

MARK YOUR CALENDAR!

HOLIDAY OPEN HOUSE
SUNDAY, DECEMBER 11
12:30 - 3:30 PM
ENJOY A WARM FIRE,
GOOD FELLOWSHIP,
HOMEMADE FOOD, AND
SINGING

WEED LECTURE
SUNDAY, MARCH 19, 1 PM
DEBORAH FISCH
"BEING FAITHFUL AS
FRIENDS, INDIVIDUALLY
AND CORPORATELY"

WORKSHOP
SATURDAY, MARCH 18
10 AM - 4 PM
DEBORAH FISCH
"WEAVING THE BLESSED
COMMUNITY, SHARING
OUR JOURNEYS"

INSIDE THIS ISSUE:

- ❖ GAY AND LESBIAN RIGHTS, PAGES 1 AND 4
- ❖ MEET THE RESIDENTS, PAGES 2-3
- ❖ ARTWORK. PAGES 2-3
- ❖ FINDING GOD THROUGH YOGA, PAGE 5
- ❖ HOSPITAL CHAPLAINCY, PAGE 5
- ❖ COMMUNITY SERVICE, PAGE 6
- ❖ SILENT RETREAT, PAGE 6
- ❖ ADOPT A PROJECT, PAGE 7
- ❖ NEWS FROM ALUMNI, PAGES 8 & 9

ACTIVISM FOR LGBT RIGHTS

This September, the Massachusetts State Legislature revisited a proposed constitutional amendment to ban same-sex marriage. This issue brought members of the house and the Meeting together to support equal marriage rights. In a historic victory, the legislature did not pass the amendment (by a vote of 157 to 39). It is important to witness to the truth regardless of the outcome, and it is also important to celebrate our victories: occasions like this give us hope and energy for the future.

Lobbying:

Lisa Graustein of Beacon Hill Friends Meeting organized a lobbying day the week before the constitutional convention. Eight Friends from the Meeting (including Margaret and Katherine from the house) visited the statehouse to lobby our legislators for same-sex marriage.

We began with meeting for worship, and then walked to the state house to visit our legislators' offices, bringing copies of Salem Quarter's minute in support of same-sex marriage. We were received warmly in some offices, we found polite disagreement in others, and we found out that some of our legislators had not yet decided which way they would vote.

We were pleasantly surprised to find out that at least one of the legislators we expected to vote for the amendment actually voted against it. Unfortunately, some legislators voted against the amendment because they felt that it was not strong enough: it would allow civil unions, an alternative to marriage that grants some of the rights that marriage provides.

We have more work to do, to oppose a potential ballot initiative in 2008 and change the continuing perception that people of faith are all against same-sex marriage. We are proud of the work we have done, and we hope for continuing strength and vision in the years to come.



BHFM lobby day at the statehouse (L to R): Ken, Jim, Sarah, Margaret, Margaret, Lisa, Jean, Katherine

Speaking out:

The house residents decided to display a banner on the front of the house, which says "People of faith led by the spirit to support gay marriage". We followed a consensus process when we made the decision, with several residents grappling with the issue of wanting to display the banner but not being entirely happy with the language. We spent a week discerning what to do, and ultimately decided to hang the banner because of the importance of its message. The discussion about same-sex marriage at house meeting also prompted residents to write to their legislators.

Rallying:

Several house residents attended rallies at the state house the night before and the day of the constitutional convention. The joy that pervaded these rallies was a refreshing contrast to the sadness and antagonism that so often occur at political protests.

Witnessing:

Margaret Hart is continuing her work on LGBT rights and recognition in the Quaker community. Her article about her work appears on page 4.



Op. 2b #5 Daniel Rochon
By Caleb Barrett King

MEET THE RESIDENTS

Anna is a second-year resident at BHFH and a second-year graduate student at MIT. At home she loves to hang out with housies and eat yummy food. At school she melts Mars-made-in-the-lab and makes broad and sweeping generalizations about the history of the universe (actually, just generalizations about the conditions 75 km deep in Mars 3.5 billion years ago). Meanwhile, she is dreaming about moving to Vermont with her girlfriend and learning how to make goat cheese.

Caleb: The Friends' House has ushered me through states both mean and exalted during this past year, perhaps most aptly dubbed "my coming of age" (I officially moved in September 7, 2004). Having graduated from the local NBSS trade school in piano technology immediately after completing a BA in music comp. and Chinese studies at UVA, I took a Summer internship at a music festival and until quite recently, worked for a number of months with a local technician as his office manager. Living in this open and supportive enclave of potentialities has enabled me to embrace more consciously my abiding inner loves for a number of years, philosophy and art, withal the sundry occupational misguidings I've experienced along the way...I have only become more convinced of the importance of pursuing one's true passions without too serious a divergence into other supporting roles. Moreover during my stay, I had the chance to fall in love with the sweetest and most caring man in the greater Boston metropolitan area, as well as learn the rules of many friendships both in and out of the house...As I prepare to depart in January of 2006, I will dearly miss the people here, with all their charms and chagrins, and plan to make a number of fantastic, Postmodern surprise visits back to BHFH in the future.

Celia grew up in Pennsylvania, went to college in Michigan, and lived in DC before moving to Boston last April. She is working at a textbook company. Celia writes science fiction in her spare time and has no discernible plans for the future.

Craig comes from a lifetime in Wisconsin—among family, rolling green hills, and Allis Chalmers tractors. He graduated in December 2003 from the University of Wisconsin-Madison with a B.A. in Social Work & Political Science.

Craig currently coordinates volunteers for North Quincy non-profit Cradles to Crayons. He also endeavors to make the Buddhist path a life habit, write poetry, and sing the songs of Paul Simon and Jay-Z to himself in public spaces.

Emily moved to Boston at the end of August to begin a PhD program in religious studies at BU, where she spends most of her time pondering the intersections of sex, gender, and medieval women's spirituality. She tries to live her life in a state of Zen-like meditative tranquility, but usually she's a harried and absent-minded stressball with her head in four places at once. When she's not studying (approximately one hour per week), she likes to run, bike, swim, sew, clean things in mad cathartic (obsessive-compulsive?) frenzies, write mediocre (ok just plain bad) poetry, doodle madly with crayons and other childish art utensils, eat expensive chocolates, listen to obscure melancholy music, and wander happily around Boston (with which she is already in love) (but she usually gets lost) (she has an unusually poor sense of direction). And yes, that's a lot to fit into one hour per week (she has rather remarkable time management skills.) She hopes you have a deliciously wonderful day.

Glen is a painter of landscapes, people, and other things. He is also a diligent reader, a walker, and the Kitchen Manager (since May) at the Friends House. Glen was born and raised in Weston, MA, where he worked for several summers on Land's Sake Organic Farm. He moved to Pennsylvania to attend Haverford College, got a degree in Painting, and remained in the area to learn how to cook at Pendle Hill, the Quaker study center in Wallingford, PA. Glen is pleased to be back in Massachusetts, and he likes his job.



Workday: Glen and Mark cleaning the kitchen, Caleb and Kathy (Board member) putting up storm windows in the Meeting room

MEET THE RESIDENTS

Jimmy is a recent graduate from Harvard School of Public Health. Jimmy comes from Shanghai (China), one of the fast growing places in the world with a population of 14m. Jimmy has been travelling and studying in China, United Kingdom, France, and the United States. Jimmy came to America with a hope of obtaining the intelligence to improve the quality of public health. As an international resident, Jimmy is proud of enriching the diverse culture at Beacon Hill Friends House.

Joan moved to Boston from Ohio in June 2005 because she says it's her turn to live in a city. Along with the other pleasures of urban life, Joan enjoys spending time with her daughter and family who live locally, especially grandbaby Malka. Two other children live in San Francisco and Charleston, SC, and two more grandchildren in Charleston. The retired president of Antioch College, Joan now works as a higher education consultant. Current project: Designing an American-style university in Nanjing, China. She loves conversation--talk to her about politics, science, art, philosophy--or words and names!

Julie: I am a convinced friend, a longtime attendee of Atlantic City Area Monthly Meeting, and an Earlhamite (class '04 Peace and Global Studies). I moved to Boston after a year of living and working at Pendle Hill. I enjoy walking across the Charles River each day to my new job in admissions at MIT. I like singing, cooking, biking, Silvio Rodriguez, Almodovar, used bookstores, The New Yorker, and drooling over Glen's food. I have a strong sense of justice and a soft spot for disrupting social norms. As of late, I am a bit star struck over a close encounter with my favorite contemporary author, Haruki Murakami. And today I found a five dollar bill.

Mark is an urban cowboy. He is a global business system integration analyst for financial service institutions and a Quakeratholic. Mark grew up on a farm in South Carolina and has implemented

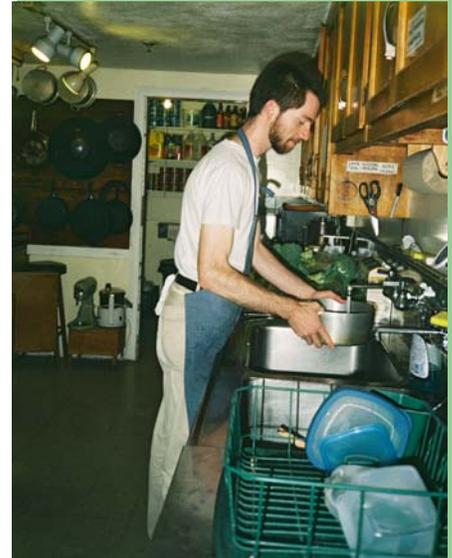
projects in Africa, Europe and Latin America. He is currently working with Asia for the first time. Mark's favorite country is Brazil. ONE MOUTH= Thankfully, he was created with one mouth, two eyes, and two ears.

Molly works at Brigham and Women's Hospital as a Coordinator with the Passageway Domestic Violence program. She also moonlights as a certified doula -- a non-medical labor (like birthing) support person. She spends most of the rest of her time either sleeping in her big comfy bed or walking aimlessly around the city.

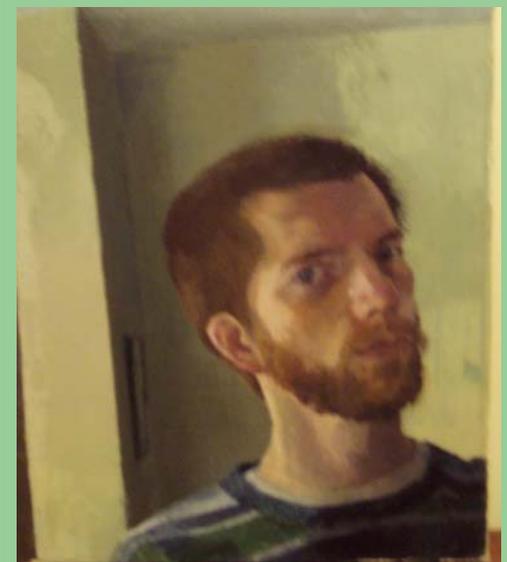
Paul is a man who loves words, brews large yellow caldrons of steel cut oats, and is ever ready to throw a baseball on the Boston Common. And he is *not* a librarian.

Originally hailing from Colorado, **Sarah** moved out east to study Biological Anthropology at Boston University. Now in her final year of studies, she finds herself increasingly drawn towards the field of anthropological forensics. In addition to tackling her ever-growing mound of schoolwork, Sarah also works as an EMT--driving an ambulance throughout the greater Boston area--and as a media technician for the university. During those rare and precious moments of spare time, Sarah can be found riding her bike along the esplanade, backpacking in the New England wilderness, or sitting at the kitchen table laboring over the latest sudoku number puzzle.

Shira may often be sighted on her belly at carpet level when not begging housemates to walk her or eating quantities of steamed greens. She practices contact improvisation dance at Earthdance in western, Mass., and is a graduate of Stanford University, The Bread Loaf School of English, and L'Ecole Nationale de Cirque.



Glen working in the kitchen



Glen's paintings

FUM PERSONNEL POLICY

By Margaret Hart

I have been under the weight of a concern regarding the Friends United Meeting personnel policy that defines marriage as between one man and one woman and denies employment to gay men and lesbians unless they agree to remain celibate. I have written about this concern in previous BHFH Newsletters. The FUM celibacy pledge extends **even** to the many gay and lesbian Friends who have been married under the care of their meeting and/or those whose marriage or civil union has been sanctified by the state. This summer my concern led me to travel to Friends United Meeting Triennial as a representative of New England Yearly Meeting of Friends, to Iowa Yearly Meeting Conservative, to Friends General Conference and to New England Yearly Meeting sessions. This travel brought great spiritual gifts as well as challenges to me. The Beacon Hill Friends House community held me tenderly in the Light as I undertook this work and supported my efforts physically, spiritually, and emotionally. Below are words from various epistles and minutes that represent a small portion of the continuing discernment of Friends.

Minute approved by Iowa Yearly Meeting Conservative, 7/30/05

As Friends, we believe in the Divine Light within each person, and we include the gay, lesbian, bisexual, and transgender individuals among us. State by state, the rights of these individuals are being eroded. We cannot bear to remain silent when fellow human beings are being used as scapegoats to divert people's attention from our country's ills. We wish to affirm that the life of Iowa Yearly Meeting (Conservative) has been enriched and strengthened by the spiritual gifts of all Friends, regardless of sexual orientation or gender identity. We stand with people of faith across the United States against recent legislation that bans same gender marriages, partnerships and civil unions.

Excerpt of a talk by Doug Gwyn presented at the FUM Triennial. (Doug is the pastor of First Friends Church, Richmond, Indiana.)

I believe that this Quaker experience of the Lamb's War has implications for us today in Friends United Meeting. Regarding the staff policy we have in effect today, I believe we need to ask: are we limiting the freedom of Christ? Are we curbing Christ's movement and work through whomever he wills? For myself, I can say that I am grateful for the patient witness of my gay and lesbian friends, brothers and sisters in Christ, who stand firm in their personal witness to Christ and to who they are. Many of us have learned and been blessed from that witness. I see the Holy One of Israel working through their lives and their ministries today. To recognize and respond to this reality is not movement, *it's standing still*. It's recognizing that Christ has *always* loved homosexuals and has been working with and through them in the Church for centuries – *we just didn't know it!* Could it be time we recognized it, and in so doing, stand closer together around the Lamb?

Words of the Connecticut Valley Quarterly Meeting Minute on same-gender marriage: (Presented to New England Yearly Meeting Sessions, August 2005)

The Quarter "supports the right of all adult couples to join in marriage and to enjoy its full legal benefits. We base our stand on our long-held testimony of equality, that there is "that of God in every one,"... We will continue to work for equal rights, and strongly oppose denying rights to some of our families that are freely granted to others. We are heartened by the current existence of legal same-gender marriage in Massachusetts and by the Connecticut decision to recognize civil unions.

We oppose any law or constitutional amendment that restricts the right of gay and lesbian couples to legally marry. We feel the institution of marriage can only be strengthened when states extend privileges, rights, and responsibilities to same-gender couples."

Excerpt from the epistle of Young Adult Friends of New England Yearly Meeting

As Young Adult Friends, we are united as allies and members of the Quaker gay and lesbian community and support loving couples who choose not to or cannot enter into the institution of marriage. As such, we find FUM's personnel policy to be discriminatory and hypocritical. We are also concerned that the conflict brought up by this policy hints to a larger issue that needs to be dealt with as a Yearly Meeting. There is hesitancy in our community to speak openly about any kind of sexuality. This lack of dialogue keeps us from clarifying our views on positive sexual relationships and hinders our ability to confront real issues such as homophobia and hetero-sexism that continue to cause great pain within our Monthly and Yearly meetings.

These realizations have only come after open and honest discussion. We as a body need to deal with questions such as:

*What defines a positive and spiritual sexual relationship?

*How do we deal with homophobia and hetero-sexism in our community?

We believe that if these questions were brought to Monthly Meetings, Yearly Meeting, and intervisitation with other FUM meetings, it would create a positive relationship that would foster understanding, laying the path for not only changing the words of FUM's personnel policy, but the condemnation behind it.

We hope that working through the difficulty and pain of this confrontation will ultimately strengthen relationships with other meetings within FUM from whom we have benefited in the past and hope to grow and learn with in the future. *Continued on page 8.*

ENCOUNTERS WITH GOD “ON THE MAT”

By Lara Duston

“Not I, not I, but the wind that blows through me!”

D.H. Lawrence, “The Song of a Man Who has Come Through”

When I practice Yoga, I am dancing with God.

I am a practitioner of Hatha Yoga, a science originating in the wisdom of ancient India and using precise manipulation of the physical body as a doorway through which to step into spiritual awakening. By combining asana (postures), pranayama (yogic breathing) and meditation, I become ever more sensitive to Prana, the life force within me. Through Prana, the power behind the world, I am connected to everything. When I enliven Prana within me, I join in the very essence of life.

Prana is God’s shadow--a finger pointing to God--and when I allow Prana to be alive in me, I join in the dance that creates and destroys the world. I dance with Shiva, the god of Yoga.

Autumn is my favorite season because in autumn God’s power becomes visible and tangible. On the crisp autumn air I can literally smell change in the form of ripeness and decay. What is the undying power of transformation that causes the leaves to turn brilliant, to die, to fall? What is the power that makes the sun rise, that makes the lilac bloom, that makes the hurricane blast, that makes the apple ripen, that makes the corpse rot? I stand in awe at the breathtaking beauty of this unstoppable and utterly dependable power. Can I understand it? Can I control it? Or can I simply surrender to its relentless majesty?

How do I know when I have awakened Prana and encountered this awesome power face-to-face in my Yoga practice? I know when I feel intensity. This intensity can come in the form of a physical sensation, an emotion, or a more subtle energetic experience.

Whatever the form, when intensity comes I strive to enter into a state of full, single-pointed absorption in the direct experience, and not to allow the mind to distract me with its complicated and seductive constructs. When I am in this fully absorbed place, I am creating the alchemy of Hatha Yoga.

It should be clear from this description that despite the current celebrity yoga craze, and yoga’s popularity as a workout routine, my Yoga practice has nothing to do with what I look like on the outside. Yoga happens inside me. And this practice is open to anyone. Yoga is the science of joyfully living in the full-bodied aliveness of this intense but glorious present moment. It is the art of claiming our birthright as participants in an eternal and cosmic dance. And for me it has been the road on which I have finally met God.

HOSPITAL CHAPLAINCY

By Megan Lynes

This summer I worked as a chaplain at Brigham and Women's Hospital in Boston. I was part of a team with seven other student chaplains and eight staff chaplains from a wide variety of denominations. (Catholic, Muslim, Jewish, Episcopalian, etc.) We functioned as an interfaith team, all of us visiting patients of every religious persuasion who were at the hospital for all sorts of reasons. It was really interesting to experience the different reactions patients had when I dropped in to see how they were doing. Some had very specific ideas of what a chaplain is based on growing up with a strong tradition of pastoral ministry in their congregation, and often these patients were eager to talk about their relationship with God or wanted to pray with me.

Some weren't sure what my specific role was, but were eager for the company regardless. "Thank you Father Megan!" one older Catholic woman told me quite sincerely at the end of a visit. Other patients assumed that a chaplain is a person with a religious agenda and worried that I'd come to "convert them." Even more startling to me, a few patients thought that I had come representing "the church" and that my appearance meant they were near death!

It was always exciting to try to convey the true nature of my visit. "Ohhh, I see," one woman exclaimed, "you're an *inside* the heart doctor!" Yes, that was exactly it! My goal was to show up without an agenda, but rather just to listen and to love, to be a non-anxious presence or a companion through a hard time. I also saw my role as being there to help patients tap into their own best coping mechanisms and connect with their sense of God, or hope, peace or healing.

My assigned floor was the oncology unit and it was there that I found people were the most eager for deep conversation and appreciative of my presence. Often, up to the very last minutes of life, people were working towards healing the spirit. One family, estranged for thirty years, gathered around their mother, holding her hands and telling her they loved her as she passed away. Near the end they took my hands into their circle and they spoke aloud their prayers for forgiveness and deep peace in their family. It was hard to tell, but I think some of the tears being shed were actually tears of relief and joy. I believe it is possible to heal in the mind and heart even when bodily healing will no longer be possible. There is always reason to hope, reach for a fellow human being, and share one's love. As a chaplain, and now for the rest of my life, I'll hang onto that idea and try to share it with people I meet.

AS SIMPLE AS CRADLES AND CRAYONS

By Craig Simenson

Living in intentional community at the Beacon Hill Friends House empowers many of us to do the work of social justice. In any group of people, particularly in a “cooperative residence,” members share their lives. Beyond this, many of us have chosen this place because of a concern for peace and social justice and the desire to be in a community supportive of these values. If residents take the Quaker spirit of our house seriously, we must daily revisit the Quaker testimonies of faith, simplicity, integrity, community and social responsibility. In this light, the house has given me the space to reflect on my experience working with the local non-profit Cradles to Crayons.

Cradles to Crayons is a charitable organization committed to providing Massachusetts children who are poor or homeless, from infancy to age 12, with great everyday supplies. The involvement of schools, companies, social organizations, faith-based programs, families and individuals enables us to collect, inspect and sort bulk amounts of donated gently-used and new children’s items. All donations, once we have ensured their high quality, are provided

free of charge for individual children served by local shelters, health centers, hospitals, parenting programs and pre-schools.

I accepted my position with Cradles to Crayons because I believed in its physical mission. The everyday work of inspecting books, sorting clothing and filling orders has a direct quantifiable impact for the 300 to 400 children Cradles to Crayons serves every week of the year. Yet I did not know precisely how or if this kind of work would fit into my life at its core. I did not expect the vision of Cradles to Crayons to fire within my mind an epiphany so distinct. The work and vision of a mobilized group of citizens like Cradles to Crayons has transformative implications far beyond myself and the children we serve. The simple vision of a center that collects and redistributes at no charge high-quality essentials to children in poverty can potentially begin to transform on a societal level. We could literally begin to transform much of what we otherwise dispose of into a source of security and hope for the millions of U.S. children and families who are living in poverty.

Linking a network:

Cradles to Crayons forges connections between those families who have much and those who have little or nothing. In the past

three years, over 40,000 Massachusetts children have been provided everyday essentials like clothing, shoes, safety equipment, and cribs along with the tools of education, enrichment and creativity: school supplies, arts & crafts packs, books, puzzles, and games. Since its inception, Cradles to Crayons has found itself in the midst of citizens from diverse backgrounds with things to donate and a desire to make a difference through action. We have simply enabled a network for re-using everyday essentials and helping children who need them.

Educating a community:

The change possible with mere clothing, books, and a safe place to sleep is inestimable. Gathering citizens together in positive action also provides the opportunity for transformation at a community-based level. Volunteers are educated as they inspect and sort collection drives, learn our quality standards, and understand why we discard what we do. Cradles to Crayons has the potential to start to acclimate people from widely diverse backgrounds toward producing less physical waste with our lives. The things of everyday life in modern U.S.-becoming-global society (including children’s toys, games and other products) have become disposable to the point of mindlessness.

Continued on page 8.

SILENT RETREAT

I attended my first silent retreat this September. These are some excerpts from my journal writing the next day. — Katherine Fisher

On the bus on the way to the retreat, I heard a man talking on the phone behind me, telling his friend where to pick him up. “Right near the old air force base.” And I imagined what it will be like someday when all the military bases have been shut down. I looked around the bus and imagined all of us traveling together, knowing that all the military bases have been turned into affordable housing, or farmlands to feed all of us.

A morning of gratitude:

I found a place between the woods and the sea, and lay there all morning. I watched the

sun and moon move across the sky, thinking: human beings can destroy just about everything on Earth, but we can’t change how the sun and moon move across the sky every day.

I sat up, and a heron was standing across the water. It took a few steps into the shadows, and I couldn’t see it anymore. What perfect camouflage with the rock behind it! My mind turned to other things, and when I looked back I couldn’t see the heron at all. Maybe it disappeared into the shadows, an ethereal spirit guide. But why would God make an apparition rather than just sending a real heron? A few minutes later, I saw it take off from a nearby tree. It must have moved there while I wasn’t looking.

Later, a duck flew overhead and splashed down into the water. It reminded me of a young person coming home and flopping on the couch: so comfortable, and so *home*. This moved me to tears, thinking of all the suffering in the world, and knowing that somewhere, in places we can’t usually see, ducks are splashing down in the water, coming home. I felt so blessed to be able to witness that moment, and suddenly everything seemed new, and blessed. The sparkles on the water were the light-energy of God shining forth. I pulled air into my lungs in grateful gasps, just wanting to be closer to it. This could not have lasted more than a few minutes, and I returned to my regular consciousness, renewed.

ADOPT A PROJECT AT BHFH!

By Clifford Putney, Clerk of the Board of Managers

When people talk about the Beacon Hill Friends House, they often mention our handsome old brick building. Designed by the famous architect Charles Bulfinch, the building was constructed 200 years ago in 1805. Since that time, it has undergone a couple of major renovations: one in the early twentieth century (when the library and meeting room were added), and another in 2003 (when the front façade was restored). Other than those renovations, the House has been largely untouched, but it's showing its age, and it's full of things that badly need to be fixed or replaced.

Confronted with the problems of an aging Federalist structure, the Board of Managers for the BHFH asked their Building Oversight Committee to identify the areas in the House that are the most in need of work. In response to this request, the committee came up with 15 priority problem spots, which range from the small (a crack in the library wall) to the huge (a crumbling back façade). To fix a small problem spot, a few hundred dollars will suffice, but fixing a large problem spot will require thousands of dollars, and our biggest problem spot (the back façade) will cost at least \$380,000 to fix.

Knowing that it will cost a great deal to renovate the House, the Board of Managers has generated some innovative fund-raising ideas, one of which is an adopt-a-project webpage. Located on the House website (bhfh.org), the webpage will enable people to see what needs to be fixed in the House, and it will acquaint people with the estimated cost of fixing things. If people are moved to pay for the cost of fixing a physical problem in the House, the webpage will list their contributions (should they want their contributions listed), and it will show pictures of fixed-up areas.

The adopt-a-project webpage is not yet a reality, but Shearman Taber, the House webmaster, is adding the page to the House website, so the page should soon appear. When it does, please check it out, and contribute to the restoration of our grand but somewhat decrepit building. If you'd like to assist in upgrading our building before the adopt-a-project webpage appears, please go right ahead. Your contributions will be received with gratitude at any time.

PRIORITY PROBLEM SPOTS AT THE BEACON HILL FRIENDS HOUSE (6-8 Chestnut Street, Boston)

Meeting Room
 Floor (sand and finish or replace)
 Walls and ceiling (wash, sand, paint: \$1,400)
 Stairway (re-carpet)
 Fireplace (clean flue: \$800-\$1,000)
 Courtyard entryway (fix lintels and ironwork: \$6,250)

Music Room
 Wall (fix cracks: \$750)

Director's Office
 Ceiling (reconstruct: \$3,260)

Library
 Wall (fix cracks \$300)

Kitchen
 Stove (fire suppression system: \$10,000)
 Small refrigerator (replace: \$1,800)

Kitchen Courtyard
 Drainage system (replace: \$13,000)

Basement
 Outdoor entryway (fix brickwork, lintels, retainer wall: \$24,000)
 Sprinkler room (replace broken pipe: \$6,000)

Hallways
 Carpeting (replace)
 Fourth floor hallway ceiling (reconstruct: \$6,000)

Stairwells
 Carpeting (replace)
 Sprinklers (replace heads: \$3,000)

Resident Bedrooms
 Third floor bedroom of #8 (fix ceiling: \$2,200)

Bathrooms
 Third floor bathroom of #8 (secure toilet: \$400)
 Third floor bathroom of #6 (fix leaky tub: \$500)
 Assistant director's bathroom (fix ceiling: \$2,760)



Director's office ceiling: It's raining plaster, proving the old adage, "Uneasy is the head that wears the crown."

Roof
 Slates (replace: \$10,000)

Fire Escape
 Apparatus (paint: \$5,000)

Back Façade
 Brickwork, granite lintels, shutters, window frames, gutters and drainpipes (upgrade: \$380,000)



Graceful staircase, ratty carpeting: The former is beautiful, but the latter is an eyesore, as is the carpeting in most of the house.

ALUMNI SPOTLIGHT: WILLIAM G. RHOADS, 1957

In 1957 I was a graduate student in economics at MIT. I read in Friends Journal about the new graduate center residence in Boston, applied for admission, and was accepted as one of the first residents in September, 1957.

We had a wonderful time organizing ourselves and exploring our new center. At first we prepared all our meals together, and for about \$10 per week we allowed ourselves all meals and unlimited guest privileges. I had a car and a Vespa motor scooter, so I did almost all the shopping at the open air market along the Central Artery, and at

the wholesale houses in Quincy market, where we bought apples, oranges, potatoes, sugar etc. wholesale. We bought whole oranges because when we bought frozen orange juice, we used too much at breakfast and could not afford it, but when we had to squeeze our own orange juice, consumption went down and we could afford it.

I also participated in establishing the first formal Friends Meeting in BHFH. We had been meeting informally, and I thought we needed some connection to Friends organizations. I was a sojourning member of Friends Meeting in Cambridge from my home Meeting in Germantown, PA.

I consulted with George Selleck, and he said we should request of Cambridge Meeting that we be established as an "allowed meeting" under the care of Cambridge Friends Meeting. So when the next Meeting for Business was held, a bunch of us from BHFH attended and made our request, which was granted. That established the independence of the Friends Meeting in BHFH from the Board of BHFH, which I thought desirable.

I am a retired Senior Foreign Service Officer. After MIT, I went to Williams College where I helped establish their Center for Development Economics, and then I served 24 years in Latin America and Washington with the Agency for International development.

Cradles to Crayons, continued from page 6.

The daily blitzkrieg of product advertisements, the mass availability/distribution/ oppression of cheap products placed on us as targeted consumers, and the pressure/temptation to amass monetary capital as a tool toward social upgrade are evidenced by the dumpster of bags and boxes of rubbish Cradles to Crayons discards every week. Much of this has arguably never been truly needed--consider the mass quantity of McDonald's meal toys and other plastics branded for promotional purposes.

Cradles to Crayons has enlightened me to the necessity of transforming society's orientation to material stuff. We need to begin to nurture a deeper and wider mindfulness of the ways in which our waste degrades and pollutes our collective communities. A collective awakening can mean less product and packaging waste, more recycling, and increasingly wider use of more biodegradable products and cleaners.

Eliminating rubbish:

My work with Cradles to Crayons has also informed me of the need for helping those who donate to charitable organizations understand a higher quality threshold. The children we serve are no less deserving than any others. Last year, Cradles to Crayons discarded roughly 12 percent of total donations received. Donations of

puzzles missing pieces, broken toys or stained clothing point to our disconnection from the children who will receive what we give. Beyond the broken, ripped and stained, Cradles to Crayons also discards commercial books meant almost exclusively to sell products (Walt Disney and other books with media tie-ins), war-themed books, and violent toys. Gently-used children's items account for the majority of what we provide. Volunteers inspecting and sorting donations automatically become better donors as they understand why we discard what we do. They learn what should rightly be thrown away before donating. They have greater impetus to mend, clean, and/or fix before they give.

Knowledge-building and compassion-building are intertwined. Whether through product redistribution, education or volunteering, communities of citizens finding each other, like Cradles to Crayons, are the steps to a path of greater understanding, compassion and solidarity across class, race, religion or any other dimension. The Quaker testimonies of faith, simplicity, integrity, community and social responsibility, embodied by the Beacon Hill Friends House, give me the legs to walk them.

For more information about Cradles to Crayons, please visit www.cradlestocrayons.org

FUM, continued from page 4.

From a speech by Retha McCutcheon delivered at the FUM Triennial, Des Moines, Iowa, June 2005.

"In 2005 the debris that threatens to stop the flow of Friends United Meeting is dissention around the sexual ethics policy adopted by the General Board in 1988 and reaffirmed in 1991... (the policy that requires celibacy for gay men and lesbians) Folks, we are not going to agree about this policy... what do we do with what some call discrimination and others define as Biblical standard?... My prayer is that among us are people devoted to prayer, not hardened Bible thumpers or ideological activists."

The deep concern about the FUM personnel policy extends to many other Yearly Meetings and many individuals who are a part of FUM. All of us who share this concern will continue to work for equality and inclusion. Discrimination is humiliating and deprives all of us, both victims and perpetrators, of the true and full measure of our humanity. New England and Baltimore Yearly Meetings have both established travel funds to encourage concerned Friends to continue to labor with others to bring about a change in this discriminatory policy. Other yearly meetings have united with the concern and we can all hope for a change of the spirit that guides FUM.

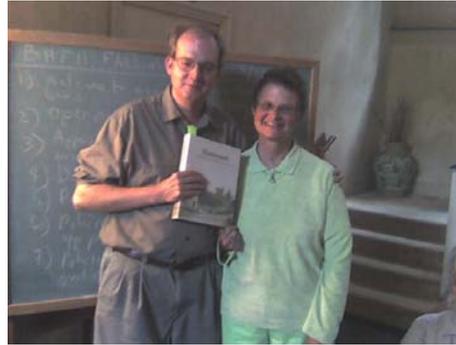
ALUMNI NEWS

Here are some updates from alumni who recently got back in touch. If you have an update for the next newsletter, please send it along!

Beverly Glennon (alumna and current board member) wrote: "My time at Friends House was so very enjoyable, with Ernest and Esther having been at my church of Allen's Neck before going to 6 Chestnut Street. My special job as a resident was the library, where I have a degree, and to take care of the paintings seeing if some of the museums would like them on loan. The one job, that I especially remembered was having to clean the refrigerator, although I must confess it wasn't my favorite."

At our most recent board meeting, Beverly presented her first book (Dartmouth), of five hundred pages and 800 photographs, to the library at BHFH. It speaks in many chapters about the establishment of Quakers in the Dartmouth area in southeastern Massachusetts, and deals in some chapters with Boston, along with Beverly's research finds about Quakers and their role in slavery. In order to do this she read every monthly meeting record beginning in 1699, which was a six-year process.

Nancy Taylor, (Resident 1991-94, member of Residency Committee, Clerk of Residency Committee until 2001) wrote: I had a few days in Boston and wanted to stay at the house because it was so much a part of my life for so long. Besides revisiting a wonderful place, I wanted to share it with my fiancé, Adam. I met one of my best friends while living here (JoAnn Brown, who will be in my wedding). I also keep in touch with a couple of other housemates. Aside from sharing this part of my life with Adam, he likes architecture and chatting with interesting folk, something typically in abundant supply at BHFH. We're really enjoying our stay (except for the fact that the lovely bed in our room was made for people shorter than Adam!).



Beverly Glennon presenting her book, Dartmouth, to Cliff Putney, Clerk of the Board

Nanette Schulze Stringer wrote:

Hello, I was idly googling myself and tried my maiden name of Nanette Schulze, and up I popped on your newsletter of missing alumni! Had to write....

I only stayed at the Friends House for one summer in the 70s, but a wonderful summer it was. In many ways my experiences with the Friends House and the Cambridge Friends meeting molded my life, as I went from there to San Francisco, became involved with the San Francisco Friends working on prison reform, and from there went to law school in part at least because of the inspiration of that group.

I still remember my special basement room at the House (and those giant cockroaches that came out in the summer rains!), and the wonderful meals we shared and the very special home and community on Beacon Hill. Your newsletter is beautiful and brought back many wonderful memories. I am glad to see that you are thriving.

WHERE ARE THEY NOW?

We are looking for our alumni! If you know how to contact any of the following people, please let the directors know. (This list is not the same as the last one!) If you know other alumni or friends of the house who may be out of touch, please pass their names along too.

Rebecca Birkel,
Rebecca Wheaton,
Reyki Schwan,
Reynaldo Sermonia,
Rhys & Eleanor Williams,
Richard Allen,
Richard Dingman,
Richard Donoho,
Richard Pease,
Richard Waterhouse,
Rick Mabbs,
Rika Nutahara,
Rima James,
Rita Bayless,
Rob Macmillan,
Robert Beauregard,
Robert Lingley,
Robert Nielson,
Robert O'Connor,
Robertta Clapp,
Robin Barclay,
Robin Clapp,
Rodrigo Morales,
Roeland Schaeffer,
Roger Lomax,
Ronald Oakland,
Ronald Vaughn,
Rosemary Wurl,
Ruth Ferguson,
Ruth Neisar,
Ruth Shilling,
Sabrina Carollo,
Salil Roy,
Sally Clark,
Sally Greenebaum,
Sally Owen,
Sam Cooley,
Sandi Hammond,
Sara Irwin

**BEACON HILL
FRIENDS HOUSE**

6 CHESTNUT STREET
BOSTON, MA 02108

PHONE:
617.227.9118

FAX:
617.523.0036

E-MAIL:
DIRECTORS@BHFH.ORG

WE'RE ON THE WEB!
WWW.BHFH.ORG

**BEACON HILL
FRIENDS HOUSE**
6 CHESTNUT STREET
BOSTON, MA 02108

BHFH PUBLICATIONS

If you have ever agonized over what to say after you say, "I believe war is wrong" or "I believe this war is wrong," you need *Speaking Truth in Public Policy: A Quaker Perspective*, by Joe Volk, Executive Secretary of Friends Committee on National Legislation. Based on the 2005 Weed Lecture, Joe's talk explores the moral and practical arguments against war.

This is just one of the pamphlets Beacon Hill Friends House publishes exploring issues of spiritual life, morality and social justice from a Quaker perspective. To order this and other Beacon Hill Friends House Pamphlets, go to www.bhfh.org/Bhfh-Program.html#PUBS. Or phone or write to the Director for a publication list.

Last year we broadened our range of pamphlet publications beyond the Weed Lecture essays. In November we'll be publishing our second "Quaker Issues" pamphlet, reflections on what programmed and unprogrammed Friends can offer each other, by Doug Gwyn. We're always looking for more essays to publish. Write or phone the Director or email Directors@bhfh.org to request our publication guidelines.

ABOUT BEACON HILL FRIENDS HOUSE

The mission of Beacon Hill Friends House is to embody the Quaker principles of faith, simplicity, integrity, community, and social responsibility in order to nurture and call forth the light in all of us.

Many people know Beacon Hill Friends House as a residential community, and an experiment in living cooperatively. In many ways, the 20-person residential community forms the core of BHFH's mission. The house provides a space for people of peace and spirit to gather and learn from each other, and experience living in community and collective responsibility. It is a nurturing place for spiritual seekers and people working for justice.

The house also provides space for Beacon Hill Friends Meeting, a vibrant and growing Quaker Meeting. The presence of the Meeting contributes profoundly to the spiritual strength of the house, and hosting the Meeting is an important way in which the house fulfills its mission.

Additionally, we provide a space for community groups to meet. A weekly Buddhist meditation group has been meeting in the house for several years, and the house has recently hosted Beacon Hill Seminars (a local adult education group), a Unitarian-Universalist anti-racism training, and some student environmentalists working for Greenpeace. We also host overnight guests, including Quakers from all over the country and international travelers.

We welcome opportunities to more deeply fulfill our mission. Quaker meetings or community groups may use our space for meetings, retreats, or other special events. We particularly encourage young Friends to visit the house or gather here for overnights while visiting Boston. Additionally, our staff are willing to visit Meetings or other gatherings to introduce the house and lead discussions about living in spiritual community.