouri, area have been meeting once a month or so in the manner of Friends. Friends gather on First Days at noon for a potluck then have a meeting for worship. This new worship group hopes to meet more regularly and often into the winter. For details and meeting dates, please contact Alex or Cathy Primm, HCR 67 Box 70L, Mountain View, MO 65548, 417 934-0444, cprimm☺rollanet.org.

Clear Creek Meeting
by Grayce Mesner

Clear Creek just had a "New Beginnings" celebration. We came up with the idea following the IYM purchase of the adjoining Mills property. There was a new beginning for Bob and Carol Bartles as they moved to Burlington, Iowa. We shared their excitement because we knew we were not totally losing them. The "new" playground equipment that got moved in was a sign of children, and we much admired the wood. Lastly, a new beginning for Becky Morris who is now a part of our meeting and enjoying a life of freedom. On Friday night, October 16, twelve adults and two children gathered to celebrate various new beginnings at the meetinghouse, bringing food for dinner. When finished eating we all climbed aboard Dick's "hay" rack and were transported to the Mills property. People toured the house, looked through "garage sale" items, and then we had s'mores with marshmallows cooked on a campfire. On return to the meetinghouse, there was awaiting a cake nicely decorated with "New Beginnings" and a frosting tree.

Clear Creek has a feeling of vitality. We love the children who attend, not only on First Day Sunday but other Sundays as well. We enjoy the extra noises that tell us they are in our midst. Whether they are in the same room, the basement or outside, the happy sounds stir our souls. A member who died in 1971 had predicted our meeting would disappear in 20 years. It is now 30 plus years later, and we are not going to close down anytime soon. We meet in the IYM Meetinghouse. We may at times call it the Clear Creek Meetinghouse. Though we have a feeling of love for this building, we don't have a feeling of ownership. It is more a stewardship relationship. Way back in 1890 the IYM trustees felt it would be better if the meetinghouse could be used all year and not just at yearly meeting time. So we were asked to use it as a place of worship. We were glad to then, and we are glad to now.

Lake Forest Friends Meeting
by Pam Kuhn

We like to end our meeting for worship with a time for Friends to tell their joys and sorrows. We have had many joys in the past year and some sorrows. All weave their way into our community and we are warmed by the fabric we are making.

We rejoice in our community together and we work to make it stronger each week. We have have been enjoying and learning from our children as they give their First Day School reports. Several adult discussion groups formed spontaneously as we try to get to know one another better. Our adult religious education group is currently studying relationships and community, including membership, gospel order, and meeting for worship with concern for business.

Recently we took under our care the marriage of Alexandra "Coco" Shea to Aaron Colin. Coco grew up in our meeting making her wedding in our meetinghouse special for us.

Sadly, on September 1, our member Rob MacGruder died, having taken his own life. He was only with our meeting for about a year and a half. We remember some of his ministry and hope his spirit is at peace as it was in our meetinghouse. We celebrated his life with his sister, three grown daughters, and his wife from whom he was separated.

We are also saddened by the death last summer of Steve Bezark, husband of our member, Cindy Gaskill. Cindy has done a lot of environmental work in Door County, Wisconsin, and spent a summer of healing on Washington Island along with their son, Ben Bezark.

In January, we approved a report from an ad hoc Philosophy of Giving Committee which presented a way of putting our values into actions. We have listed five major values for our meeting: Stewardship of the Meeting; Maintaining LFFM Building and Property; Support for Membership in the Wider Quaker Community; Witness (Peace, Environmental, Social Justice); and Nurture Lake Forest Friends (Worship, Pastoral Care). Our committees fit under these values. Actions which include donations to other organizations arise from our standing committees. We have had some growing pains as we adjust to this new system. It has been very revealing, and I think it is helping us to understand who we are as a meeting.

Evanston Monthly Meeting

by Nancy Halliday

Evanston Monthly Meeting hosted the Metropolitan Chicago General Meeting of Friends on May 2, featuring a listening workshop with Joanna Wiebe and Tim Baer. The Peace, Social Justice and Earth Care Witness Committee sponsored a showing of two films on racism and white privilege on May 9 and June 13, followed by discussion and potluck dinner. Another film, Occupation 101, which focused on conflict in the Middle East, was shown on May 16. Our "Second Hour" following meeting for worship has been re-named "Meeting for Learning." The 4th First Day Meeting for Learning has been devoted to individual spiritual journeys. This past year, a panel format organized around specific experiences was initiated. One of the most memorable panels was a group of men sharing their experiences in the military.

We celebrated the 90th birthdays of Royal Buscombe and Annette Reynolds in 2009. We were deeply saddened when Annette passed away peacefully on September 22. We will keenly miss her dignified presence and wisdom that graced our meeting for so many decades. Two other treasures have left us in 2009. Kurt Frankenstein was a well-know artist whose spiritually-based paintings and prints hang in the homes of many Evanston Friends. His memorial service was on April 19. Although a relative newcomer to the Meeting, Clem Biddle's presence quickly became know by an infectious spiritual joy despite his struggle with cancer. His memorial service on August 29 was connected by a conference call to his sister's home in Maine so that those of his family who were unable to travel to Illinois would still able to participate.

As we emerged from the summer hiatus, we resumed First Day School sessions. On September 27, we celebrated the graduation from eighth grade of two young Friends, Kyle Morishita and Maddy McNear. To set the tone for the coming year, we began the Fall with a September all-Meeting retreat based on spiritual practices. The groups for Friendly Dinners are forming for monthly gatherings in individual homes. We continue our bi-monthly social movie nights at the meeting house. Income from the annual October yard sale was donated to charities such as Right Sharing of World Resources. The

meeting's annual silent retreat was held at a different location this year—the DeKoven Center in Racine, Wisconsin on October 9-11.

Oak Park Friends Meeting

by Patricia McMillen

Oak Park Friends join our member Marti Matthews and her family in deeply mourning the death of Marti's son, Thomas Aquinas Matthew (Tom) Dix, aged 39, on September 17, 2009, following a brave battle with melanoma. Tom's memorial service was held September 27 at the Nineteenth Century Women's Club in Oak Park. The memorial service was well attended by Tom's extended family, his students and robotics club members from nearby Proviso Math and Science Academy, and many friends. All joined in praise of Tom's exceptional life and legacy, which touched and will continue to influence a truly astonishing range of people near and far.

During Tom's final illness, the Meeting strived to support him, his care team (including both his mother and Tom's late father's cousin, M. P. MacKenzie, who continues to reside with Marti) and the rest of Tom's family, through prayer and home and hospital visits. In this labor we were grateful for the support of others from nearby Meetings. For many, if not most, of us, Tom, too, was himself a spiritual strength-giver during this difficult time. His ministry on facing the uncertainties of his diagnosis and treatment were powerful testimonies indeed. To say the least, he will be deeply missed.

Despite the sadness of this time, we have also witnessed the Spirit of Love and Life moving in our midst in many ways this year. In June, we participated in Oak Park's "A Day In Our Village," hosting a booth where young and old visitors could participate in folding origami cranes and learn about Quaker practice. Later that month, we dedicated a redbud tree at Fox Park in Oak Park, the result of fund raising by our First Day School over the past two years. We held a picnic both to celebrate this event, and to bid a fond farewell to the Hosmer family, which moved in August from Forest Park to Tulsa, Oklahoma (where Brian Hosmer accepted a faculty position at the University of Tulsa).

Our Stewardship Garden at Trailside Museum (see page 21) is a new project which has brought us together for fellowship and service. We also continue to cook and serve dinner for homeless people several times a year, and to work with our local Community of Congregations on interfaith activities.

Although our First Day School for younger children was suspended this fall due to anticipated lack of attendance by families with young children, we now boast a cohort of teen-aged Young Friends eager to enjoy one another's company and support. We are therefore experimenting with teen programming, so far consisting of Sunday lunch meetings. Adult programming for the year includes a series of lectures (jointly planned by Tom Dix, before his death, and Judy Erickson) on the Christian Bible. Our weekly worship and monthly meeting for business continue to be held at Oak Park Art League, 720 Chicago Ave., Oak Park. We invite Friends to join us when you are in our area.



Kendal in Chicago

The Kendal Corporation, a system of communities and services for older adults integrating Quaker values in its work by fostering continued learning, outreach programs in the field of aging, and a culture of giving, and The Admiral at the Lake entered into an agreement under which Kendal will provide development and marketing support to The New Admiral at the Lake, Chicago's newest Life Care/Continuing Care Retirement Community project (www.thenewadmiral.com). Kendal will bring its expertise as a leading not-for-profit provider of communities and services for older adults to this new community currently under development. Collaboration will allow this project to continue as planned with no anticipated changes in the beautifully designed structure, fees or services, and most importantly The Admiral will continue its historic mission of service to Chicago's seniors. In looking toward the successful marketing and construction of the project, both organizations welcome this agreement as the first step toward The Admiral becoming a member of the Kendal family of communities.

Founded in 1858, The Admiral is Chicago's first and longest-serving not-for-profit senior living community. Known as The Old People's Home of the City of Chicago, The Home grew and changed to adapt to the numbers and needs of those it served. In 1960, The Home moved from its Southside location to take over a hotel called The Admiral, located at the corner of Foster Avenue and Marine Drive, in the city's Uptown neighborhood. The Home assumed the name of The Admiral and continued to grow in service to Chicago and its residents. In 2003, it became clear that redevelopment was needed to address physical plant, programmatic, regulatory, and operational obsolescence. Thus, in 2007, residents were relocated, The Admiral torn down, and plans finalized to reposition this historic community as The New Admiral at the Lake.

The Kendal Corporation, a not-for-profit, Quaker-related organization with its office in Kennett Square, Pennsylvania, has been providing housing and services for older adults since the early 1970's. Kendal now serves approximately 3,000 residents and employs over 2,000 people in 14 community and program sites in six states. In addition to developing and operating continuing care and residential retirement communities, many in collaboration with local colleges and universities, Kendal has earned national recognition for its leadership in advocacy and education in the not-for-profit long term care field.

If you or anyone you know might be interested in more information about the The New Admiral at the Lake please visit www.kendal.org/webview/webviewannouncement.html. Information about The New Admiral at the Lake can also be obtained by calling their Welcome Center at (773) 433-1800 or visiting them on line at www.thenewadmiral.com. To learn more about Kendal, call toll-free (800) 220-0042 or visit on line at www.kendal.org.

David G. Jones
Project Director
The Kendal Corporation

ILYM Calendar

11/20-22	Ministry and Advancement Retreat (Bloomington)
02/06	MCGM at Oak Park Meeting
02/13-15	FLGBTQC Annual Gathering
03/06	ILYM Continuing Committee
03/13	Religious Education Committee
03/18-21	FWCC Section of the Americas Annual Meeting
03/26-28	Ministry & Advancement Retreat (St. Louis)
04/09-11	Blue River Quarterly at Camp CILCA
04/20	*Among Friends* Deadline
04/23-25	ILYM Women's Weekend
05/01	MCGM at Downers Grove Meeting
05/28-31	Memorial Day Work Weekend
06/12-16	ILYM Site Prep
06/16-21	ILYM Annual Sessions
06/17-20	Friends Association for Higher Education
07/04-10	FGC Annual Gathering

For additional event information and an updated listing of newly added events consult the ILYM website (www.ilym.net). Information is also shared through the ILYM email announcement list. To join, send a request to webservant☺ilym.org. A digest print version of the list's announcements is also available via Sharon Haworth, Administrative Coordinator (shaworth☺sbcglobal.net).

The Eloquence of Silence

Silence is the eloquence through which deepest truth is revealed. The intellect is limited. It too often muddies the waters of clear perception and clouds the basic clarity which is the birthright of the mind. The Zen teacher would say that truth cannot be expressed in words and concepts, and when we try to do so we have lost it.

Bricks make a strong house, but we don't brick up the doorways, we leave a space. Fine china makes a lovely teapot, but the usefulness of the pot is in the space within. In the case of the doorway and teapot, it is the empty space that makes them valuable to us. So it is with the silence of the mind. It is in the stillness and space that the Spirit can do its greatest work.

The deepest spiritual insights are wordless. A Friend called one morning to say that in meditation that morning she had had an overwhelming awareness of the reality of the Inner Self, the God Within. Her voice was filled with awe. The awareness was accompanied by a certainty, an understanding that could not be disputed, yet there were no words with which to express what had transpired. Her experience was hers alone, and there was no way I could participate in its unique expression. A wordless knowing, an indisputable clarity of understanding—such is the eloquence of the mystical experience. It speaks to something deep within us, and we are never quite the same.

From *The Eloquence of Silence*
(1982 Jonathan Plummer Lecture)
by Betty Clegg
of Downers Grove Friends Meeting

This Plummer Lecture, as well as many others, can be read and downloaded from the ILYM website (www.ilym.org).