

August 2001

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Ecological Integrity and Religious Faith

Serving God and Caesar

No Creed Is Not the Same as No Theology

**An
independent
magazine
serving the
Religious
Society of
Friends**



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FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955).

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. Telephone (215) 563-8629. E-mail info@friendsjournal.org. Periodicals postage paid at Philadelphia, Pa., and additional mailing offices.

• Subscriptions: one year \$29, two years \$54. Add \$6 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$3 each.

• Advertising information and assistance is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

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Among Friends

A Change—and an Award

When my FRIENDS JOURNAL arrives these days, I greet it with a new sense of awe. After just over a year on the Board of Trustees of Friends Publishing Corporation, I have a growing awareness of the incredible resources of time and talent that go into each issue. Despite the fact the staff faces tight deadlines and inevitable hassles with the various technologies of publishing and distributing, I find in each issue a centered reflection of the Truth as Friends discern it. And as I hungrily read, I reflect how glad I am, along with so many other Friends, to be making just a small contribution.

For the Board of Trustees of Friends Publishing Corporation, I am pleased to announce a change of title for our Editor-Manager to Publisher and Executive Editor. In making this change, our Board is attempting to better reflect to those within the Quaker family and to the wider world the extensive duties and responsibilities involved in this position. Our present Publisher and Executive Editor, Susan Corson-Finnerty, has served faithfully and skillfully for over two years now, not only running the day-to-day operation of Friends Publishing Corporation, but also representing FRIENDS JOURNAL among Friends and representing Friends in the broader publishing and business world. We commend her on her service and hope that this new title will make it easier for others to understand the multifaceted scope of her position.

We also are very happy to announce that this spring FRIENDS JOURNAL was awarded 3rd place for "Best in Class—General Interest Denominational Publication" by the Associated Church Press (1st place was *U.S. Catholic*, and 2nd place was *The Lutheran*). The ACP is a "community of communication professionals brought together by faithfulness to their craft and by a common task of reflecting, describing, and supporting the life of faith. . . ." Nearly 160 publications are ACP members with a combined circulation of nearly 28 million in print and many others on the Internet. This is a top award. It is for overall excellence, not just for a single aspect of the magazine, such as we've received in the past. That's quite an accomplishment for a very small, denominational magazine with a restricted budget. This award brings well-earned recognition to the fine accomplishments of our gifted staff and volunteers, and to all the many Friends who contribute in so many ways.

Keep up the good work, Friends, doing the ministry of the word and sharing broadly in the world!

Liz Yeats

Elizabeth Rosa Yeats
Clerk, Board of Trustees,
Friends Publishing Corporation

The editors are beginning to plan for several theme issues in the coming months, and we invite inquiries or submissions:

• **Friends in the Arts** (*May 2002*)

Submissions of visual materials due: November 1. Submissions of manuscripts due: December 1. Visual artists, musicians, performers, or others who want to explore the possibility of interviews, reviews, or other ways of including artwork should contact the editors by November 1 at the latest.

• **Friends and Prisons** (*Fall 2002*)

We hope to include articles and news on the death penalty, restorative justice, AVP, privatization, and support from the outside. We particularly invite submissions from prisoners.

FRIENDS JOURNAL

August 2001
Volume 47, No. 8

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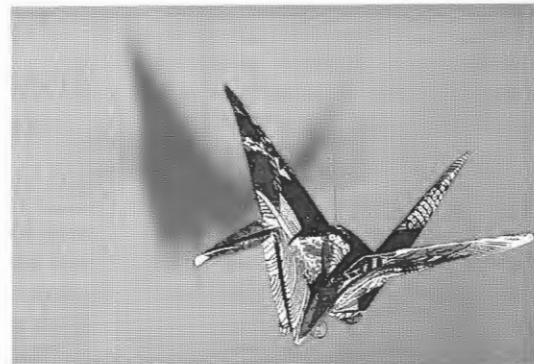
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Barbara Benton

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Jesus flexible and uncorrupted

The article "Be Thou Perfect" by Kirsten Backstrom (*FJ* May) presents thought-provoking ideas on perfection, based on the accounts in Mark 7:25–29 and Matthew 15:22–28 of Jesus being confronted by the Greek woman of Canaan who sought healing for her daughter. The accounts are interpreted as showing a lack of compassion and downright bigotry on the part of Jesus, who is then transformed by the words of the woman. The assertion is that Jesus is guilty of purveying the popular prejudices of his day. I believe the story can be seen in a different context.

It appears that Jesus and his disciples, perhaps fatigued by the rigors of his ministry, were on a holiday, or at least a retreat, on the shores of the Mediterranean, north of his land where he had been preaching. According to the account in Mark, Jesus tried for privacy, but "... he could not be hid." It seems his reputation as a healer followed him into the land of the Gentiles, if not the message of his ministry. So it was that the Canaanite woman sought him as a healer. This presented a predicament for Jesus. Were he to exercise his healing powers out of the context of his ministry, a ministry in which he credited healing to the faith of those healed, he might further his fame as a healer at the cost of his primary mission. He could then be seen as another of the many healers and magicians of his day who were apparently fairly numerous in the Roman Empire, his healing power thus being separated from his message. He might be solicited by others who had no connection with, or particular interest in, his message of faith and the new relationship with God. It would have been unthinkable for him to cheapen his life's work in such a fashion. His reference to the woman's people as "dogs" is severe, but seems to be directed at their religion, presumably one or another form of idolatry prevalent at the time. It is hoped that Jesus' contempt was not meant for the Canaanite woman herself.

The woman demonstrates much perception, and perhaps preparation. One wonders if she had not gone to some trouble to find out who Jesus was and what he was about. She shows him a knowledge of faith, humility, love, and compassion that effectively reconciles her request with his ministry. At that point the way is clear for Jesus to invoke his healing powers in the context of his life's mission. The woman's faith has made the way clear for him, and

that faith can be credited for the result.

This perspective does not negate the insights into perfection described in the article. It reaffirms the perception of Jesus as a compassionate and flexible human being, but not one who is easily corrupted or one who might be tempted to stray from his central purpose. Quite possibly, though, it put an end to his privacy and his vacation.

Robert H. Keiter
Johnson City, Tenn.

Are we providing access for the deaf?

I recall in an issue of *FRIENDS JOURNAL* last year (Feb. 2000), a call was put out for individuals available to participate in what was brilliantly called "Access Resources" [for the FGC Gathering—eds.]. As active members and advocates within the deaf community, we heartily approve of this term, and now encourage others to adopt it. I am following a leading to explore how we as a faith community are providing access to worship, fellowship, and faith-based workshops and programs for the "signing" deaf population.

My husband is deaf, and I am fluent in American Sign Language (ASL). Lancaster (Pa.) Meeting has begun to explore such interest and need with us. I have found no evidence of movement regarding this concern outside of our meeting. I would welcome knowing of any related interests or inquiries about this concern.

Hamsa O'Doherty
Strasburg, Pa.

Shouldn't unity with God be central?

I found the report (Witness, *FJ* May) from the New England Friends in Unity with Nature Committee interesting. I'm sure their collection of experiences and concerns on sustainability from around the yearly meeting will be helpful. But I wonder if there is not a problem of perspective in their approach.

The committee notes in its first theme that "Sustainability is about limits to Earth's resources. . . ." This is correct, and seems to me to highlight the problem in approaching concerns about the environment and the right use of resources as being the issue of sustainability. Being about limits, it tends to provoke a fear response. Focusing on limits has led some environmental groups down

unchristian paths, such as opposing immigration or advocating that the poor should not be allowed to have children freely.

The approach taken by Jesus is quite different. As shown in the feeding of the 5,000, for example, Jesus portrayed a God who responded to people with an outpouring of abundance. Shouldn't we be approaching issues in the same way? It is true that some may misuse the Christian concept of the economy of abundance as an excuse for exploitation and failure to exercise care for creation. But this is clearly not biblical. Jesus said God cared for each sparrow, and surely we are to follow that example.

Shouldn't we be approaching this issue out of love, not fear? Shouldn't right relationship with creation be framed as a response to a loving God? Isn't it unity with God that should be central, rather than making the secondary unity with nature primary? Doesn't care for each part of God's creation naturally flow from centering ourselves on God?

Bill Samuel
Silver Spring, Md.

Let's stay with simple openness

The direct experience of the Power of the "Lord, the hallmark of the first Quakers, is still present today in our meetings as it was in the 17th century. It is not, of course, evident in all persons at all times, nor even most persons at most times, but I suspect that this was equally true in the early days of the Religious Society of Friends. Scott Martin's article, "'The Power,' Quaking, and the Rediscovery of Primitive Quakerism" (*FJ* May), describes such encounters of the spirit with the primary creative force of life perhaps as well as it is possible to describe something that is ultimately beyond words. Certainly there are those today who in a gathered meeting do not merely speak their minds or hearts, but serve as the vehicle through which messages of that Power are delivered. As they quake in the force of that Power, the hearers participating in the meeting often respond even more to the Divine energy being transmitted than to the content of the message itself.

The article goes on, however, to suggest experimentation with various exercises in breathing and meditation used in different traditions, such as Taoism or *qigong*. I believe that such unguided experiments are potentially quite dangerous. The energy evoked in that way can destroy as well as

Heifers and Pencils

I just read an article in *Christian Science Monitor* entitled "Help for Uganda's Farmers: A Heifer to Start a Family" by Danna Harman (3/22/01). It caught my eye because my meeting in suburban Boston has for years assisted a much larger Friends meeting in rural Kenya, next to Uganda. The several heifer programs in Uganda provide cows for qualified families as a means of helping them rise out of poverty. The article claims that the programs are long term, not a quick fix, and are very successful. Evelyn Kaledia, a ten-year-old whose family has benefited from the program, wondered aloud if her family would someday be able to afford some coloring pencils for her. A modest wish.

This brought me back to August 1983. My wife and I married on August 3 and were on a two-week labor tour of Nicaragua. As we left the airport in Managua, we were set upon by a group of barefoot street boys who asked us for pencils as we waited for our tour bus. Our guide or the airport employees told us not to encourage the children by giving them pencils. It seems unlikely that any of us would have been carrying wooden pencils in our pockets anyway. It struck me as odd that these boys were asking for pencils rather than money or gum, etc. I never received a satisfactory answer as to why. I still re-

member one boy, tall and thin and smiling, barefoot like all the other boys, short pants and torn shirt, about ten to twelve years old, and deaf. I have an older deaf cousin. Perhaps that is why I remember this boy. Our tour bus came, and I did not see this child again. We stayed in earthquake-devastated Managua for a couple of days, then went out to the provinces. Whilst in Managua we met with one of the nine members of the Sandinista Directorate. His office was in a leaky Quonset hut. August is the rainy season. He impressed me when he mentioned the street boys and said that it was his goal, his dream, to set up schooling and programs for these boys to get them off the street and help give them a future. He reminded me of Fr. Edward Flanagan of Boys Town two generations earlier. But, he said that little could be done whilst the Contra war raged in the provinces. There simply were no resources. People were fleeing the provinces, the war zones, and coming to the safety of the cities. They were unemployed and homeless, but safe. The CIA was mining the harbor and funding the Contras with our tax dollars. Those of us on the labor tour, all Americans, were acutely aware of this. When the Contras attacked a village, they killed the men and impressed the boys into the Contra army. They raped the girls and young women and abducted them. Small wonder that people were fleeing the countryside.

Well, the CIA broke the Sandinista Revolution with counterrevolution in the countryside, embargos, and destruction of the economy. The Sandinistas lost the presidency in an election. Their wonderful social programs and experiments withered under "USA-friendly" presidents so that Nicaragua is again a safe, poverty-stricken, Third World country with massive unemployment and little hope for the future.

The deaf boy at the airport, if still living, would be pushing 30, twice the age of my son, Mark. I'm sure that he never received the sort of schooling that my cousin received at the Boston School for the Deaf. I can only imagine what Nicaragua would be like today if President Reagan had kept a simple "hands off" policy towards the Sandinistas and allowed people of goodwill to perhaps provide heifers for impoverished Nicaraguan farmers and maybe some pencils for their children.

Kevin Coleman Joyce
Randolph, Mass.

Kevin Coleman Joyce is a member of South Shore Preparative Meeting, which meets at the New England Friends Home, Hingham, Mass.

enlighten. Exercises developed over generations, or even centuries, and passed from master to disciple should not be lightly undertaken by people with no knowledge of their right practice or use, just based on a few written sentences. They should be undertaken only under the direct guidance of those who have gained that understanding. We would not undertake to operate a steel blast furnace or change the circuit wiring in an electrical generating plant without proper training. We should have the same respect for the potential effect on ourselves of invoking contact with the Divine, the very force of life.

Better, then, to follow Penington's advice, given at the end of the article: "O sit, sir daily and sink down to the seed and 'wait for the risings of the power. . . that thou mayst feel inward healing.'" This simple openness is a very different action from a deliberate invocation, through exercises in which we have not been trained, of a power

great enough to destroy what it touches. Penington expresses instead a waiting, an openness, an invitation. If we are quiet enough and sink deep enough, we leave room so that Power may come into us and express its will in and through us, so that God's will may be done on Earth.

Tom Rothschild
Brooklyn, N.Y.

More exchange on the crisis in the Middle East

I've read the articles on the "Crisis in the Middle East" (*FJ* March) and the responding letters (*FJ* June), and feel compelled to address points made in a letter written by Bob First (*FJ* June p.4). He refers to Israel as being the only "true democracy" in the region and that many Arab countries will not tolerate a Christian church or Jewish

synagogue. While this is no doubt true, are we to infer that this somehow justifies Israeli policy toward the Palestinians? Bob First also charges that many Arab countries practice "terrible religious and gender discrimination." Living myself in a neighborhood with a large number of Orthodox Jews, I believe it could be said that Orthodox Judaism also practices religious and gender discrimination.

Bob First states that "in 1948 there were 800,000 Jews in the neighboring countries and now (2001) there are 8,000." Is this in fact an accurate comparison to the Palestinian case? The Zionist movement formed a new nation in 1948 and needed it to be populated. How many of those 800,000 left willingly to come to Israel? Did the Palestinians leave willingly?

As I see it, the dynamics of the region are changing dramatically. The Orthodox

Continued on p. 42



ECOLOGICAL INTEGRITY *and* *Religious Faith*

AN APPEAL
TO THE
RELIGIOUS
SOCIETY
OF FRIENDS

by Keith Helmuth

There is a growing recognition that the state of Earth's ecological integrity is not just one more concern to be added to an already long list of concerns. There is a growing sense that to continue representing the ecological issue in our corporate forums as a "special interest" is to remain unresponsive to a central spiritual task of our time: readapting human settlement and economic behavior to the biotic integrity of Earth. The ecological situation is not a concern in the usual sense of the word, nor is it a special interest. It is the foundation of all concerns and the most general and comprehensive interest possible. It is both the given and created context out of which everything we care about and work for develops. The human/Earth relationship is the context in which all concerns are situated. Justice, equity, and peace as well as spiritual well-being have no other home

Keith Helmuth, a sojourning member of Central Philadelphia (Pa.) Meeting, is a member of the Philadelphia Yearly Meeting Environmental Working Group and of Quaker Eco-Witness Coordinating Group.
© 2001 Keith Helmuth

than the human/Earth relationship in which to flourish or wither, as the case may be.

All the areas of human concern that Friends have traditionally addressed will be negatively affected by the ongoing, disruptive impact of human activity on biospheric integrity. Ethnic, political, and economic violence will be exacerbated. Human settlement, livelihood, and food production will increasingly be disrupted. Social and economic inequities will be magnified. Deficiency, stress, trauma, and disability disorders will multiply. Spiritual disorientation will spread.

All of these phenomena are already on the increase. Continued deterioration of Earth's habitability will drive them all into more and more extreme forms. Given the Quaker heritage of bonding religious faith into the work of human betterment, it is difficult to see how we can avoid bringing the crisis in the human/Earth relationship into the center of our perspective.

In 1990 the World Council of Churches held a ten-day convocation in Seoul on Justice, Peace, and the Integrity of Creation. This convocation identified

the ecological disruption that will attend the advance of global warming as the pre-eminent threat to Earth's communities of life. It further agreed that because human economic activity is contributing to global warming, this situation is an issue of fundamental religious import that must be addressed by the world's communities of faith. A decade later the global warming issue is front and center on the witness and action agendas of many religious groups and associations.

Although the human patterns of ecological violation are manifold, the specter of ecological disruption that will accompany the advance of global warming rises like a particularly ominous thunderhead over the landscapes and shorelines of Earth. Human-induced, disruptive climate change epitomizes what is wrong with the current human/Earth relationship. It is a simple and incontrovertible fact that every day human activity is increasing the global warming problem. For those who have come into a full realization of this situation, the problem verges on the unbearable. It has a mind-numbing and spirit-damaging quality.

It is difficult to see how we can claim a clear sense of Divine presence while all around us the channels of energy on which we depend, and the patterns of economic activity that support us, are steadily grinding down and functionally disabling the integrity of creation. It is not just a matter of Earth's environment becoming an increasingly less hospitable place. It is also a matter of increasingly losing the sense of the Divine as a whole Earth reality, as a cosmic loom interweaving all communities of life. The evidence of this cultural devolution is all around us. We cannot go on disrupting, breaking up, and laying waste to the functional relationships that compose the integrity of creation and expect to retain a viable sense of the Divine.

As ecological disruption develops, the issues of human adaptation will become increasingly skewed toward the struggle for bare survival on the one hand, and the struggle to defend wealth and access to the means of life on the other. This is already the situation we are in. As hard-edge survival and the protection of privilege become the dominant factors of social existence, it will become ever more difficult to bring ecological consciousness to bear on public policy. Nothing less than the ability to maintain an overarching faith, an encompassing sense of the Divine, and to work with conviction for the common good are now at stake in the unraveling of the human/Earth relationship.

If our faith is seeking a mode of expression and breadth of address in the world that reaches to the center of the human dilemma, it must move fully into the ecological worldview. This perspective will provide clear and useful openings at a fundamental level into all peace, justice, and equity issues and enable us to help reconceive the whole project of human adaptation to the environments of Earth.

With the imperative of ecologically sustainable adaptation firmly lodged at the center of our faith, we can then develop our work toward peace, justice, and equity in ways that contribute as fully as possible to a reweaving of the human/Earth relationship. Thus can we

keep alive an encompassing and nurturing sense of the Divine. Even if we, and all others who are working in a similar way, do not succeed in moving our society out of its ecologically destructive ways and onto a sustainable path, we will at least know we have done the right thing. That may be small comfort, but it may also be the difference between a sense of faithfulness and the despair that will certainly overtake denial and inaction.

We have now come to the time when the options are perfectly clear: Either we continue down the road of unlimited eco-

We cannot go on disrupting the functional relationships that compose the integrity of creation and expect to retain a viable sense of the Divine.



logic expansion and increasing energy use until a convergence of ecological breakdowns stops our cultural momentum, or we place ecologically sustainable adaptation at the leading edge of human settlement and economic behavior.

This dilemma and this choice bear a striking resemblance to the issue of slaveholding with which the Religious Society of Friends struggled and on which it eventually came to a clear focus. In both cases the fundamental issues are the same: control and use of energy, economic productivity, convenience, aggrandizement, massive inequities, and the effect on the souls of all those who were and are enmeshed, in whatever capacity, in a system of unsustainable exploitation.

These similarities are not a coincidence. The end of slavery coincided with the full development of the machine-based factory system, expanding use of coal and the discovery of petroleum. The exploitive mindset and inequitable relationships of the old economy were continued in the new. This is why John Woolman's observations on economic behavior and social relations continue to be highly pertinent to our time. Because the whole political economy was—and still is—driven by the unquestioned assumption of endless growth, no reflection on sustainable adaptation has ever gained a significant public hearing. The expanding frontier mental-

ity and the vast "natural resources" of the North American continent allowed what historian William Appleman Williams called "the great evasion"—not taking fully into account the fundamental values, attitudes, and relationships required to achieve a sustainable pattern of settlement and economic activity within the regional ecosystems of the continent. That great evasion has continued unabated to the present time.

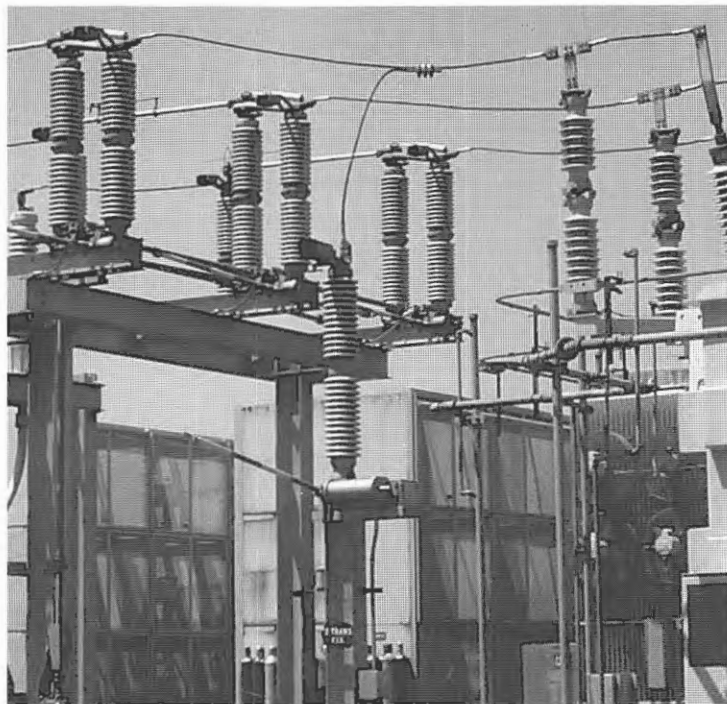
As the Religious Society of Friends rose to the issue of slavery and eventually became clear on the kind of change that was required, so it would seem we might now rise to the issue of ecological degradation in general and the

situation of energy use and disruptive climate change in particular. Although it was certainly not easy for Friends to become collectively clear about slavery, it may be even more difficult to achieve a sense of clarity and undertake effective

action with regard to ecological degradation.

When Friends voluntarily gave up slaveholding, the primary economic activity of farming could still be carried on with the human energy of hired labor, which, as Woolman so eloquently pointed out, must also be seen within a moral context. But with the subsequent shift of the economy to machine-based manufacturing, fueled by coal and oil, the cautionary moral dimension around energy use disappeared. And in fact, with the new technologies a new morality of energy use arose that said, in effect, "the more the better." We now understand this era of high energy use has been a terrible adaptational mistake.

Despite the undeniable advances in convenience that high-energy living affords, the damaging impact of this adaptational



stance on the biotic integrity of Earth has now, as in the days of slavery, brought the moral issue to a very fine point.

Addressing the issue of energy use, and the way it exploits and damages Earth's communities of life, is a difficult matter. Virtually everyone in our society, in some way, is living off the pattern of energy production and use that is damaging Earth's biotic integrity and leading to increasing ecological disruption. Nothing less than a major readaptation of human settlement and economic activity is required to address this situation. Because the magnitude of our dilemma encompasses the whole adaptational stance of our culture, it reaches deeply into our spiritual life.

It teaches right into the center of our understanding of ourselves within creation.

In response to the spiritual dimension of our ecological dilemma, a movement of witness and action is growing in communities of faith worldwide. Many individual Friends are deeply immersed in this work, but the Religious Society of Friends, as a corporate expression of faith, has yet to move decisively into this spiritual task. Varieties of minutes have been formulated and approved. Special interest groups have arisen. Committees and working groups exist. Some yearly meetings are supporting the efforts of their members who are called to work for ecological reformation. As good as all these things are, it still leaves us with the question of why no yearly meeting or widely representative Friends organization has stepped into a leadership position on the integrity of creation. In many instances individual Friends have been on the forefront of ecological reformation, but the Religious Society of Friends, as such, seems somewhat unfocused and muted on what is certainly one of the preeminent human dilemmas and critical dangers of our history. For a spiritual movement and community of faith that has been in the forefront of social innovation and human betterment for most of its history, this is a peculiar circumstance. One hopes that the old Spirit is just gathering strength and will, before long and at many collective points, move the Religious Society of Friends into clarity and action on behalf of creation and a sustainable human/Earth relationship.

Streams of Living Water

During the course of preparing this essay I have been reading reports about the rapid melting of glaciers on the mountains of East Africa and the effect of this change on the water supply in the regions around them. I once spent some time at a cattle ranch on the northwest flank of Mt. Kenya, where the streams of glacial melt water ran full and cold year round. The operation was owned by Gerard and Mary Casey, English Quakers, and originally included over 16,000 acres. The Caseys had turned most of the holding over to a government settlement program and had retained a much reduced ranching business.

It was the reliable, glacier-fed water supply that made the area close to the mountain's base suitable for homestead farms and the plains that extended to the north suitable for ranching. A large range of wildlife also frequented the area due to the water. One of our campsites on the plain was a place called Sirakoi, which meant "zebra water." Here, 30 miles below the glaciers, the stream ran cold and

refreshing in a hot desert land. We awoke each morning to gaze at jagged volcanic peaks, laced with glaciers, glistening in the equatorial sun. I am now thinking of what will happen to those many homestead farms as the water supply fails, and to the many animals who for countless generations have known exactly where to find the life-giving water.

Because I know this one region and can see the families in their fields and gardens parceling out the gift-of-the-mountain water to their crops, and because I know there are many regions around the world where this human/Earth relationship sustains families and settlements, I can imagine the disorientation, dislocation, and suffering that will occur as glaciers disappear and the water they once so reliably supplied is no more. It is now estimated that in 15 years the East African glaciers will be gone—a rate of melting for which there is no precedent. And for what? So we, the wealthy of the world, can be surrounded by abundant electricity and have unlimited, high energy transportation at our command?

Thus will all of our traditional concerns and areas of work find a helpful context and a renewal of orientation.

*I*n summary:

1. The science around global warming and disruptive climate change is clear.
2. The disruption by human activity of the biospheric conditions that have brought Earth's communities of life to their present interrelated existence is a direct and blasphemous challenge to the goodness of God in creation. It is counterproductive to stable human settlement and sustainable economic activity. It is damaging to a sense of the Divine and to a viable, sustainable faith.
3. We have the technology and the skills to reconstruct human settlement and economic adaptation within ecologically sustainable norms.
4. At present we collectively lack the moral conviction, political will, and financial incentives needed to advance the work of ecologically sustainable adaptation significantly.
5. Communities of faith, by virtue of their claim on a relationship with the Divine, are under the obligation of providing leadership on the integrity of creation issue and on the work of ecologically sustainable readaptation.
6. Despite the ecological work that many individual Friends, groups of Friends, and Friends meetings have been doing, the Religious Society of Friends in the United States is notably absent from the ecumenical associations and religious coalitions that are working on the human/Earth relationship and the integrity of creation issue. Particularly with regard to addressing the ecological implications of public policy, this lack of Quaker participation in the wider religious dialogue would seem a lapse we should move to correct.

Can we transcend the special-interest view and the individualistic lifestyle response that seems to have settled over Friends' approach to the ecological issue? Can we find a renewed sense of spiritual purpose in the task of reweaving all our concerns into a truly ecological worldview? Can we provide leadership in addressing public policy on behalf of the integrity of creation? Can we engage the practical tasks of readapting our shelters, our settlements, and our social and economic systems to the biotic integrity of regional ecosystems and to the Earth as a whole? □

Hiroshima Day

Every year on this day,
on the hillside
by the cathedral—

“Master, it is good for us to be here”—
we watch city and sea
blush with dawn.

A light mist rises.
We draw close
in the teeth of the wind.

This year it is raining;
the rain, thank God,
is not black.

A warm church porch
serves as a tabernacle.

Once again,
we read the story
of Hiroshima, waking
that August 6th
in wartime summer
when the bomb dropped—

And the people “were transfigured
and their faces did shine as the sun
and their raiment was white as the light”
and

Nothing. . . .

This is also
the Feast of the Transfiguration,
but those citizens
were not enlightened.
Their negatives
shadowed the pavements.

The mushroom cloud
which hung in the air
hangs in our hearts
for ever.

—Jean Talbot

We go down the steps
into the still-falling rain.

The walls are still standing,
and we are standing
for the world's right
never to see that day again.

*Jean Talbot lives in
Australia.*



Original Beauty

His tender, slender fingers
curl lovingly around
the living wood,
feeling into texture and shape
a creation still only half
released from imagination.
My brother picks up
green and unseasoned branches,
jettisoned by trees which can
afford the surplus,
to fashion bowls and candlesticks
so that other people
can caress and sense
a natural transformation
and be reminded
of original beauty.

—*Sue Glover*

Tent in the Sky

One night, we staked our tent
on a high ridge after a long climb.
In darkness we found a site
wind-sheltered

by low fragrant pines.
I saw a brimming cauldron,
midnight blue, alive
with a million stars.
The dipper hung up among them
close to Polaris, at rest
after a day of scooping up
the stars and flinging them
wide into the night.
Some overflowed and fell
into distant pockets of the shore
where they became homes,
as welcoming as our yellow tent,
aglow with its single candle.

—*Lucy Dougall*

*Sue Glover is a member
of France Yearly Meeting.
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*Lucy Dougall lives in
Woodinville,
Washington. She is the
author of Orkney Days.*

Dear Nick,

I joined the Foreign Service 21 years ago, and you asked me if it might be a good career for you too. You went further and asked if one could be a Friend and work for the government. I told you that I would let you know, since I was just getting started. Sorry about the delay in getting back to you, but I wanted to make sure of my answer.

Public service has always been a strong drive in my life. Before the Foreign Service, I was an assistant professor at a state college, and before that, a high school teacher and a child welfare worker. So you could say that I've worked for the government for 35 years. During meeting for worship a few days ago, a weighty Friend rounded on me, saying I was trying to work for both God and Mammon and I must fail. After meeting she advised me to call a clearness committee to help straighten out my life. Nick, this wasn't the first time I've been elderd this way. Being a Friend and working for the government seem incompatible to some Friends, and being Friends, they let you know it.

I had my own worries 21 years ago, and I sought guidance from my meeting in Charleston, West Virginia, from my colleagues, and, most importantly, from my wife. I looked for examples of Quakers who had dedicated themselves to public service in the government. John Bright, the British liberal member of Parliament, gave me special help through his life and letters. The question was there: can you work for the government and not be corrupted or compromised? I thought of William Penn's advice: "True godliness don't turn men out of the world, but

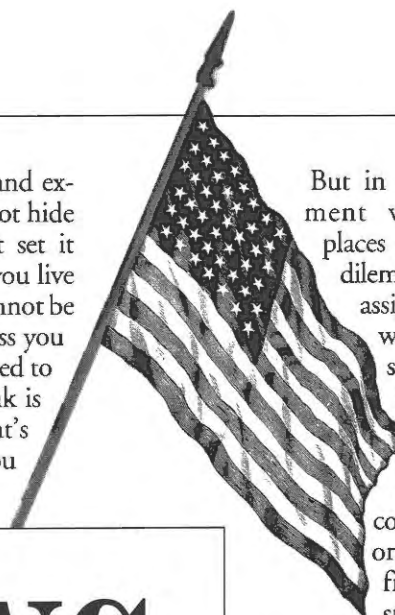
enables them to live better in it, and excites their endeavors to mend it: not hide their candle under a bushel, but set it upon a table in a candlestick." If you live an intentional life, I believe you cannot be corrupted or compromised—unless you want to be. "What if you are ordered to do something that you don't think is right?" asked one Friend. "That's easy," I answered. "Fight it if you can. Quit if you must."

SERVING GOD AND CAESAR

A letter to a Friend about 21 years in the Foreign Service

by Rob Callard

Rob Callard is a member of Charleston (W.Va.) Meeting, currently attending Toronto (Ont.) Meeting.



But in truth, government work seldom places you in such a dilemma. Once I was assigned to work with asylum seekers from El Salvador, to give the State Department's advice to the court on whether or not they qualified for asylee status. "So I decide each case?" "No, you just refuse them all." "But that's immoral," I declared. "Wow," was the answer, "would you tell that to the deputy assistant secretary (a political appointee)?" So I did, and she angrily replied, "Well, we don't want you to work with us either!" So I went on to another assignment working with human rights.

The Foreign Service isn't always an easy job: my offices have been bombed, I have had friends killed and maimed, my windows have been splattered with red paint, I've been called a genocidal murderer on Belgrade TV, and I've been picketed by my own meeting! (I would have joined them on several occasions, but we're not al-

lowed to involve ourselves in local politics. I save my own protesting for when I'm back in the U.S.—I've picketed the State Department twice.)

But there are compensations: I've helped remove the sanctions on Haiti; set up a UN peacekeeping force; participated in the Dayton peace process; written two UN Security Council Resolutions; and pressured other governments to release a priest who was being tortured, a nurse who was being held hostage, and missionaries being held by rebel bands. I was part of an effort to remove a U.S. military base deep in the Andes, and I have ad hoc lectured U.S. generals and colonels on

human rights at the Joint Warfighting Center.

Ten thousand immigrants, the great majority dirt poor, came to the United States with my name on their papers. A hundred thousand visitors and students came as well. I worked hard to get changes in laws and regulations that I thought were wrong. The central poster on the wall in my office is from American Friends Service Committee: "No Human Being Is Illegal." I've taken a lot of criticism for that poster, but that means it's having an effect.

Among the greatest supports I have on this job are the local Friends meetings. In Wellington, New Zealand, Friends joked when they found out where I worked, "We finally got one! Or does he have us?" Toronto Friends opened their hearts to my family. The Lima, Peru, worship group was precious to us, even as terrorists dynamited buildings (including the embassy) and power stations. While visiting U.S. prisoners high in the Andes, I attended an Evangelical Friends Church, a little thatched hut with "Jorge Fox" written on a blackboard behind the Friends pastor.

Nick, I've never hidden my religion. In fact I've probably worn it on my sleeve more than I might have, both to keep me honest with myself and also to make certain my colleagues know where I'm coming from. There are a few other Friends in the Foreign Service, but not many. (One of them surprised me when he turned up as the dreaded inspector coming to check out my operation!)

Have I compromised my pure principles? Yes and no. Policy doesn't drop like manna from the heavens, or even from the president or secretary of state. Policy is created over time and over many tables, much like Quaker committee minutes. Views, even dissenting views, are respected, and experience is taken into account. Some final decisions have made me heartsick; some have been victories for common sense, reason, and the Light. As always Rufus Jones guides me: "There has always been another group (in the Society of Friends) who have held it to be equally imperative to work out their principles of life in the complex affairs of the community and the state, where to gain an end one must yield something; where to get on one must submit to existing conditions; and where to achieve ultimate triumph one must risk his ideals to the tender mercies of a world not yet ripe for them."

Would I do it again, Nick? Would I recommend it as a life? Yes, I would. Government, at least government in the U.S., Canada, and a handful of other countries, is not Them. It is Us. There are times I step aside to meditate and reflect. But there is never a time when I would step aside for fear of dirtying my hands. If you care about others—and that is our great commandment—then you must work either inside the system or outside the system to make it better. There is much to be said for either side, and there is enough work for all. □

After the Fundraising

on the subway home I think
donor bases
mailing lists
pledge packages
grant requests—
these are not poetic words

and I am a poetic person
on a fundraising committee
no ode has ever touched

these boardroom words are bubbles
filled with hoped-for money
for a health clinic that
lays warm hands on the poor

for whom the words
HIV positive
cancer
fetal alcohol syndrome
are also not poetic

oh holy muse
for the sake of
your sick poor
grant us grants.

*Muriel Steffy Lipp lives in
Alexandria, Virginia.*

—Muriel Steffy Lipp

No Creed

IS NOT THE SAME AS

No Theology

by Robert Griswold

It has long interested me that members of unprogrammed meetings of the Friends of Truth have, as a group, taken very little interest in the theology of their sect. Undoubtedly there are reasons for this. One possibility is that, in our haste to let our lives speak, we place action first, focusing on our immediate good works, and see less need to spend time considering a broader context for our action. Another possibility is that since Friends have no creeds they believe there is no need for Quakers to have a more articulated understanding of their faith than what each individual member comes up with on his/her own. A third possibility is that we have simply failed to acquaint new members with our theology, leaving it up to them to discover it or not, as may be the case. There may be other reasons for the dearth of theological dialogue in our meetings, but all of them together do not constitute an excuse.

Because we have let theology lapse as a common subject for discussion among us, we have lost some of the source of our vitality. We live in a culture designed to distract us from consideration of more than our immediate impulses. Theology is generally considered an arcane subject that deals with meaningless questions having no relevance to our lives. This is not so. We are famished for meaning in our lives and in our actions.

What is essential for meaning is context. Context means placement, location, home; a perspective from which our experience

of the world makes sense. Context has to do with our relationship to what is and our understanding of who we are. Theology is nothing more (or less) than our effort to gain a better awareness of the profoundest context of our lives. How could that not be important? Without this context our lives are set adrift on a sea governed by currents of desire or fear with no compass or destination. Without this

A SHORT COURSE ON THE THEOLOGY OF FRIENDS

context as firm ground under our feet we are in a condition that prevents us from answering that of God in everyone.

We need to let our lives speak, but we also need to be confident of what it is that we want that life to say. This power won't be ours until we have made it ours by laboring together to test our understanding. A separate peace, in which I don't question what you are thinking and you don't ask me to account for my notions, won't serve us. Our faith is personal, but it is not private. We are required to grow in the measure of Truth that is given us, and to do this we must get clear by sharing what we are given with those who are with us in the covenant of membership. We

cannot speak to those outside our sect if we do not have some positive things to say. Saying the negatives, "Well, we don't have pastors and we don't have a program for our worship service and we don't vote on business matters," may succeed in persuading others that we are quaint but does little to help the world understand our message.

There are positive things to be said. I will risk stating some of them in hopes that Friends will revive a dialogue among us that will enable us to bring our message to a world that needs to hear it.

A theology is nothing if it is not a unified whole. Theologies don't work as hodgepodge amalgams of clever ideas. An encompassing, coherent organization of our understanding is required. This is not to say that any particular statement of a theology is complete and finished. In fact, one of the aspects of Friends theology is that it expects us to grow in Truth. However, the changes that will come as we grow will not destroy the foundation, but rather will add strength to what we know. Friends theology is a solid unit, and though we can talk of separate points we need to be cognizant that in doing so we are not claiming that these can stand alone and apart from the rest. The separation is only to let us focus on one aspect at a time.

The first point of Friends theology is that Divine Love, Divine Power, and Divine Authority exist and are known to exist by direct personal experience. We have called this experience the Light Within or the Light of Christ within. We have also used many other names ("Truth," "Seed," "God," "Word," "Power") to point to our experience. The

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proliferation of these names is evidence for the fact that the name is not the thing named. We may have a personal fondness for a name, but the fact remains that the name is only a pointer by which we point to our experience. The experience is primary. The name is secondary. Elizabeth Bathurst, a Friends theologian writing in 1679, had other names but she was clear about this matter.

For 'tis still but one thing I am describing, although rendered by divers Names: In as much as the sure Word of Prophecy, and the Day-Star here spoken of, differ only in Degrees, not in Nature and Kind: both which Expression denote to us, that one gift of Light and Grace through Christ Jesus freely bestowed on all Men. . . .

In the rest of this essay I will generally use the name God to refer to this personal experience of a relationship with the divine. In doing this I risk some misunderstandings that I would like to clear up at once. I specifically reject all imaginings that have grown up around this name and all the games that ask pseudo-theological questions such as, "Can God be in two places at once?" or "Can God keep secrets from himself?" These are games invented by those who have no experience of God and who are confined to the presupposition that God can be the product of their efforts to understand. What I want to discuss is the impact on me of the experience I have had and that I can see (by the fruits of their actions) others having as well. When I get clever and try to describe God, I find myself alone with my cleverness. My relationship with God is not an understanding relationship. It is a "standing under" relationship. I can describe the relationship because I am in it and I know its effects, but describing God requires a presumption I lack. Friends theology is about a relationship based in experience.

A key qualification needs to be made about this experience within. This is not a self-experience or one generated by self-will. In fact, the experience illuminates the conscience in a way that reveals the vanity of self and the hopelessness of relying on

self as a guide to give meaning to our lives. This is what the "Light" lights up. Instead of self, we are brought to something stronger and more enduring. Fox called it the "Seed" to show that there was something else that could be nurtured and brought up in us. This experience of the Seed may grow slowly in some and faster in others. Some may be suddenly convinced of their condition and the need for loyalty to the Seed. Others, and I am one, come to this conviction slowly over many years as the inadequacy of the powers of self are revealed. Divine Love and Grace come to us when God finds us ready to receive them; not when we get a notion that they might be a nice thing.

A second point of Friends theology is that this Light, this Christ, is universal and there for all people. This experience, this relationship, is not just for me or for the "elect" or for proto-Quakers. It is accessible to all. George Fox said, "Our God is a God at hand." God is not a character in a book or story that we get to know by hearing or reading about God.

What is critical is the personal experience of the Divine; and that is possible for everyone. It does not matter if they cannot read or speak an articulate sentence. If they have the experience of the Divine,

and respond to it, they are part of our fellowship. If they have not had the experience of the Divine or have not yet responded to it, they are still part of the covenant and one with us. This is why Friends are not evangelical in ways similar to other

Christian groups. We have no Truth to bring to others like a product to be sold. We are called to show that Truth has us and, by example, to demonstrate to everyone that they too can be found by God within.

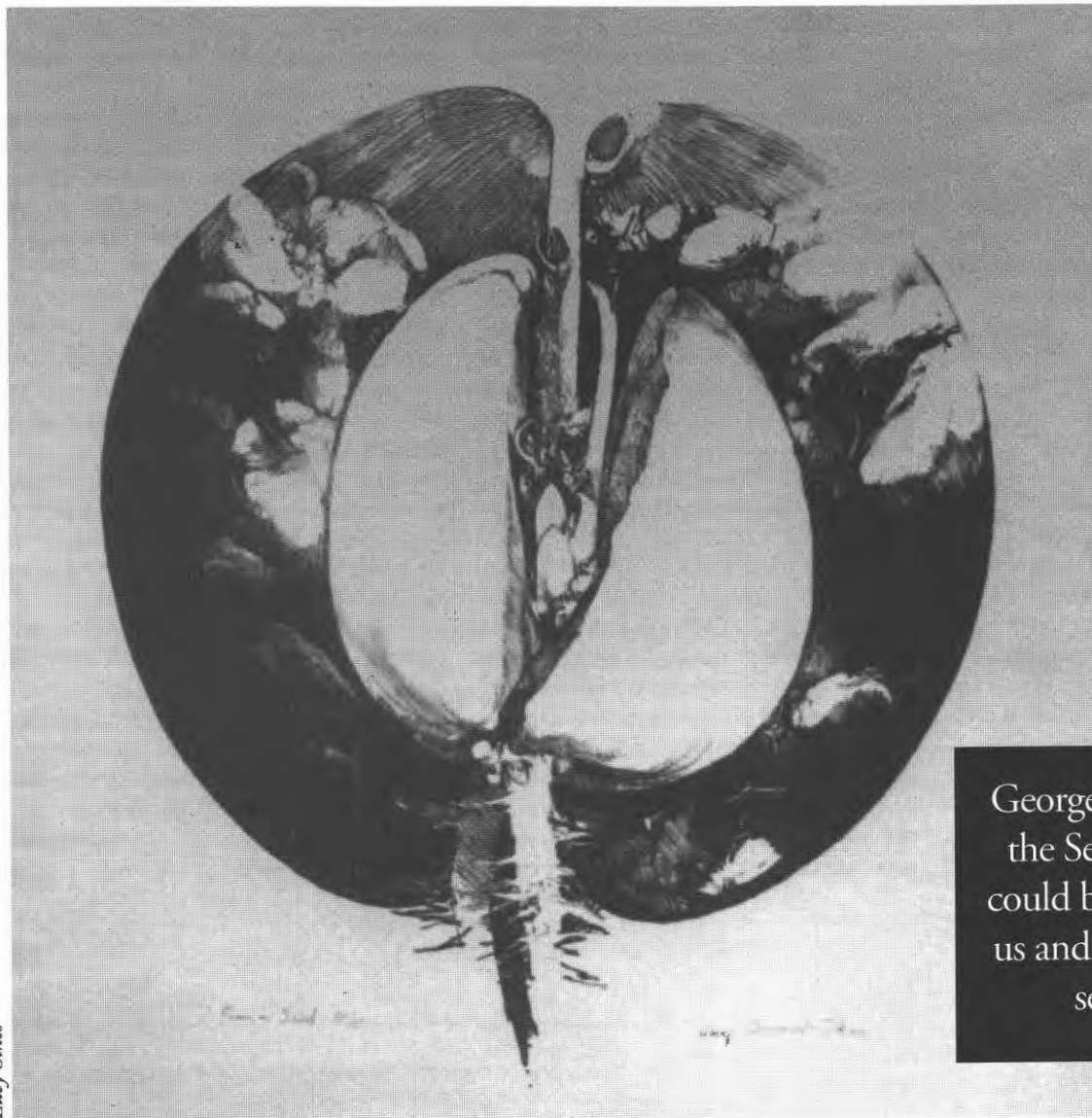
This point of Friends theology is the source of our Peace Testimony. We cannot make war on others because for us there are no "others." We know from our experience that we stand in need of the Light in our consciences as part of our condition and in this respect we are no different than any other people. We un-

derstand this condition to be universal and the remedy of the Light to be universal also.

A third point of Friends theology concerns our understanding of Christ. Many liberal Friends of today would like to shed the concept of "Christ" and avoid any connection to a Christian past. I have even heard of Friends reprimanding other Friends for offending them by using the word "Christ" in their presence. I, also, have, in the past, declined to count myself a Christian. I now believe that what I was rejecting was something that came out of my experiences with the Jesus Christ I encountered in the fundamentalist and evangelical churches of my childhood. You most likely know the Jesus Christ I am referring to here. This is the one who came along about 2,000 years ago and preached until he got himself killed and came back to life and went up to heaven (whatever that is, it always seems to be up) and, if I now believe (a willful action on my part) that he did that for me, personally, I (ego intact) can get off the hook of my own mortality and be up there with him when I die.

This theology has two fundamental errors in it. The first is that it connects Christ solely with the person of Jesus. One might get the impression in following this erroneous theology that Christ was Jesus' last name. The second is that it reduces the relationship between Christ and the individual to a voluntary contract. Historically, Friends have declined to be in any quid pro quo relationship with the Divine. We are the Friends of Christ and friends are bound by love, not by contract. The Christ put forward in Friends theology is much different and much more than the "contract" Jesus. In saying this I do not want to imply that Friends think Jesus' life is without significance. The Christ of Friends was certainly manifested completely in Jesus, but early Friends could not leave Christ in that singular embodiment, however important that was to them. For Friends, Christ (by whatever name) is a reality that we can know personally and be in a relationship with now. This is why we do not consider the Bible to be the Word of God and why we do not believe that revelation is finished. Revelation is not finished because the Divine is not done with revealing to us an understanding of our relationship with God.

Our faith is personal,
but it is not private. We
cannot speak to those
outside our sect if we do
not have some positive
things to say.



certainly led Puritans to look for "signs" that could indicate whether they were elected to salvation after death. Many came to see their business prosperity as a sign of God's favor. (The wealthy of today still consider their wealth a manifestation of their superior virtue.)

Fox and other Friends were not satisfied with this view and knew by experience that it was false. They knew they had changed into a new service—service to the Seed of Christ within. They knew they had shed service to self and the will of self that had held them in bondage. They knew that

George Fox talked about the Seed of Christ that could be nurtured within us and lead us to give up service to self.

This we know by experience. Early Friends theologians made this point clearly. Elizabeth Bathurst maintained that "True Religion is of great Antiquity" and went to some length to argue that Christ was known to Abel and Abraham. The Christ of Friends is here now and always. Fox spoke of Christ being before time was. The life of Jesus is a demonstration of the Word being made flesh. The Word, Christ, is always being made flesh and always dwells among us. Thus for Friends, Christ as Jesus is important in history, but Christ is not confined to the box of that historical manifestation. Christ is the in-breaking in time (including our time) of the eternal Word (John 1:1–2, Col. 1:15–20). And that Word is with us. Christ lives in us.

This brings us to a fourth point of Friends theology. The self we acquire in the process of our immer-

sion in our culture, the ego we learn to defend and support in our daily lives, is not our most fundamental reality. George Fox talked about the Seed of Christ that could be nurtured within us and lead us to give up service to self. I would assert that to early Friends "convincement" meant they had the beginnings of a release from service to self and had come into service to the Seed.

These Friends got into a lot of debate with the Puritans over the concept of "perfection" based on Jesus' command that his followers and friends should be perfect. Friends condemned the Puritan leaders for "arguing for sin," meaning for the idea that human beings were fated to wallow in the fears and lusts of self throughout life and only discover after death if they were a part of the elect or the damned. This theology left Puritans uncertain about their fate. The anxiety caused by this un-

by staying close to the measure of Truth they had in the Seed they were in that state that Jesus had spoken of as perfection. This is why Fox could make the radical assertion that Friends were brought back to that state that Adam was in before the Fall. Friends have long felt that if you have been convinced by an experience of the Divine within you, you have a totally new meaning and context for your life. You are shaken (and do quake) and your foundation in self is overthrown. Everything must change. Subscribing to a patch of belief wasn't enough for us. We understand in our personal lives Jesus' saying,

No one sews a patch of unshrunk cloth on an old garment. If he does, the new piece will pull away from the old making the tear worse. And no one pours new wine into old wineskins. If he does, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, he pours new wine into new wineskins. (Mark 2:21–22)

Some early Friends demonstrated this estrangement from their own past self by odd locutions. For example, James Naylor who, when asked who he was, responded, "One that the world calls James Naylor."

A relationship with God changes us or it is not a relationship with God. If you are holding on to the fears or the comforts or the pride of your old self, then you should question what sort of Quaker you are.

Finally we come to a fifth point of Friends theology. God finds us—not the other way about. No act of self can bring us closer to the Divine. The foundation is a new relationship that happens when we let go so that the "still, small voice" can be heard and come to lead us. If God, the Christ within, is here now with us, the meaning of our lives depends on our being in a relationship with that reality. We have to discipline our lives by ceasing to follow where our egos lead us and let the Teacher within find us and become our guide. This is the meaning of Matt. 10:34, "I did not come to bring peace, but a sword" and Matt. 10:38, "and anyone who does not take up his cross and follow me is not worthy of me."

This new relationship has to sever us from our old allegiance to self, and when we begin to act from lives centered in the Divine, the fruits of our actions will show a difference.

Friends worship in the way we worship because we know by experience that God must find us. The form of our worship has to make it possible for the Seed within to come forth and lead us. The problem Friends found with the old forms of worship was that there was more form than worship. Those forms didn't bring us out of the acts of self. Churchgoers sang and prayed and the pastor exhorted the congregation with the ideas he had collected that week. These forms treat God as though God is found "out there," and Friends knew that God finds us when we turn away from "out there"—and self is part of the "out there." God is not an object of the perceptual processes I control, so it is only by laying down those processes and being empty of my own will that God can find me and the relationship can happen. Hence the Friends program of worship is no program. God is worshiped in spirit by the laying down of our pride and ambition and coming to that which is eternal

and eternally present. Worship is about being changed so that our lives are manifestations of love.

Friends worship is not meditation or quiet reflection on the week's happenings or a chance to tell others of our angst over world events. Friends meetings can be used that way but it misses the point, which is to continually refresh a relationship with the reality of God. This is the relationship that brings us into a life that has meaning. Anything less is a mistake and an illusion. Fox called it a "deceit" to show that this illusion was false and a deception. For Friends, sin is whatever we do under the illusion that our ego-centered selves are sufficient for a meaningful life. We can only escape this illusion if we let go of it and give ourselves up (literally) to be found by God.

Others might wish to divide differently aspects of the theology of the Friends of Truth. We have a rich heritage to consider. But for me, the points I have set forth are the ones that I can attest from my experience as a Friend. I offer them in the hope that we can work to bring our understanding together and strengthen our witness in the world. □

All Things New

Sun splashes no same pattern on this floor.
Both waves and words have no exact encore.
No two of anything be truly twin;
time fingerprints each cell or smile or stain.
Fine wine, the copy page, and organ tone
we can approximate, but never clone—
much less a creature or a sunset hue
which each eternal now is wholly new.
What seems identical's but true illusion.
No wind will ever match this current motion.
Like waves, our words have no precise encore;
sun splashes no same pattern on this floor.

—Janeal Turnbull Ravndal

Janeal Turnbull Ravndal, a member of Stillwater Meeting in Barnesville, Ohio, lives at Pendle Hill in Wallingford, Pa.



Distant Thunder

Across the placid creek,
Predawn to past dusk,
Dull thuds of death
Resound from distant woods,
Mingle with explosions
From Aberdeen across the Bay.
Family flocks of geese
Drift with the tide,
Float past as if pulled
By some unseen spring.
The heron stretches her long neck,
Bends to her reflected image,
To what lies beneath the surface,
Unconcerned with punctuations
Separating life from death.

The town tabloid tallies
What, how many birds may
Be killed, bagged daily:
2 hen mallards, 1 pintail,
2 wood ducks, 1 redhead,
1 fulvous tree duck, 1 mottled duck,
1 canvasback, 1 black.

The county paper reports
Six hundred thirty deer
Have been harvested that day,
And pickups drive by,
Carcasses strapped to fenders,
Dainty hoofs stiffly protruding.

News of slaughter overseas
In Kosovo, the Far East, Africa
Comes to our doorstep.
As the sunlight dapples our morning,
The chaos comes closer
While we peruse the pages
Over cups of coffee,
Selecting only our own images,
Denying what is beneath the surface:
That killing is a way of life.

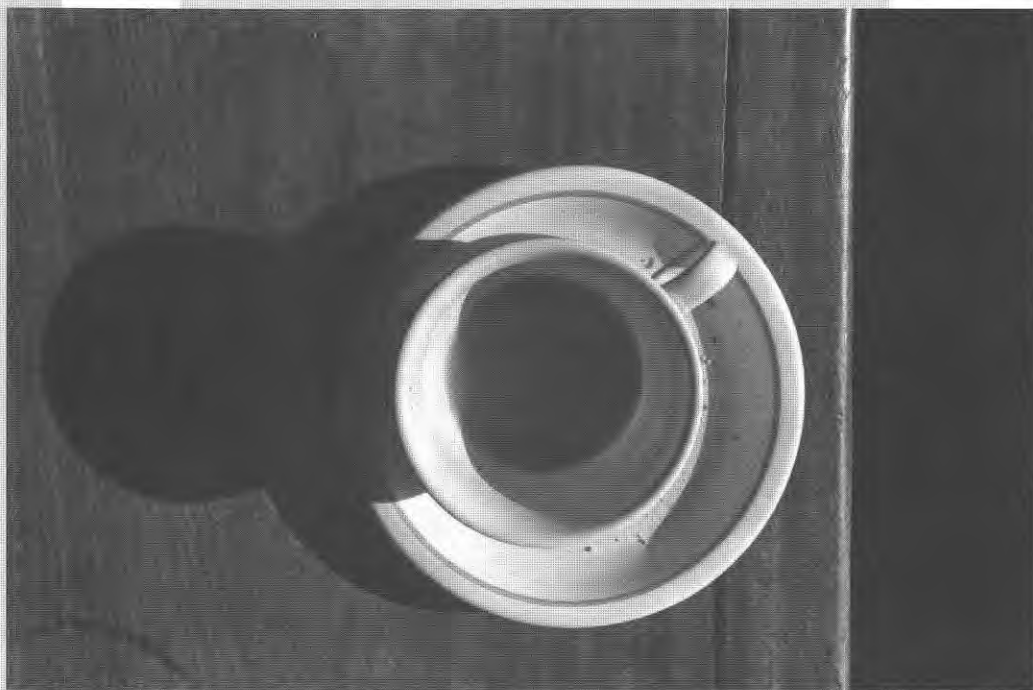
—*Joanne S. Scott*

Sonnet to a Hungry Lady

They say you slept along the railroad track
And found the kitchen in the driving rain.
The clothes you owned were sticking to your back.
No one could feel your terror or your pain.
Where eyes once sparkled with a young girl's dream
Those candles now were guttered and your gaze
Revealed defeat, a life torn at the seam,
The windows to your soul—a smoky glaze.

But other eyes in homes not far away
Lit up to see the nightly stock returns.
Nasdaq and Dow Jones up again today.
How warm they feel, how bright the hearthfire burns.
While Congress talks of tax refunds for some
You wonder where your next meal's coming from.

—*John A. Kriebel*



*Joanne S. Scott lives in
Chestertown, Maryland.*

*John A. Kriebel lives in
Medford, New Jersey.*

Protest Walk

GONE AWRY

by Joy Belle
Conrad-Rice

It was a hot, early fall afternoon, and we had stopped near the U.S./Canadian border to get gas and refresh ourselves. We were a group of four: my husband, myself, and two teenage stepdaughters, ages 13 and 16. We had spent a week in Idaho at my family's lakeside cabin and were bound for home in interior British Columbia—Kamloops, to be exact.

I thought things were fairly calm when out of the blue my husband announced that we were going to stop in Vernon, B.C., a 1.5-hour drive from Kamloops, so our older daughter could have her tongue ring replaced.

"What? Her tongue ring? I thought she had it taken out for good!"

"I guess not. Her tongue's not swollen now, and the guy who put it in says he has a different material that won't cause a reaction."

"Well, why does she have to do it today?"

"She wants to save herself an extra trip to Vernon. And she wants it done before school starts."

"Well, how do you feel about it?"

"I'm not keen on it, but it's her choice, she's old enough, almost 17."

"How long will it take? I'm not happy about this."

"Not long, if he isn't busy. He's open late on Friday nights."

While my husband was paying for the gas, I took a chance and tried to engage our older daughter in dialogue about this looming event.

Standing next to her by the car in the hot sun, I said, "I hear you're going to get a new tongue ring."

"Yeah."

"Um, you know why you want to do this? What are your reasons?"

"I just want to."

"But why? What benefit is it to you?"

"It's cool."

"Have you talked with your Quaker

friends about this? Are they doing it?"

"No, I don't know if... They live so far away."

"Well, I have to tell you, I believe what you're intending to do violates several of our testimonies—the Testimonies of Simplicity, Love, and Peace. Mutilating the tongue that way is not in accordance with our testimonies."

"I don't care. I'm going to do it anyway."

Slam went the car door; end of conversation.

The rest of the trip was tension-bound, of course. I informed the three in the car that I didn't want to participate in this event; being there when she had her tongue pierced would make me an unwilling co-operator. Since I opposed the plan and I felt trapped, my only resort was to protest.

So began the protest that went awry.

When we reached Vernon and everyone tumbled out of the car in front of the body-piercing establishment, I headed north on foot and instructed my husband to pick me up as they headed home. Thinking the time span would be about 20 minutes, I set off into the warm air along a

street that would eventually link up to the major north-south highway. They couldn't miss me, I thought.

I was wearing a blue cotton summer dress with a matching blouse and carrying my purse and a headscarf. Sandals were on my feet. I felt good, healthy, and firm in my convictions. I would show them. Protests were part of our religious tradition.

Needless to say, the 20 minutes turned into longer when the girls insisted they stop off at their cousin's home after the piercing event. The girls ended up staying with their cousins for a couple of days, so it was only my husband in the car when he set off towards home—and to look for his wayward wife along the way.

First he backtracked to the piercing place, thinking I might have returned there, then drove slowly along streets in the area, even glancing into coffee shops where I might be waiting for him.

When his initial search failed, he set out north on the highway, realizing that if I had been stubborn enough to continue walking, my feet would have carried me quite a distance by now.

He must have driven past me while I made a quick phone call at the O'Keefe Ranch and Restaurant a few kilometers north of town. Calling home with my one and only Canadian quarter got me the answering machine. I told it I was still

Barbara Benton

Joy Belle Conrad-Rice is a member of Vernon (B.C.) Meeting, and for many years was a member of University Meeting in Seattle, Washington.

walking. If my husband got to Kamloops without me, he could turn around and come back for me.

I headed out onto the highway again. By this time it was dark, but it was still warm, and there was no wind. The scarf around my head protected my hair and face from the wild air pushing at me after each big truck passed. For safety I walked towards oncoming traffic.

So I kept on walking. And walking. Where was he? The stars lit the way, and a partial moon provided some light, as there were few clouds. It got very quiet. Except for the occasional truck and the sound of my own feet crunching into the gravel on the highway's shoulder, the only sounds were night birds and barking dogs.

It occurred to me there might be wild animals in the woods on either side of this highway. Surely there were deer, bear, coyotes, and little critters like skunks, quail, raccoons, and mice. To alert them to my presence, I began to sing.

I made up a little melody and continued to sing it in different forms. My feet were holding up pretty well, but I guessed they would be the first part of me to feel the effects of this trek.

This protest was getting out of hand. It was supposed to have stopped hours ago. Where was he?

By now it was midnight. Wilderness closed in on me. The moonlight disappeared. I began to get thirsty. I was still walking strongly at a swift pace, however, and convinced myself that I could walk all the way to Kamloops if I had to.

I kept looking for that familiar car. Why hadn't he found me? Didn't he know I didn't have any Canadian money on me? And no credit card?

The highway led up and down hills, along meandering creeks, and through First Nations' reserve land. My spirit kept me buoyant. I was determined not to give in. I began to realize that if I sat down to rest, I would want to stay a long time. The bottoms of my feet began to burn.

There was no town in sight; no rest area; no public telephone. (I had remembered that I could call collect from a pay phone.) Here and there I saw a yard-light nestled among tall, dark trees. Walking down a road to one of those isolated homes

and the inevitable dog at this hour was out of the question. I had to continue walking.

So I walked and walked. The soles of my feet felt like raw dough.

I continued to sing to myself and the animals and the trees. I wondered if a curious bear was walking along an animal trail parallel to the highway.

I felt strangely uplifted and very safe. I felt protected. What *was* walking beside me?

I finally saw a sign that said "Falkland, 7 km." Relief swept me: I was almost to a town! Surely there would be a public phone or even an all-night cafe.

The next few kilometers seemed longer than the others. I continued to sing and walk, walk and sing. I wasn't cold, and I wasn't really tired. It was just that my feet hurt, and it was late. Two in the morning!

Finally, I saw a motel and a telephone booth. A quick collect phone call revealed that my husband was home asleep but he would come and get me.

While I waited, I experienced a friendly inquiry from two dogs roaming around the motel. One was a rottweiler and more interested in sniffing garbage than me. The other animal reminded me of a malamute husky. Beautiful dark coat, svelte shape, and a head—what was strange about it? Too narrow? I did not know for sure, but I welcomed the dog's attentions. Gracefully he began nuzzling me, sniffing, even jumping up to check out my face. His paws were soft against my collarbone. I petted him and cooed at him. Soon he wandered away with his pal.

Not long after, someone staying at the motel engaged me in conversation. When I mentioned the beautiful friendly dog, she said, "That's no dog, that's a wolf. A tame wolf. Not supposed to be out of his yard."

Gulp. A wolf. No matter, he had capped off my trek. Was he a reward to me for finishing my protest? For staying strong and knowing I was protected? For walking about 25 kilometers in seven hours?

Now things have quieted down at our house. My feet recovered with only a few minor blisters. Our older daughter started school and showed off her new tongue ring to her friends. Oddly, she never stuck out her tongue at me. □

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An Open and Affirming Community

by Nancy Haines

Sixty-two of us gathered in prayerful silence. This was the culmination of our searching, of seven long years of workshops and worship sharing, seven years of threshing sessions and small group meetings, seven years of wondering if we would ever come to clearness. At last, we had called a special meeting for worship for business to test our leadings about same-gender marriage in our Quaker meeting.

From the clerk's table, I looked at the people seated before me: longtime Friends, active attenders, Young Friends, local college students. Some of these I knew as activists who marched with their children on Gay Pride Day, and others had been vocal in their concern about same-gender unions.

Several Friends were noticeably absent. A member of our Ministry and Counsel Committee had resigned her membership a few weeks earlier, unable to reconcile her biblically based Christianity with the leading of our meeting. Other members of our community chose not to attend; while they intellectually felt that we should not condemn homosexuals, they were emotionally uncomfortable with the topic.

We had heard the horror stories of meetings torn apart by this issue: Cleveland Meeting was read out of its yearly meeting; gay and lesbian individuals as well as vocal opponents have been hurt by actions of their faith communities. One clerk described

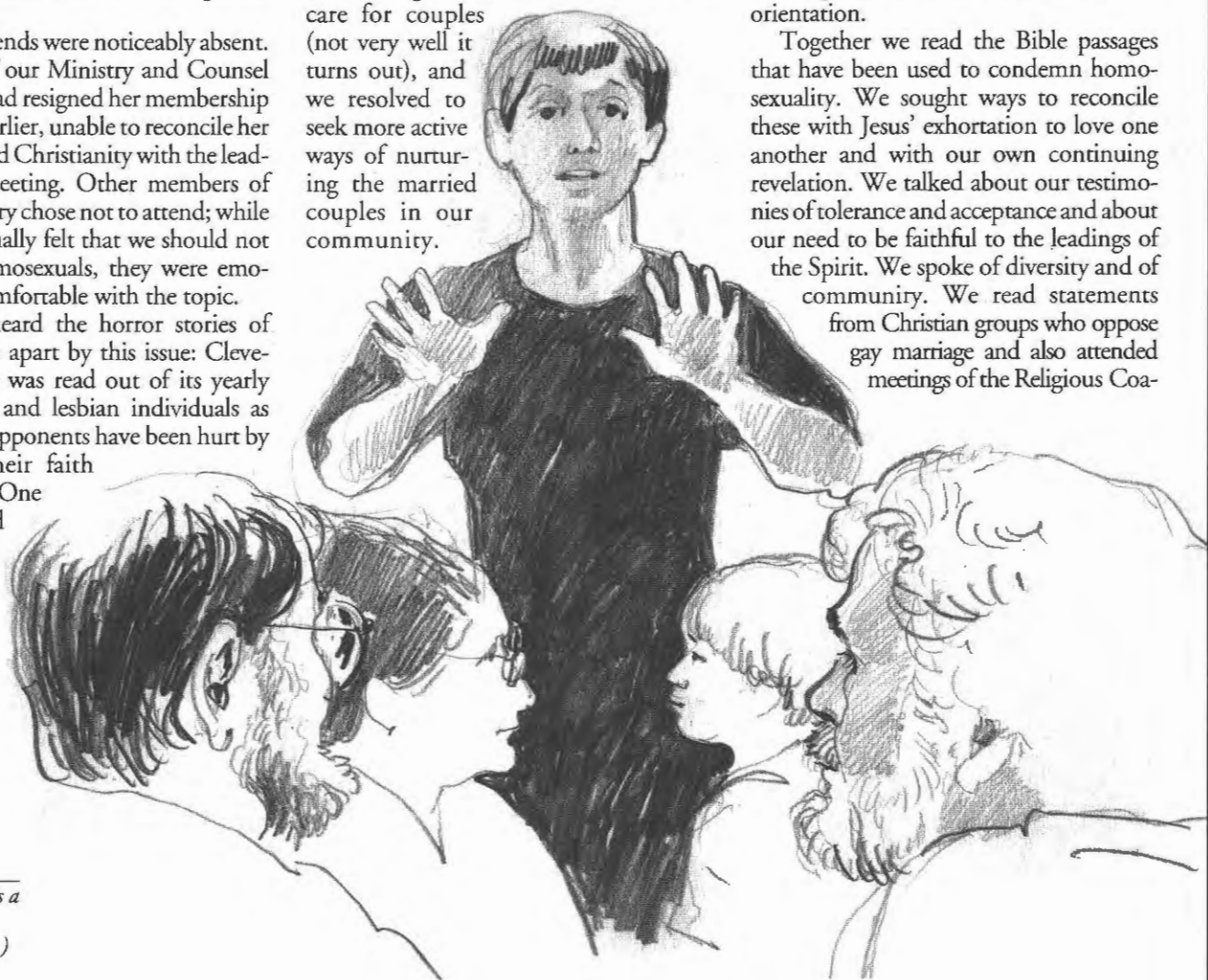
her meeting's consideration as "the business meeting from hell" and spoke of ill feelings that have lasted for years.

Our meeting needed those seven years. We sought ways to use that time of seeking to strengthen our community, and we feared that we would be destroyed if we failed. After three years of discussions, we had approved a minute recognizing that same-gender marriages and commitment ceremonies are being performed in the wider Quaker community. Our meeting resolved that should such a couple move into our community, we would support them in the same way we would support any other couple. From this basis, we discussed what marriage under the care of the meeting meant. We looked at how we care for couples (not very well it turns out), and we resolved to seek more active ways of nurturing the married couples in our community.

We talked about marriage as a civil and religious union and compared this to same-gender ceremonies of commitment. We discussed whether the term "marriage" could, or should, imply only a union between one man and one woman.

In workshops, we examined the varying degrees of our homophobia as individuals, as a faith community, and as a society. We confronted the roots of our beliefs and feelings. We talked about what it would mean to our community to invite openly gay couples to join with us. In answer to our concern about the effect on our children of a gay presence in the meeting, our Young Friends reminded us that they would like to know that they will be accepted, no matter what their sexual orientation.

Together we read the Bible passages that have been used to condemn homosexuality. We sought ways to reconcile these with Jesus' exhortation to love one another and with our own continuing revelation. We talked about our testimonies of tolerance and acceptance and about our need to be faithful to the leadings of the Spirit. We spoke of diversity and of community. We read statements from Christian groups who oppose gay marriage and also attended meetings of the Religious Coa-



Lucy Sikes

Nancy Haines is a member of Wellesley (Mass.) Meeting.

lition for the Freedom to Marry, a group of clergy and church leaders speaking out to change the laws of Massachusetts. Through it all, we recognized that many of the people in our meeting were uncomfortable with the subject; so we worked to ensure that everyone's voice would be heard and that the vocal majority would not overwhelm those too timid or uncertain to speak their opinions.

In January, we convened a clearness committee for the meeting. Every member and attender was invited to participate, including our Young Friends. At this meeting, no one was to speak for or against same-gender marriage. We wanted only to determine whether we were clear that the time had come to formally bring this concern to monthly meeting for business. At this meeting we reminded ourselves of the work we had done together and sought for what more we should do.

The gathered group was clear. The meeting was ready and needed to go forward. We set a date for a called meeting for business. Ministry and Counsel labored and prayed over a draft statement to be used to focus the meeting. Several members of our committee met with our yearly meeting's Ministry and Counsel Committee for guidance in clerking this meeting. We asked anyone who would listen to hold us in prayer that afternoon.

Finally, the appointed time arrived. The recording clerk and I sat in front of the largest business meeting we had ever seen. I reminded Friends to offer messages in a spirit of love and community, while leaving time between speakers for worship and reflection. More than anything, we needed to keep in mind that we were not looking for unanimity with each other; we were not even looking for consensus; we were seeking unity in the Spirit. We were striving for the almost unimaginable goal of discerning God's will for our community about a concern that could become divisive.

Opening worship was longer than usual, and we centered very quickly. The clerk of Ministry and Counsel reviewed the process we had begun more than seven years before and read aloud our earlier minute as well as the new draft statement. The clerk of Young Friends read a carefully crafted statement urging us to support same gender marriage while condemning our years of delay as unworthy intolerance. We were impressed by the strength and clarity of their understanding.

People spoke of family members—sisters and brothers, sons and daughters—who were gay or lesbian and in committed partnerships. A woman spoke of the gay adults who had grown up in our meeting and reminded us of the joy we had found in them as children. A beloved older Friend spoke of her granddaughter who had married another woman a few months earlier; she had thought that a ceremony of commitment would be enough until she saw that this young couple was just as married as any heterosexual couple. People spoke from their hearts about feeling we should be open and welcoming to all people, while personally being uncomfortable and wishing for less controversial ways to accept them fully into community. We cried with each other and held each other in the Light.

After 90 minutes, a man rose who had been quite opposed to the issue. He told of his discomfort with seeing gay couples and of his belief that such partnerships are unnatural. He stated that he had come to this meeting prepared to prevent the meeting from accepting same gender unions. After hearing the heartfelt messages offered during this meeting, he would not just step aside but would join with the meeting in approving this minute. His personal transformation was a gift that brought closure to the meeting.

The draft statement was reworded to reflect more accurately the sense of the meeting:

Acknowledging that we are all individually at different points in accepting the extension of the term marriage to same-gender couples, but recognizing the need for spiritual commitment in our community, we affirm the following:

Wellesley Monthly Meeting is an open and affirming faith community. We welcome all seekers. We believe that marriage in our meeting is a spiritual and communal commitment. Any couple affiliated with our meeting, regardless of gender, may request a clearness committee for marriage. If found clear, they may be married under the care of our meeting.

We were stunned, but we were clear. Our meeting had found its way past tolerant acceptance to embrace the diversity of human relationships. We offered a home to all seekers and in the process defined who we are as a faith community. We are still an imperfect group of people. On this day, though, we opened our hearts to God, and we were faithful. □

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Who knows the source
of wisdom?
Aeschylus and Sophocles
said suffering.
You had your share.
Yet you must have been born
under Gemini,
for in you wisdom
had its twin—goodness.
Were they spawned
at the same moment,
identical, sisters
to your gentleness?

You possessed a rare talent:
to speak with authority
and yet gently.
To speak to the heart
and yet gently.
To speak truth
in a world addicted
to velvet lies,
yet gently.

Gentleman.

Gentle man.

Our language,
like our hearts,
is confused.

(Recently I heard a
killer of eight women
referred to as

"This gentleman.")

Can one be wise
though not gentle. . .
or good?

You left too soon,

John,

and I did not ask the question.

Two Forums

As I strive
for sleep,
blood vessels
tired but taut
still respond to
city council meeting,
the blather, babble
of angry opinions,
personality explosions
sifting into
a gauze cloud
of cigarette smoke.

I muse, meander
through a long ago
Quaker meeting;
calm and caution
tiptoed into
courteous conversation
threaded with
valleys and foothills
of silent searching
problems, concerns,
wooing consensus
smoke-free.

—Connie Bretz

*Preston Browning lives in Ashfield,
Massachusetts.*

*Connie Bretz lives in Phoenixville,
Pennsylvania*

—Preston Browning

Traveling in the Ministry —But Not on Horseback

by Mary Waddington



It's the 21st century, and we Quakers are still doing it, traveling in pairs great distances to nurture small and isolated Friends meetings. In our very early days the Valiant Sixty were sent out two by two, the way Jesus sent out his disciples to spread the word. After widespread disuse, the practice is making a comeback. Friends General Conference has built its Traveling Ministries Program using this practice. Such journeys are still prompted by the same leadings, and its travelers are still shown the way by the same Guide. This form of ministry is as valuable an endeavor today as it was in the 1600s, and for the same reasons. But today, rather than spending weeks on horseback, we fly across the country in part of a day. Our dress and speech may also have changed, but nothing else about such journeying seems that much different.

When I got my invitation to travel in the ministry with Nancy Middleton, I knew the decision would have to come from a spiritual process. I was told the journey would be to South Central Yearly Meeting in October 2000, taking up about three weeks of my time—without pay. I prayed pretty hard on this for five days straight. From the beginning I had my list of excuses: I can't afford to lose that income, I don't have a suitcase, I'm not worthy, I might get a nosebleed on the airplane.

The written description of the role I was invited into, that of elder and spiritual companion, included phrases like this: minister to the minister; model prayerful attentiveness; hold the meetings in the Light; help the minister with discernment; give insights into what might be helpful in responding to Spirit's unfolding; be a midwife, helping to birth the ministry; be a gofer for the physical arrangements. Nancy's role as minister was not about vocal ministry—that is everyone's responsibility. Hers would be to make presentations on topics that meetings had previously requested, such as preparation for worship, dis-

cerning God's will in our daily lives, and the qualities of a vital meeting. She would also facilitate worship-sharing sessions. This ministry is not about telling others how to do Quakerism. It's about being present for them, listening, affirming, making resources available, worshipping with them, and helping them get in touch with the Truth within themselves. We'd be a team of two, Nancy and I, on a playing field that stretched across two states.

Holding the invitation deep within, I prayerfully walked my way through the steps of discernment and labored over clearness. I waited expectantly. On day six the answer came through, clearly. I then drew thick pencil lines through three weeks of my client appointment book. Next I requested a minute of travel for religious service from Salem (N.J.) Meeting and began worrying about a suitcase. And about this time I fell into a place of prayer-without-ceasing as the holiness of the assignment settled over me like a mantle. I began my spiritual preparation on the spot. Packing could wait. It would have to—I had nothing to pack into.

October was warm in Arkansas and even warmer in Oklahoma. I was prepared for anything. As gestures of support, Friends had lent me luggage, a camera, books, ear plugs. One Friend had even sent me a check to cover a small portion of the income I would lose. Many encounters in the South were new to me: eating grits and okra, having to drive hours to get to the next meeting, sleeping with a cat, hearing slow speech, worshipping in university and church social rooms, living out of that suitcase. And yet, underneath it all, everything seemed familiar.

I'm guessing that Arkansas/Oklahoma Quarter could be 275 years younger than my quarterly meeting. Its meetings are very small, the members of one being so distantly scattered that they gather only once a month, from 10 to 5, in someone's home. None have meetinghouses, one is buying a residential building, and the one FUM, pastored meeting we visited, in the Osage Nation, had bought a little frame, steepled church 25 years

ago. There are two members in the quarter who were born Quakers, all the rest, of course, having been convinced, and there seems to be no distinction between members and attenders. Their yearly meeting pushes into five states and boasts a membership of 500 (as opposed to nearly 12,000 in mine). I'm told that 300 attend its residential annual sessions (over Easter weekend at a camp) even though participation requires a 15-hour drive for those on the periphery.

South Central Yearly Meeting paid our airfare and incidental expenses. Our ground transportation, meals, and housing were supplied by the meetings we visited: six monthly meetings, one preparative meeting, and one worship group. One of our overnight hosts, not yet met and not back from travel, had trustingly left us a house key under the doormat with a note telling us to "rummage in the refrigerator for breakfast." We were lovingly passed from one meeting to the next over 900 miles of roadway.

Into the second day of our journey I realized I was up against some challenges. Because of my recent years as a rather cloistered contemplative, I struggled with chatter that felt intrusive. The remedy was to integrate this into the whole and consider it a means of establishing rapport. Additionally, my role of attending to Nancy's physical needs seemed usurped by her enviable foresight and organizational skills and by the wizardry of the clerk of the quarter who had already done the planning. I figured I needed to feel useless in this role in order to experience the fullness of my elder role. Lastly, I was dealing with the frustration of feeling underutilized—holding the ministry in the Light and grounding us in Spirit were as natural to me as breathing, and my lesson here was to feel comfortable in a primary role that required being rather than doing. And yet, somehow I felt incomplete.

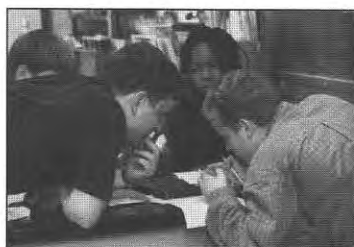
Nancy and I ironed out wrinkles during our daily discernment and processing sessions. We decided to soften the edges of our well-defined roles, creating overlaps and spaces for honoring leadings. I crossed the threshold

Mary Waddington is a member of Salem (N.J.) Meeting. This article first appeared in the Salem Quarterly Meeting Newsletter.

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into that place of feeling complete when Friends began seeking individual counsel for painful issues of a personal nature that hindered their ability to be fully present for their meeting. It was then that I reached the fullness of my service. I commend those courageous individuals who privately confided in us with very tender issues.

Michael Wajda of the FGC staff calls this kitchen table ministry. It's clear to me that we cannot separate the challenges of our personal lives from our involvement with our faith community, no matter how hard we try. They are both products of our spirituality, and one informs and influences the other. Nor should we discriminate by holding back our gifts. I found that the bothersome wrinkle of my feeling underutilized and therefore incomplete was nothing more than my having been separated from my call to pastoral care. My Traveling Ministries Program observances, coupled with experience as a member of Overseers in my meeting, embolden me to state that every meeting has within it those who are in need of such care.

So it was that Nancy and I took these wrinkles and smoothed them into a flowing, enveloping coverlet, one that had been designed by FGC and pieced together by Arkansas/Oklahoma Quarter. Having initially been discomfited by these rough spots, they soon became my opportunities to adapt, adjust, extend, and thus become more fully available to the ministry and to Spirit. They were the journey's gift to me. The Traveling Ministries Program is in its infancy. Whatever coverlet each future ministry creates will be different from ours, but I am certain of one thing. The size, shape, pattern, and color of that coverlet will be perfect for the needs of those being blanketed so long as the edges remain soft, the patterns flexible, the colors fluid, and its crafters yielding to Guidance.

Nancy and I were allotted three afternoons of free time. It was then that we stepped out to taste the flavor of our surroundings. We were warned that, as strangers, any native might ask us the region's two most prominent questions: "Who do you belong to?" and "Have you been saved?"

Our host meetings were gracious, attentive, and appreciative. We worshiped and worship shared daily, as though every day were the Sabbath. We bonded as we bantered over covered dishes and kitchen sinks. Discussions with small groups and individuals, usually in homes, were both planned and spontaneous. Two larger meetings combined for a weekend retreat where we prepared our meals, sang and swapped mentor stories around a bonfire, did a walking meditation as part of a larger exercise on forgiveness and reconciliation, grappled with any number of topics, and

witnessed how authentic friendships are made. No matter where we were or what we were doing, we sat at the feet of the Teacher. I sensed a yearning among us all to stay open, to go higher and deeper, to be teachable.

There can be no way of fully fathoming the value of the Traveling Ministries Program unless someone ministers or elders his or her way through it and until a meeting is on the receiving end of it. But one can imagine it. Not until my experience of Arkansas/Oklahoma Quarter with its small and isolated meetings—some very, very young—could I begin to truly appreciate the treasures I have been taking for granted in my own 325-year-old meeting. The needs surrounding the growing pains within the quarter we visited are needs of all meetings, no matter how large or how rooted: to recognize diversity, inclusiveness, and effective Quaker process; to realize gathered meetings for worship, Spirit-led corporate service, and adequate youth education; to have each member feel loved and valued; to discern God's will; to live the benefits of reaching beyond and reaching within. What the meetings in that quarter can teach us here in my region are the disciplines of commitment, perseverance, and sacrifice; the highs of a fresh and ongoing search for Truth; the freedom of being unencumbered by excess property and rigid traditions; the strength of being able to move forward gracefully in spite of limitations. There is much we can learn from each other, and so we must do it.

Nancy and I returned from our journey filled with the promise of tomorrow. Way had opened for us. We had walked in a sacred space for 18 days, caught up in the wider vision of a Religious Society of Friends energized by the simple act of Quakers reaching across the miles to touch each other, knowing that this connection intensifies the Light that illuminates our path. □

If you're interested in the Traveling Ministries Program, you can get more information from

Traveling Ministries Program
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E-mail: <deborahf@fgcquaker.org>

There's also information at the Friends General Conference website,

<<http://www.fgcquaker.org>>

where a copy of Nancy Middleton's official report to FGC on her travel is posted.

Life in the Meeting

Succession to the Clerkship

by Lucinda Antrim

I am learning to clerk. Meetings give their clerks the power and authority necessary to function. This is something we don't much like to admit, but I can get my mind around it if I think of it as giving to Caesar what is Caesar's: God gets the God stuff, and even Quakers need a little hierarchy. But the only bumper sticker I ever wanted was the one that says, "Question Authority." You see where I am. If I were to arch my neck to try to see the top of my learning curve, I'd fall off backwards. And if I ever get to the top, I don't think I'll see a level plateau; there will be a jagged peak, and then the abyss. Our former clerk says I should consider sliding down the learning curve.

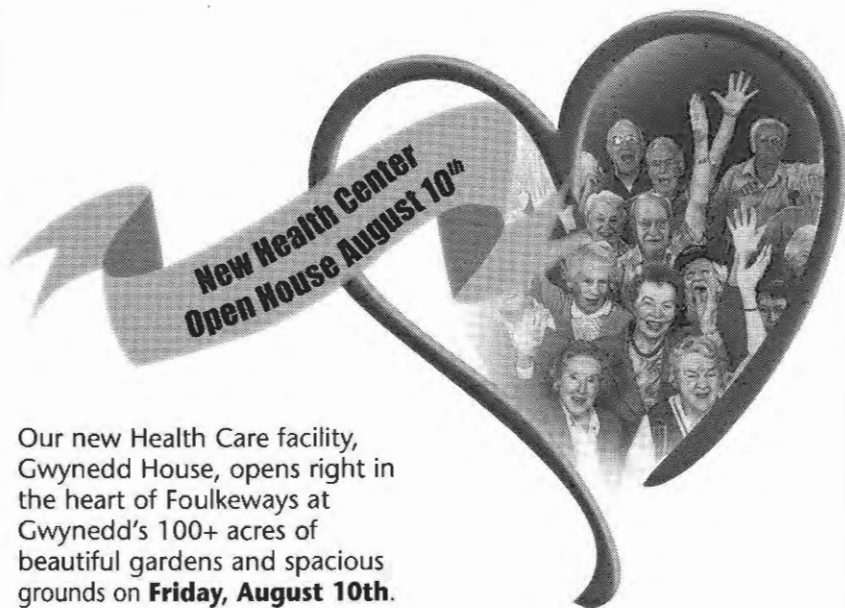
Most of what I've read about good clerking tells me what it looks like from the outside. And though our former clerk gave me the inside scoop (telling me that you are naked, every nerve exposed, so that simple sharpness in a comment feels like deep hurt), I didn't believe him. It was like someone describing death or puberty. All the details are clear, but it's clearly never going to happen to me.

Nor did I believe what he implied: sharpness in myself is also amplified. But here it is, red, bloody, messy. (There are dry bones, too, but that's another chapter.) All the business meetings when I sat neatly stitching, thinking that the needlework kept impatience at bay, it was actually anger, seething, waiting to emerge the second I got my hands on some *real* power. Run over our time limit while my children are needing a change of pace from the baby sitter downstairs? Not on my watch! Spend half an hour trying to finish improperly done committee work? Not without a fight from me! Spend half an hour picking apart properly done committee work? Just watch me flex my muscle against that mistrust.

I misused my power with that needlework. Our former clerk told me something else that I heard intellectually but only now know: everyone present shares in the failure or success of the meeting. I should have been clerking all along. And I have stored the anger from those years of my misuse of my power, so that now I sometimes refuse to use the power I now know I have.

For instance, last business meeting we *Lucinda Antrim, a member of Scarsdale (N.Y.) Meeting, serves on the Board of FRIENDS JOURNAL. She wrote this article "with lots of help, in this as in all clerky things, from John Randall."*

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talked about our current practice and guidelines for minute-taking: are our minutes records of action taken by the meeting (the will of God for the meeting) and/or are they records of discussions? It turns out we had talked about this before and that there were minutes recording the results of the discussions on minutes. Somehow, the committee looking into minutes had not looked at these previous minutes (despite my excellent leadership in pointing them out). And I had ignored hints of this oversight because I was disappointed—which I hid, and called the hiding, "going with the flow." So we were having difficulty coming to unity on and editing our new minute. I said unclerkly, opinionated things. And when an alert person pointed out that the minute currently being written did not fall into any of the three categories of minutes we were minuting, I completely missed the delicious absurdity. I was too mad.

I can write myself a bunch of prescriptions; you can too. For instance, I should have calmly said, as soon as I admitted to myself what had happened in the committee, "I think we would be more enlightened by this discussion if we were having it in the light of the previous minutes on this subject. Let's let the committee bring it back to us next month." But oh, too reasonable! Much more fun to be mad.

I don't like to see this much anger in myself. I particularly dislike seeing it in myself when a large portion of my religious community is seeing it at the same time. At least while I was quietly stitching, I imagine I seemed saintly.

I look at our former clerk. He is slicing apart seams on a pair of jean shorts that were once mine. (One of his last requests as clerk was for our old jeans; he is looking forward to having the time to make them into a rag rug.) John has earned his rag rug. It's his turn to sew; mine, to be taken apart. □



Lucy Sikes

Reading Minutes Aloud

by Judy Purvis

A characteristic practice at meetings for business of Friends General Conference's Central Committee is reading the minutes out loud to the meeting for approval. After every one or two items of business, the presiding clerk asks for silence while the recording clerk completes the minutes. After each minute is read aloud, Friends are invited to correct it to reflect accurately both the content and the spirit of what has just occurred in the meeting. Once agreement on the wording is sensed, the clerk asks those assembled to approve the minute. On rare occasions the minute may be postponed for a reading later in the day or the following day, giving the clerk and the recording clerk a chance to find better wording. This may involve meeting with particular Friends whose input is particularly important (such as the clerk of the relevant committee) or who have expressed particular issues with the wording that need to be listened to more closely.

It is important during this process that Friends remain in silent worship. The presiding clerk may ask Friends to hold the recording clerk in the Light as the work is done. No further comments or clarifications are provided until the minute is finished, and Friends are asked not to talk, even quietly among themselves.

This practice has its drawbacks:

- Some Friends who can write clear minutes if allowed to do so in private find it daunting to construct those same minutes while being watched—and waited for!
- When the agenda seems filled with business and time for the meeting is short, it can seem like an unnecessary time-waster to wait while the minutes are written, read back, corrected, read back again, and finally approved.
- When the recording clerk feels the pressure of time, it may happen that a minute is jerry-rigged to accommodate a lot of small issues, when a few minutes spent recrafting it from scratch would produce a minute that is more gracefully phrased and better organized.

Judy Purvis is a member of Chapel Hill (N.C.) Meeting.

Why do we find writing our minutes in this fashion so important? One answer is that it helps to frame each item of business, to allow a space between decisions or reports, to return consciously to worship rather than moving rapidly from one thing to the next. Making this distinction between a secular business meeting and a "meeting for worship with attention to business" is vital to making Spirit-led decisions that reach beyond the now to the Eternal.

Another important, practical reason is that all of us have short memories, and that after the fact, we each tend to remember things differently. Approving the minutes immediately after the discussion greatly increases the chances that they accurately reflect the concerns that have been raised and the sense of the meeting as it reached unity. Hours later, a day later, even a month later, it may be difficult to distinguish between what we said and what we wish we had said, thought we had said, or have said since. Continuing revelation requires us to distinguish between the Light we were given at a particular time and the Light that has been shed since.

But beyond these practical advantages, we have found that something else happens when a minute is read back and Friends say "Approved." It is at that moment that we really commit ourselves to our decision. The decision is put out in front of us to listen to carefully one more time, and until that "approved," our business is not really completed. Often in listening to that decision put into plain English, we either recognize its flaws or become really excited at the step we are taking. We aren't approving the minute, we are approving our sense of unity to go forward in a particular direction. And that approval is essential.

To help a meeting reach that sense of commitment, I have found that I have to let go, as much as possible, of "ownership" of the minute. Like the clerk, as recording clerk I am the servant of the meeting, helping the group articulate its unity, rather than imposing a particular phrasing or arguing about or resenting the changes that are offered. If I truly believe in the presence of God there in that meeting, then this is yet another opportunity to say, "Not my will, but Thine." Remembering to say "thank you" when corrections or additions are brought forward is sometimes hard, but it has been a valuable discipline for me to practice. I am grateful for the attention that Friends pay to finding the right words, correcting my memory, and holding me in the Light as I grope for the best words. □

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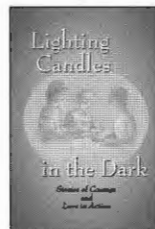
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Books

The Great Work: Our Way into the Future

By Thomas Berry. Bell Tower, 2000. 233
pages. \$12.95/paperback.

Thomas Berry, one of the most eminent
cultural historians of our time, presents the
culmination of his ideas and urges us to move
from being a destructive force on Earth to a
benign presence. This transition is the "Great
Work" of the title. Berry portrays it as one of
the most important tasks ever faced by hu-
manity and all life forms on the planet.

This book is a collection of 17 deep-
ecology essays followed by a comprehensive,
32-page bibliography of source material. The
essays cover subjects like the environment,
economics, politics, and ethics, among many
things; they encourage us to reflect on our role
amidst the wonder and magic of planet Earth
as it travels through an emergent universe.

Although Berry's message is ultimately one
not of doom but of hope, he is unwavering in
his grim appraisal of our ruinous behavior
towards our planet and its life forms. Berry
roundly criticizes our universities, multina-
tional corporations, and financial as well as
religious institutions—even the U.S. Consti-
tution—for a multitude of sins. But the cul-
tural arrogance of Western, industrialized so-
cieties and their blindness to the rights of
other life forms on Earth is at the top of his
list.

"All rights are limited and relative," Berry
writes. "So too with humans. We have human
rights. We have rights to the nourishment and
shelter we need. We have rights to habitat.
But we have no rights to deprive other species
of their proper habitat. . . . We have no rights
to disturb the basic functioning of the
biosystems of the planet."

In the end, Berry sees the possibility of a
brighter future. "The distorted dream of an
industrial-technological paradise is being re-
placed by the more viable dream of a mutually
enhancing human presence within an ever-
renewing, organic-based Earth community."
However, he cautions that there is not much
time left to act. "Even as we make our transi-
tion into this new century we must note that
moments of grace are transitory moments.
The transformation must take place within a
brief period."

Some readers may find Berry's prose to be
dense at times and somewhat repetitious, but
the power of his message is worth the effort.
The Great Work is an extremely thought-
provoking book.

—Greg Pahl

Greg Pahl is a writer and member of South
Starksboro (Vt.) Meeting.

Voices of Hope in the Struggle to Save the Planet

By Marjorie Hope and James Young. Apex Press, 2000. 377 pp. \$24.95/paperback.

There are many difficult moral issues at the heart of the current global environmental crisis, and they are the same general issues that are central to religion. *Voices of Hope in the Struggle to Save the Planet* explores the connections between faith and ecology and points the way towards strengthening those connections.

This book chronicles the lives and works of a wide range of religiously based groups and individuals across the globe who are trying to find ways, both large and small, to stop the destruction of the planet by the human species. Included are spiritual leaders and activists drawn from Judaism, Western and Eastern Christianity, Islam, Buddhism, Taoism, Shinto, and the faiths of indigenous peoples. Each chapter includes a short analysis of a particular faith's ecological teachings and description of the environmental problems of the country where a particular activist is living.

While the levels of activity and success described in the book vary widely from one religion or country to another, the fact that these groups are engaged in the growing eco-spiritual movement at all is cause for hope. The *potential* that this movement holds for a dramatic turnaround in humanity's current headlong stampede to self-destruction is substantial. If they could somehow manage to rise above their own fundamentalist impulses, fears, and resistance to change, the world's religions could influence and help motivate millions of people around the globe to take positive action on a wide range of critical environmental issues.

Still, I could not escape an uneasy feeling that the authors were, at times, grasping at straws to try to demonstrate eco-religious activity where it was, even by their own admission, almost nonexistent or struggling against seemingly insurmountable odds. But make no mistake, this is not a mindlessly optimistic book. It does not shy away from the enormous dimensions of the challenges faced by the eco-spiritual movement or the power of the entrenched forces arrayed against it. The fact that some of the people interviewed or described by the authors in the first part of the book were subsequently intimidated into silence, forced into hiding, or murdered for their efforts, clearly demonstrates the risks involved in "speaking truth to power."

One member of the tiny Egyptian Green Party sums the situation up succinctly when asked by the authors if he is optimistic. "Well,

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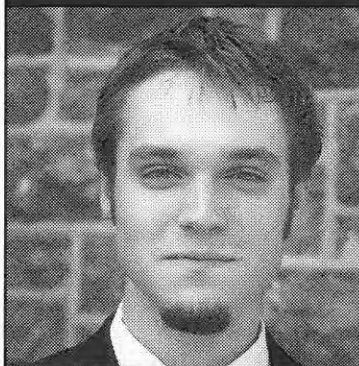
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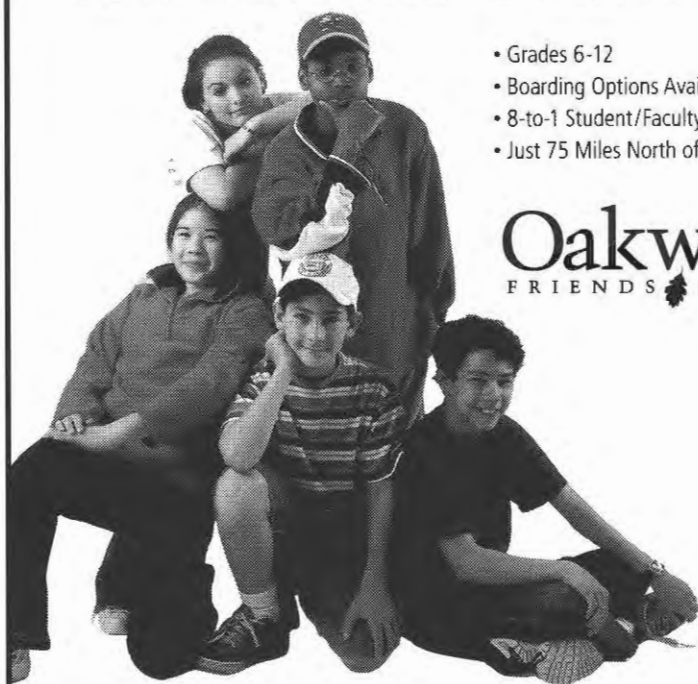
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not exactly," he replies. "We are *hopeful*. Without hope, one cannot live." This informative and thought-provoking book offers hope for those who will be participating in the most important movement of the 21st century—the struggle to save the planet.

—Greg Pahl

Greg Pahl is a writer and member of the South Starksboro Meeting (Vt.)

Selections from the Religious Poems of John Greenleaf Whittier

With an introduction by the Tract Association of Friends. The Tract Association of Friends, 1999. 83 pages. \$5/paperback.

Flying Horses: Poems

By Jeanne Lohmann. Fithian Press, 2001. 90 pages. \$12/paperback.

While I was reviewing the religious poems of John Greenleaf Whittier (1807–1892), my husband came home, and Whittier disappeared. I searched in all the places I had perched while reading, but to no avail. My husband denied knowledge of its whereabouts. Twelve hours later, Whittier mysteriously reappeared. The book had the look of having been enjoyed. My husband claims innocence, but I fully expect to hear telltale Whittierisms slip from his lips.

That's because the Friends at the Tract Association have chosen well. These poems represent Whittier's thought on a number of spiritual themes dear to Friends. As Whittier repeatedly circles around brotherly love, the Inward Word, participation in God's dream for us (which he would name as resignation to God's will), the unnecessarily confining nature of creeds, theodicy (how a good God can allow evil in the world), silent or open worship, and the meaning of living in the present, I hear him slowly working out his own theology. That's certainly true in "In Quest" (1873): "This outward search availeth nor / To find Him. He is farther than we thought, / Or, haply, nearer."

While tracing this development would have been easier had the poems been arranged chronologically, their dates of publication are given in the index, and not much else marred my enjoyment of Whittier's thoughtful, stately rhymes.

Jeanne Lohmann's evocative free verse feels closer to home for me than Whittier's rhymes, as indeed it is. A contemporary Washington state poet and Quaker, Lohmann deals contemplatively with travel, death, nature, creativity, and the poet's relationship to these things in her seventh book. Of course, these



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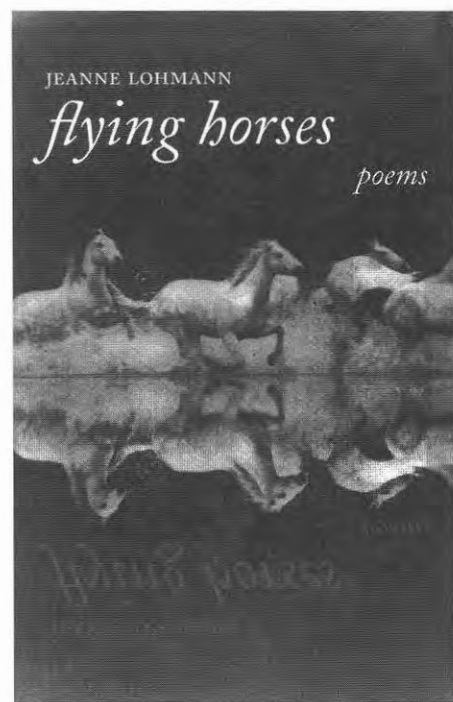
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categories overlap. From "Island Ferry" in part three comes this struggle between the urge to be present and the poetic urge: "Conversation is not what I want or need, / not when the islands are rising and falling away / and the rain will not blow against me like this, ever again. / Not for any poem I could write, any memory of sadness or art."

Part two includes, among other things, Lohmann's grieving over her mother's death



and the death, apparently, of her husband. Although Lohmann uses theological language sparingly, she wrestles with big questions: the challenge of living in the present, what death means for the living, the nature of commitment. This is also seen in part four's "January Moss," Lohmann's 21st-century answer to Yeats's 20th-century proclamation that the center will not hold and that meaning and hope will elude us. Lohmann counters, "For all we know / if we wait, if we can, / the nexus will hold us. . . ." I'm glad Lohmann thinks so.

But it is part one that grabs me most. "Children in a Cemetery, Kyoto" is one of the only poems I know that openly deals with the pain of stillbirth. "Passing Through" mirrors the struggle between life and att found in "Island Ferry." And "Flying Horses," the title poem, grips me with its challenge: "[W]ould I / be bold to risk such transformation, seize the bright mane though it burn my fingers, / though heaven's air is thin and hard to breathe, though planets spin and die around us?"

Lohmann asks questions I want asked, probes issues I think bear scrutiny, and she does it in a way that draws me into the life that flows through the poems. As with the Whittier

collection, these poems have been previously published. I wish their publication dates were included—but otherwise, Lohmann offers a pleasant, provocative read.

Both of these volumes contribute greatly to the little-known genre of Quaker poetry—and do so in ways that will enlighten and challenge the Friendly reader.

—Michel Clement

Michel Clement, who is in her final year at Earlham School of Religion, is a member of Mendocino (Calif.) Meeting. She currently attends West Richmond (Ind.) Meeting.

In Brief

321 Penguins

By Big Idea, 2000. \$14.95/30-minute video. Ages 4–8. Twins Jason and Michelle get to spend part of their summer vacation at Grandmum's house. Disappointed and disagreeable, the pair venture to the attic to find something, anything, to do with all their free time. Upstairs they discover an old telescope. Unable to take turns fairly, Michelle insists on going first. Jason reluctantly settles down to play with some penguin figurines and a toy spaceship. That's when Zidgel, Midgel, Fidgel, and Kevin, the space traveling penguins, zap Jason into their spaceship and take him for an out-of-this-world adventure. They take a trip to Planet Wait-Your-Turn to investigate why the planet is heating up. Apparently a bug has infiltrated the planet and no one can take turns. Not even the planet itself, which is trying to be first in the solar system line. It's up to Jason to share a lesson on patience and save the day. From the creators of *Veggie Tales*, an excellent new series still grounded in Sunday morning values but with stories less biblically based.

—Alessa Keener

Alessa Keener is a member of Baltimore-Stony Run (Md.) Meeting.

Also of Interest

Pacifism since 1914: An Annotated Reading List

Compiled by Peter Brock. University of Toronto Press, 2000. 119 pages. \$12/paperback.

Suffering of Early Quakers 1650s to 1690: New England, Maryland, and West Indies

By Joseph Besse. Introduction and index by Michael Gandy. A facsimile of part of the 1753 edition. Sessions Book Trust, 2001. 232 pages. £18/paperback.

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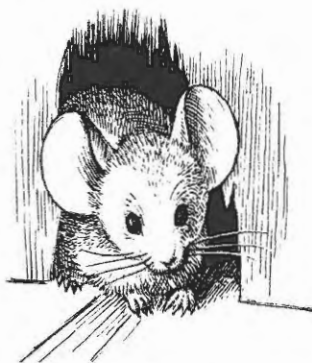
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Reports and Epistles

Spirit of Peace and Unity Flows to Kenyan Quakers

Friends in Kenya have taken a giant step towards peace and reconciliation at a five-day Triennial Conference held at Kaimosi Teachers College and attended by delegates from 14 yearly meetings, overcoming differences that had split them for 28 years.

The conference theme was from Isaiah 40: 1-2, when God said: "Comfort my people, comfort them! Encourage the people of Jerusalem. Tell them they have suffered long enough and their sins are now forgiven." With tears of joy flowing freely, delegates from the three yearly meetings of Lugulu, Kitale, and Elgon Religious Society shook hands and hugged one another as they promised to work as a team. God beckons us to come back, search ourselves, and become instruments of peace and reconciliation, they vowed.

Speaking on the theme, Dr. Peter Arap Bisem said: "As people of God we should not waste time on wrong things. We should comfort ourselves from uncertainty and from hatred. We must make maximum use of our talents and energy."

One of the most invigorating speeches came from a young Quaker, Esther Mombo, who put up a strong plea for Young Friends to be given the rightful share of leadership in the Friends Church. Speaking on "church management and administration," Esther said that God wants proper church management. God wants church leaders who share responsibility with others and who look ahead and see what is good for the church. "Young people are tired of being told, 'you are leaders of tomorrow.' They want leadership now," she said.

When early missionaries came to Kenya and established the Friends Church, they embarked on education, evangelism, and industrial development, with Kaimosi as the center of activities. Almost 100 years after, Friends in Kenya have no single university. An organization titling itself the Friends Church in Kenya has resolved to establish a university at Kaimosi. Courses in theology, medicine, technology, and forestry are contemplated. Delegates to the Triennial Conference discussed the idea.

The Triennial Conference delegates agreed that Friends United Meeting should set up an office in Kenya for easier consultation with Kenya Friends. Two representatives of FUM in Indiana attended the conference and were impressed with the spirit of unity displayed.

Friends in Kenya hope and pray that with God's blessings, we will shine in unity and peace.

—Joram Amadi, member,
Vihiga Yearly Meeting

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News

Former Nebraska death-row inmate Randy Reeves's sentencing hearing, originally scheduled to begin on May 29, has been moved to September. Lancaster County District Judge Karen B. Flowers signed an order setting the hearing for Sept. 18 after reviewing a motion from Reeves's attorney seeking more time to prepare. Reeves, 45, the son of Don and Barbara Reeves of Central City (Nebr.) Meeting, was sentenced to death in 1981 for the murders of two women inside Lincoln (Nebr.) Meetinghouse. He was within two days of dying in the electric chair when the Nebraska Supreme Court stayed the execution in January 1999. The following year, the high court ruled it had improperly sentenced Reeves to death in 1991 and ordered that he be resentenced in Lancaster County District Court. That hearing was set to begin before a 3-judge panel. Reeves's attorney had filed a motion seeking postponement of the hearing saying she needed more time to contact character witnesses and review other records. Reeves, drunk and under the influence of the hallucinogen peyote, climbed through the meetinghouse's kitchen window in the early morning hours of March 29, 1980, and stabbed Janet Mesner and Victoria Lamm to death. Lincoln police arrested him later that morning. A jury later convicted him of two counts of felony murder. He was sentenced to death in September 1981. Family members of the two women have since expressed contrasting views about the appropriate fate for Reeves. Lamm's husband and daughter, as well as the Mesner family, have lobbied state officials and the Lancaster County attorney's office to spare Reeves's life. But Lamm's immediate family, including her father and brother, have said they want Reeves to be executed. —*Lincoln Journal Star*

Wilton (Conn.) Meeting approved a minute affirming the meeting's support of same-gender relationships. "Guided by the belief that there is that of God in every human being, and in keeping with the Spirit of God's love for all, we affirm our support of our members and attenders in their marriages or other committed, covenant relationships. We affirm specifically our support of same-gender relationships. If any couple wishes to be joined before God in this faith community we invite them to do so in the manner of Friends," the minute states. Wilton Meeting also reaffirmed a previous minute that states, "We affirm our support of our members and attenders in their committed covenant relationships. We affirm the clearness committee process for a marriage under the care of the meeting as per guidelines for equal treatment, in *Faith and Practice*." —*Wilton Meeting newsletter*

Hartford (Conn.) Meeting approved the use of its meetinghouse as a "satellite site" by Earlham School of Religion (ESR). Jay Marshall, dean of ESR, anticipates a small group of students, presumably from most parts of New England, coming to Hartford for the intensive course Earlham is offering toward a Master's degree. The initial part of the course will be offered during the first two weeks of October. —*Hartford Meeting Newsletter*

Martha B. Bryans is the new principal of Friends School Haverford. She previously was director of development at Westtown School and clerk of Philadelphia Yearly Meeting from 1995 to 1999. She is president of the Corporation of Haverford College and recently received a Doctor of Education degree, with her thesis on leadership in Friends schools. —*Haverford (Pa.) Meeting newsletter*

Friends Committee on National Legislation opposes President Bush's Faith-based Initiatives approach. Three of its reasons for opposition are 1) no new government funds are being allotted, 2) the current programs are "but Band-Aids for a wounded society," and 3) the president's program does not address systemic violence in U.S. society. —*FCNL Newsletter*

Faith-based funding would lead to unconstitutional religious and government entanglement, according to the new Coalition Against Religious Discrimination. More than 850 clergy from across the country signed a petition to President Bush and Congress criticizing proposals to publicly fund faith-based organizations. They also fear that it could create division among religious groups competing for public funds. —*Christian Century*

A new survey reports that many leaving welfare in the wake of the 1996 welfare reform legislation are hungry. Many former welfare recipients have had to take available jobs that do not pay enough to support a family and find themselves poorer and hungrier than ever. As a result, growing numbers of the working poor are turning to faith-based organizations for help in securing life's necessities. Survey responses, which came from 34 states, overwhelmingly indicated that working families are the fastest growing category of people in need. The full text of the survey is available at <www.nccusa.org>. Click on "A to Z Index" (Welfare Reform Survey). —*EcuLink*

The Robert Wood Johnson Foundation says it will devote \$100 million to faith-based volunteer groups who serve the elderly, disabled, and chronically ill people as part of its 10-year-old Faith in Action program. The Princeton, New Jersey, based organization re-

cently announced that it will disburse the funds during the next six years, but only to volunteer groups comprised of people from a variety of faiths. —*Christian Century*

Hate crimes are on the rise. According to an FBI report, there were a total of 7,876 bias-related crimes in 1999. Of those, 4,295 are attributed to race bias (about 55 percent), 1,411 to religious bias, 1,317 are because of sexual orientation, 829 because of ethnicity or national origin, and 19 connected to disability bias. Of the 7,876 crimes reported, 17 were murders. Nine murders were motivated by race, three by sexual orientation, three by ethnicity or national origin, and two by religious bias. The range of crimes reported includes murder, assault, intimidation, sexual assault, and arson. The crimes reported include those against an individual (83 percent), a group, a religious organization, a business, or "society." —*ColorLines*

The African American community is being devastated by HIV and AIDS, according to studies from the Center for Disease Control. In 1999, African Americans made up 37 percent of all AIDS cases in the U.S., though they were only 12 percent of the population at the time. One in 50 African American men and one in 160 African American women are infected with HIV. In 1999, nearly two-thirds of all women reported with AIDS were African American. Of all pediatric AIDS cases reported, 65 percent are African American children. African Americans are twice as likely as Latinos, and eight times more likely than whites, to be infected with AIDS. —*ColorLines*

A new device may aid landmine removal. The International Atomic Energy Agency is about to conduct the first field trials of a device that employs neutrons to sniff out mines. Observers using the device hope to pinpoint whether there is nitrogen-14 present, something found in most landmines, in the substance being probed. If the tests, likely to be held in the Balkans, prove successful, this could help to clear safely an estimated 100 million landmines buried in 70 countries, many going back to World War II. Land mines kill or maim 24,000 people a year, 80 percent of them civilians—mostly children, women, and peasants. Although 111 governments ratified a UN treaty banning mines, about 2,000 are placed for every one cleared. —*Toward Freedom*

Monsanto has settled in a PCB exposure lawsuit in Alabama. The lawsuit was between Monsanto's spinoff, Solutia, and 1,500 plaintiffs who were members of the Sweet Valley/Cobb Town Environmental Task Force. The plaintiffs lived on or near the fence line of the



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Monsanto chemical company in a largely black and low-income white area. They were exposed to polychlorinated biphenyls (PCBs), a mixture of chemicals used as insulating fluids for electrical systems. The group claimed that residents suffered emotional distress, fear, and mental anxiety and will have to undergo periodic medical tests. —*Toward Freedom*

At 20 cents for each pair of blue jeans, less than one percent of the sale price goes to the women who sew them in Nicaragua's "free trade" zone. In the Taiwanese-owned Chentex factory, Nicaraguan women, working sometimes 12 hours a day, six days a week, make \$65 to \$124 a month, not enough to buy food for a small family. Many workers live in dirt-floor shacks of plywood and plastic sheeting. Pressed by activists, several U.S. corporations have adopted "codes of conduct" for their suppliers. But because the corporations themselves, or firms they hire, verify compliance, these codes are essentially a public relations tool. —*Turning Wheel*

The Church of Pakistan has ordained its first two women deacons, despite civil court action by a breakaway church that believes the Bible bans women from the clergy. Newly ordained deacon Kushnud Azariah said her ordination was both a privilege and a challenge. "The church has taken a very bold step, particularly in our Islamic context, in ordaining women," Azariah said. "The gender barrier has been broken." She added that future ordinations will depend on how the women deacons play their roles in church in society. —*Sojourners Magazine*

The General Board of the Christian Church (Disciples of Christ) formally apologized this spring to Americans of African descent for the denomination's "wicked apathy" concerning slavery. Board members confessed "a wicked apathy which permitted and resulted in untold suffering among the African people kidnapped by evil people and 'sold' to Americans to labor without compensation." —*Christian Century*

A new study has counted more than 1,200 mosques across the United States, a 25 percent gain over the last six years. The survey results, part of the larger Faith Communities Today project, found that 33 percent of those affiliated with U.S. mosques are of South Asian origin, 30 percent are African American, and 25 percent are from the Arabic-speaking world. Most of the mosques were established in the last two decades, and 93 percent of all mosques are attended by more than one ethnic group. The total number of Muslims in the U.S. remains uncertain. —*Christian Century*

Bulletin Board

Upcoming Events

•August 3—Faith Lifts Food for Thought, a musical evening with David Roth, singer, songwriter, and former resident bard at New York's Omega Institute. Also August 11—Brother Blue, Soul to Soul. Both free performances are at Pendle Hill Quaker center, Wallingford, Pa., beginning at 7:30 p.m. Call (215) 566-4507 or visit website at <www.pendlehill.org>.

•September 8-9—Denmark Yearly Meeting

•October 5-8—Young Quakes Conference, "One Body, Many Gifts," cosponsored by FGC Religious Education Committee and Philadelphia Yearly Meeting Young Friends, at Burlington (N.J.) Meetinghouse. Cost: approx. \$85. Contact Michael Gibson at (215) 561-1700 or <michaelg@fgcquaker.org> for more details.

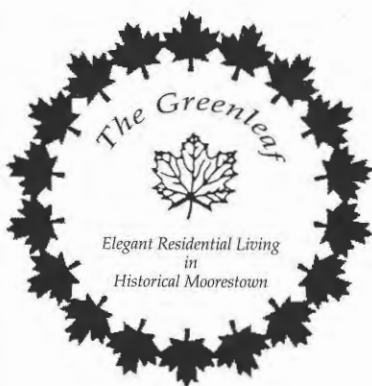
•October 19-20—annual Ministry of Writing Colloquium at Earlham School of Religion in Richmond, Ind. The keynote speaker will be Elizabeth Cox, the author of three novels, poetry, essays, and short stories. Workshop leaders will include essayist Peter Anderson, nonfiction writer Kathleen Bolduc, poet/poetess Scott Holland, and editors C. Michael Curtis, senior editor of *The Atlantic Monthly*, and Gregory Wolfe, publisher and editor of *Image: A Journal of the Arts and Religion*. The \$55 registration fee covers all colloquium events, one meal, and refreshments. For more information contact: Writing Colloquium 2001, J. Brent Bill, Earlham School of Religion, 228 College Avenue, Richmond, IN 47374. E-mail: <billbr@earlham.edu>.

(The annual Calendar of Yearly Meetings is available from FWCC, 1506 Race St., Philadelphia, PA 19102.)

Opportunities/Resources

•*Friendly Woman* announces the theme "Speaking Truth" for the Fall 2001 issue. The submissions deadline is August 15, 2001. For instructions to authors and artists, please see the website at <http://user.icx.net/~richmond/FW/fw_home.html> or contact *Friendly Woman*, 1106 Caldwell Lane, Nashville, TN 37204, or e-mail: <pennywright@earthlink.net>.

•Dan Levinson of Pima Meeting in Tucson, Arizona, is interested in hearing from any meeting that uses e-mail on a daily basis to communicate with members/attenders about meeting activities. E-mail <drdan3@dakotacom.net>.



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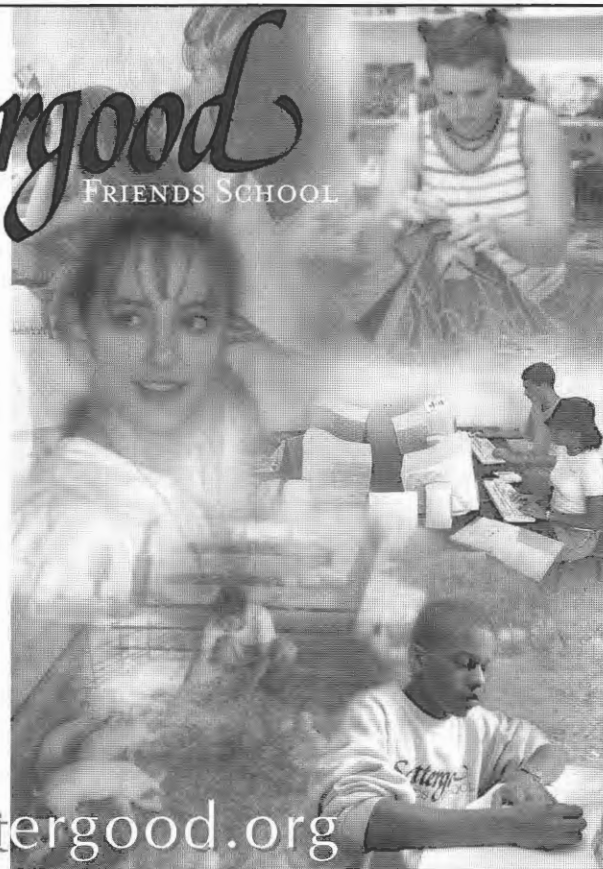
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Milestones

Births/Adoptions

Madding—*McAfee James Madding*, on May 20, 2001, to Anya and Roger Madding. McAfee is welcomed by Nashville (Tenn.) Meeting and by older sister Marley. Anya Madding has served the meeting as First-day school coordinator.

Travis—*Oscar Travis*, on August 1, 2000, to the Malcolm, Susan, and Joshua Travis family, attenders of Nashville (Tenn.) Meeting. Megan Potter and Hibbard Thatcher are godparents.

Marriages/Unions

Foster-Robertson—*Connie Hambrick Robertson* and *Drew Foster*, on May 5, 2001, on the lawn of the Andrew Jackson Hermitage, under the care of Nashville (Tenn.) Meeting, of which Drew is a member.

Houghton-Melton—*Paula Melton* and *David Houghton*, on May 28, 2001, under the care of Nashville (Tenn.) Meeting, where they are attenders. The couple resides at the meeting-house.

Deaths

Branscombe—*John (Jack) C. Branscombe*, 89, on January 17, 2001, in Corpus Christi, Tex. He was born on December 21, 1911, in Edmonton, Alberta, to Henry and Maud Branscombe, Londoners who had emigrated to Canada and, when Jack was about ten years old, to Chicago. Jack lived in Chicago until his first marriage, when he and his wife, Rae Branscombe, moved to New York. Their daughter, Joyce, was born in New Jersey. After the couple divorced, Jack entered the "pitch" business, becoming one of the nation's great pitchers. In 1947 he married again, and he and his wife Helene Branscombe traveled the country selling "One-Year Polish" until they settled in Chicago, opened the Branscombe Cable Company, and raised their daughter, Montaine. After Montaine's sudden death, the couple retired to Corpus Christi in 1975. Helene died in 1994 of lung cancer. In 1996 Jack married Beverly Ann Randolph, in London. Jack was a member of Coastal Bend Meeting in Corpus Christi. He is survived by his wife, Beverly Ann Randolph; a daughter, Joyce Dalahakis; and five grandchildren.

Brown—*Jack Ross Brown*, 75, on April 3, 2001, at home on Bainbridge Island, Wash. He was born on January 20, 1926, in Seattle, the youngest child born to Lee Diecken Brown and Roswell Keeler Brown. A dependable and natural leader of the class of 1943 at Ballard High School in Seattle, Jack left University of Washington after only one term to serve in the infantry on the European front and in the occupation after World War II. According to Jack, it was his experience in the army that led to his loyalty to the Peace Testimony. Jack had no religious background when he worked in the AFSC workcamps in Berlin in 1950. It was through that work that he recognized Quakerism as a faith that acted more than it spoke. He graduated from University of Washington in 1952, and from University of Michigan Medical School, completing an internship in Cambridge, Mass., and a year of

internal medicine residency in 1957. While studying at University of Michigan Medical School, Jack married Judy Reynolds, whom he had met when they both served in Quaker workcamps in Europe. An active Quaker since 1955, he initially joined Cambridge (Mass.) Meeting. He was active in Cincinnati Meeting from 1962 until 1965, when he became a member of University Meeting in Seattle. From 1957 to 1962 he practiced medicine in a small hospital in Gaziantep, in southeastern Turkey, learning the language and helping to develop a medical residency program as well as a pilot public health program with a well-baby clinic. In 1962 he entered a residency program in psychiatry at University of Cincinnati Medical School, focusing on community psychiatry, and went on to provide mental health service for the Group Health Cooperative of Puget Sound, in Seattle. He and his wife practiced good works during sabbaticals in 1970/71 in Turkey, and in 1981/82 in New Zealand and Australia, at the Royal Edinburgh Hospital in Scotland, and on an organic agricultural project in Ethiopia. Jack is survived by his wife, Judy Reynolds Brown; children Ross Brown, Craig Jacob Brown, Leyla Welkin, and Marcy Summers; and ten grandchildren.

Cox—*Irving England Cox Jr.*, 83, on February 13, 2001, in Long Beach, Calif., of pneumonia after declining health. He was born on May 24, 1917, in Philadelphia, Pa., to Irving England Cox and Grace Adele McKibbin. He grew up in Philadelphia and attended Germantown Friends School. He received his Bachelors and Masters degrees at Whittier College. Irving spent most of his teaching career at Wilson High School in Long Beach, where he inspired students with his deeply felt Quaker philosophy. Many of his students considered him their idol, remaining his close friends until the end of his life. Often compared to the character played by Robin Williams in the movie "Dead Poets Society," Cox was a man who opened his home to his students and who, along with his wife, led student excursions to Europe and Mexico for 17 summers. He was frequently on the edge of trouble with the administration because, as a former student recalls, he would make his students think. He was an active member of Marloma Long Beach Meeting in Seal Beach, Calif. While at Whittier College, Irving met his wife, Alva, who was descended from California Indians of the Bishop-Mono Lake area. In a fictionalized book he was writing at the time of death, Irving tells about his early life growing up in Philadelphia as a Quaker boy and his family's difficulty during the Depression when they had to drive across the country to California. Irving was predeceased by his wife, Alva; his son, Corky; and a sister and brother. He is survived by a brother, Robert Cox, and a grandson, Christopher Cox.

Hardy—*Austin E. Hardy*, 79, on February 5, 2001, in Lancaster, Pa. He was born February 23, 1921, in Concord, N.H., the son of Arthur E. and Gladys Saltmarsh Hardy. Shortly after his graduation from University of New Hampshire in 1943, he married Wilberta Moody, daughter of a Quaker educator. Austin and Wilberta were among the 13 people who established Lancaster Meeting in 1947 as the first united monthly meeting of Caln Quarterly Meeting. They were instrumental in bringing the Orthodox (Bradford and Uwchlan) and Hicksite



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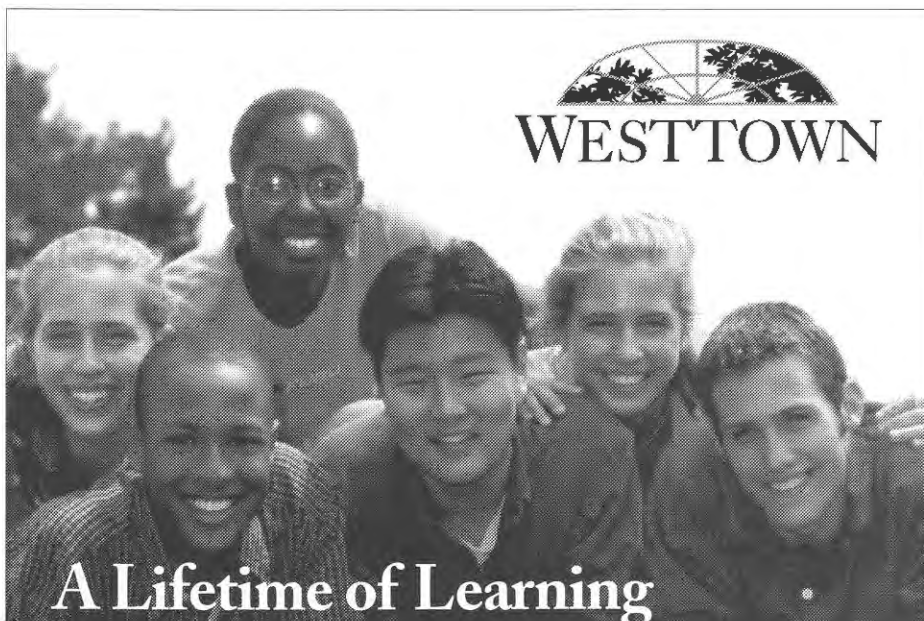
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(Sadsbury) Caln Quarters together as the first united Quarterly Meeting, three years before Philadelphia Yearly Meeting reunited in 1955. Austin joined the meeting officially in 1950. He will be remembered for qualities of leadership, integrity, ingenuity, and as a concerned community member. In a 40-year career with RCA, he worked on the development of phosphors for radar display tubes and received seven patents. Austin is listed in American Men of Science. His technical papers for the Electrochemical Society earned him the Young Authors Prize and the Turner Book Prize. After retirement, he was a consultant in Italy, the former Soviet Union, and China. Austin was predeceased by his sister, Nellie Rustad. He is survived by his wife, Wilberta Hardy; a daughter, Patricia Hardy Charles; two sons, Charles Chester Hardy and Charles Hardy Beck; seven grandchildren; one great grandson; a sister, Clair Hill; and two brothers, Lawrence Hardy and Arthur B. Hardy.

Krechetoff—Gennadi (Boris or Mr. K) Krechetoff, 87, on Christmas morning, 1999, at Ashby Care, in Berkeley, Calif. He was born in Moscow in July 1912. Gennadi was a longtime and faithful attender of Berkeley Meeting. He was deeply moved by the comments of others, and although his lack of confidence in his English kept him from speaking out during meeting, he often shared his insightful comments afterwards. Before coming to the Bay Area, Gennadi had lived in Russia, Czechoslovakia, Germany, Venezuela, and New York. He said he spoke five and a half languages, and his beret, bright grin, and habit of kissing ladies' hands made him stand out. He worked as a carpenter and builder, mechanic, and masseur. He adored children, and at Pacific Yearly Meeting he played games with them and told them funny stories about his life. Gennadi belonged to the Self Realization Fellowship of Yogananda for 40 years. He inspired others to a steadfast spiritual practice, often speaking of how completely the regimen had transformed his life. He was predeceased by a son, Vitaly Krechetoff. He is survived by his daughters Nina and Irene Krechetoff. His surviving adopted families include Cyd and Gerry Gates and their children Melanie Letton Bischof and her son Andrew Bischof; Sandra and Fred Gey and their children and grandchildren; friends Tania Guevara and her sons, and Alicia Carter.

Morgan—Ernest Morgan, 95, on October 1, 2000, at his home in Celo, N.C. Ernest was born on July 6, 1905, in St. Cloud, Minn., the son of Arthur E. Morgan and Urania Jones Morgan. He was a member of Yellow Springs (Ohio) Meeting and a longtime attender of Celo Meeting. He attended Antioch College, and in 1926 he founded the Antioch Bookplate Company, now the Antioch Company in Yellow Springs, Ohio. In the 1940s he published the weekly *Yellow Springs News* and cofounded the Yellow Springs Community Credit Union. In the late '40s he served as chairman of the Socialist Party of Ohio and ran for governor. He was a United Nations administrator for Arab relief in the Gaza Strip. In the early '60s, he and his wife Elizabeth Morey Morgan founded the Arthur Morgan School in Celo and the Celo Press. In 1963 he cofounded the Continental Association of Funeral and Memorial Services. His *Manual of Simple Burial* is currently in its 14th edition and has been retitled *Dealing Creatively with Death*.

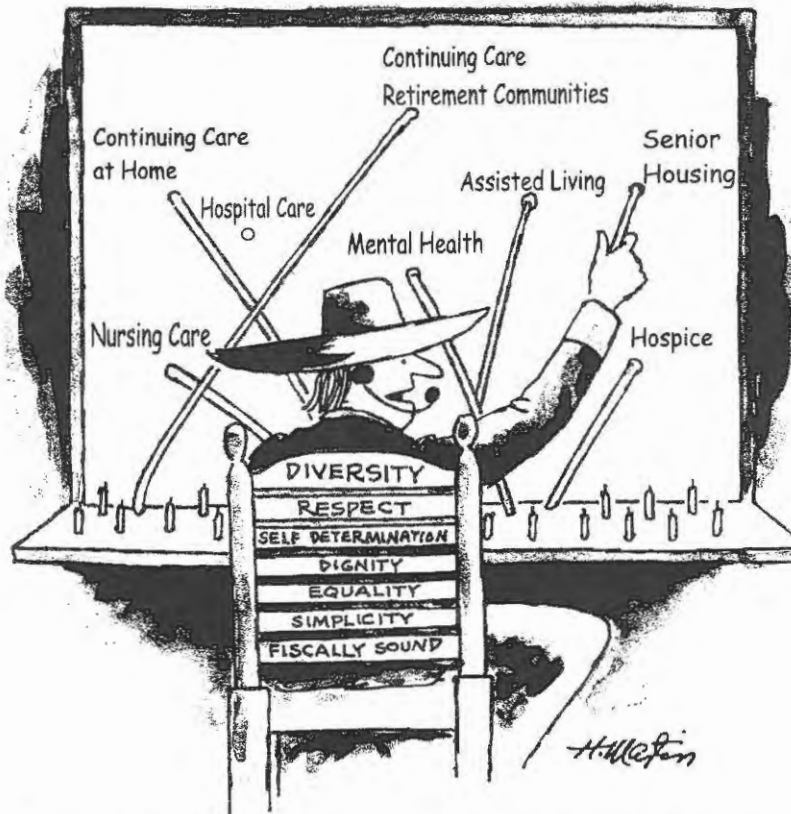
His autobiography, *Dealing Creatively with Life*, was published in 2000. In 1983, 12 years after the death of his first wife, Ernest married Christine Wise, who died in 1996. He is survived by two sons: Arthur and Lee Morgan; a daughter, Jennifer; seven grandchildren; two great-grandchildren; two great-great-grandchildren; and a sister, Frances Bolling.

Pennell—E. Jean Shearer Pennell, 77, on April 17, 2001, at her home in West Goshen Township, Pa. Jean was born on November 8, 1923, the daughter of Colonel Roger L. and Helen Hood Shearer. She graduated from William Penn High School in York, Pa., in the class of 1941 and attended West Chester State Teachers College, now called West Chester University, where she worked as a records clerk for 22 years, retiring in 1984. She had been a member of Birmingham (Pa.) Meeting since 1950. A volunteer at the Chester County Hospital, she was the wife of Eric L. Pennell, with whom she shared 57 years of marriage. Jean is survived by her husband; her children, Stephanie Jean Lluna-Garces, Gregory E. Pennell, Charles Roger Pennell, and P. Diane Cook; and six grandchildren.

Richan—Anne Richan, 67, on September 15, 2000, in Chester, Pa. Born on February 17, 1933, in New York City to Saul and Rose Bernstein, she attended Brookline High School near Boston. As early as her teens, when she joined a work group to help build a library at Highlander Folk School in Tennessee, it was evident that a calling to be of service to others would shape Anne's life. After graduating Phi Beta Kappa from Oberlin College, she attended Columbia University's School of Social Work for a year before marrying Willard Richan in 1955. For the first part of their life together, Anne's primary concern was for their growing family, and she continued to reach out to others, always affirming the good in people, particularly those who might have appeared odd or disquieting to others and those who felt abandoned by society. Soon after the family moved to Swarthmore, Pa., in 1969, she joined Swarthmore Meeting, and she helped found a draft counseling program housed at the meetinghouse that continued through the Vietnam War era. In about 1980, Anne began working with Friends Suburban Project, a Philadelphia Yearly Meeting program, on conflict resolution services, which eventually formed the Community Dispute Settlement Program. In the mid-1990s she became active in the Alternatives to Violence Project. At the time of her death, Anne was leading AVP workshops at the State Correctional Institution in Chester and at Gander Hill Prison in Wilmington, where she not only won the trust of prisoners but brought better organization to the program and worked ceaselessly for full support from the prison staff. She was a tireless advocate for refugees from civil war in El Salvador and an active worker with the Central American Sanctuary Alliance, traveling to El Salvador to document repressive conditions there and bring them to the attention of local members of Congress. On her final trip, she also served as election observer. She will be remembered for her generous warmth. Anne is survived by her husband, Willard Richan; mother, Rose Bernstein; children Amie, David, Bonnie, and Peter Richan; and grandchildren AnneMarie Aiena and Henry Cooper Tipples-Richan.

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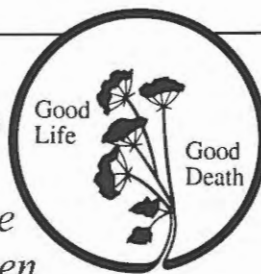
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Forum, continued from p. 5

population in Israel, where large families seem to be the norm, is growing much faster than the secular community. Homes, and therefore land, will be needed for the children of these Jewish families. The settlements will not stop. We must ask ourselves, "Where will the Palestinians go?" What will be Israel's solution to its Palestinian problem? The Palestinians need a homeland, otherwise they are going to find themselves further and further marginalized by an increasing Jewish presence.

While I have great compassion for those Jews who suffered terribly during the events of World War II, it cannot blind me to unjust and unfair treatment of the Palestinian people.

Teresa Dutton
Baltimore, Md.

I am not surprised at the range of responses to the articles on the conflict in the Middle East (FJ Mar. and June). I think the articles published needed more historical background showing what led to the creation of the state of Israel by the United Nations in 1948 following the Holocaust. The Holocaust was preceded by centuries of anti-Semitism and Hitler's attempt of a "final solution." Tragically, there were those even in the West who endorsed Hitler's policy. The doors of escape were virtually all closed to Jews as they sought refuge and escape from the Third Reich to the United States, Canada, and England. Children were helped and there was a trickle of admission to the West, but not the large scale needed.

The Zionist movement fostered the creation of the state of Israel. Many Jews questioned that action at the time. There are complex resultant problems that not only involve extended force by the Israeli army to protect settlers, but also a committed Palestinian terrorist Intifada bent on driving the Israelis into the sea, plus the plight of those who still reside in Palestinian refugee camps.

It seems to me that the articles could have shown this historical background and the JOURNAL been more evenhanded, for instance, in having a split cover photo revealing the plight of both Palestinian women and Israelis. The content of the articles could have provided more depth about Israeli life, showed the peaceful coexistence of many Israelis and Palestinians through jobs and living together, and reflected the serious shortfall of Palestinian leadership in washing their hands of truly helping their own people. Israel and Palestine are both responsible to resolve the tragedy of the refugee camps.

The Israelis should not be cast in the

light of the same oppressor role as the Nazis, even though serious restraint was needed in their random use of firepower. Friends, along with others, need to be mindful that we do not give credence to a return to the horrible trap of anti-Semitism, a culture of thinking that has only recently been addressed by the Christian churches, led by the Pope among others.

Friends, in their historical role as peacemakers and as a religious body, can help progress with reconciliation of this tragic situation through more in-depth and evenhanded action and reporting. I am certain that will happen.

Donald Laitin
Orangeville, Ont.

The letters in the June issue in response to the articles presenting the Palestinian point of view (*FJ* March) require me to respond. I have heard from Jewish friends who are in distress because of the Israeli behavior. It is hard for them to state their position, but they do, and often are vilified for it. Michael Lerner, editor of *Tikkun* magazine, has had death threats. The Jewish peace movements both in Israel and here need all the support they can get. Just as much, the Palestinian attempts at nonviolent protest need our support. They, too, are threatened by both Palestinian and Israeli forces. My belief is that we should be quite clear that those are the people on the ground whose efforts Quakers support. Of course, we need to recognize that there is no balance of power in Israel. Those who shout for justice are as legitimate as those who would support mediation. It is important for those working for justice to recognize that their efforts and voices need to be carefully modulated to make room for the peacemakers. Mediators know that they must be able to listen to the pain and anger of those who are being oppressed or attacked and to their advocates.

Years ago a Jewish friend of mine wrote an article critical of American Friends Service Committee, which was at the time working with and advocating for Palestinians. He had been a conscientious objector in World War II and had done alternative service (as did my Jewish Quaker husband). He had an ideal of Quakers as peacemakers and was disturbed because he felt that AFSC was working with and concerned only for Palestinians. Where was the point of view of the Jews, who felt they were surrounded by hate in the Arab countries? We cannot dismiss those feelings.

A few years ago, I was upset to know that some Quakers joined Washington Peace Center (housed at that time in our meetinghouse) in a protest organized by Arabs in which they shouted, "Death to the

Zionists! Death to the devil Jews!" Words are important. They can hurt sometimes as much as blows. We need Quakers who can work with the oppressed without becoming unable to imagine what has led up to the oppression and see the humanity (that of God) in the oppressors. We need mediators who can listen to the anger and hurt of the oppressed. And we need all Friends to be able to see that anyone who is willing to be engaged in assisting the oppressed or in working for peaceful resolution is valuable and worthy for our admiration and support.

Judith Reynolds Brown has said much of this in her article, "Dilemmas of Our Peace Testimony" (*FJ* June). Another role for peacemakers who want to address this issue is with Friends Committee on National Legislation, to influence our government regarding the destructive role the U.S. plays in supplying arms to Israel. There is more to do than any one of us can manage. Let's celebrate those who are out there doing what they are led to do.

Elizabeth Segal
Washington, D.C.

Reading the comments in the June issue on the articles about the Palestinian point of view (*FJ* Mar.) clearly demonstrates the tension that prevents the establishment of peace between Israelis and Palestinians. Why are all these letters complaining about the Jewish side not being presented alongside the Palestinian position? What is wrong with airing the Palestinian side? In the mainstream press we get the Israeli side ten times over before a word is said about the Palestinians' position.

Anti-Semitism can be very strong, and this saddens me greatly, because there is such imperfect comprehension of the terror that the Israelis feel about their survival. But Israelis turning into neo-Nazis in behavior is helping nothing. Seeing this thirst for an eye for an eye by both peoples achieves no changes, only a world of blind people.

Patty Quigg
Pawcatuck, Conn.

Correction

In Phillip Hartley Smith's letter, "Peace in Israel should not be from the barrel of a gun," (*FJ* June, p. 4), the sentence "The Israelis will have collected over \$1 billion from Germany in reparations for the Holocaust . . ." should have read "The Israelis will have collected over \$100 billion from Germany in reparations for the Holocaust . . ." We apologize for this error.
—Eds.

Fox emphasized minding the seed of God

The letter from Bill Samuel (Forum, *FJ* May) quoting George Fox admonishes readers to "gather in the name of Christ" and to "not use the many names by which there is no salvation." I managed to contain an immediate urge to react, thinking, I'll just wait and depend upon the response of others in the June issue. To my surprise (and dismay) that didn't occur. So, here I am, forced by that unfulfilled expectation to react.

The least disruptive thing I would offer is to point out that there exists a multitude of Quakers who enjoy the influence of various prophets, including Jesus, and who revel in the concept of continuing revelation as a means to one day experiencing the enlightenment that is readily available to peoples of all faiths.

Conversely, the most disruptive thing I would offer is to say that this marks one of the few instances (tongue in cheek) when I'm glad that *FRIENDS JOURNAL* has a limited readership. My Islamic friends, who also revere Jesus as a prophet, might well remark, if exposed to such a message, that our culture will never mature spiritually until our widespread attitudes of narrow-minded religious exclusivism are challenged and changed. Fortunately, my Quaker understandings belong to that challenge.

So I will continue to rejoice in my Quaker-Sufi faith while also recognizing the validity of the faith of others, including of course those who have a need to limit their focus upon Christ. Quakers, however, who promote such a limitation by quoting George Fox always seem to do so out of context. Clearly George Fox's emphasis was upon minding the seed of God and the teachings of Christ. There is no issue there until one is contrived to interpret Christ as the seed.

What I've always found to be fascinating is to discover the many followers of George Fox amongst people who never heard of him.

Brett Miller-White
Swannanoa, N.C.

Note: It is not possible to run responses to a prior issue in the issue that immediately follows, owing to the nature of our production schedule. For instance, as this August issue goes to press in July, the content for the September issue is complete and the October issue is well beyond the planning stages.
—Eds.

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Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wraparound deck, two electric golf carts. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

Seeking quiet? Healing? Deeper prayer? Study time? Individual retreat facilities. \$30/day room, board, and guidance if desired. Beautiful mountain views, hiking trails. Faith based and interfaith. **East Mountain Retreat Center, Lois Rose—Director** (UCC minister and Ignatian spiritual director). 8 Lake Buel Road, Great Barrington, MA 01230-1450. P/F: (413) 528-6617. Website: <www.eastretreat.org>.

Two adjacent, fully equipped vacation homes on Chincoteague Island, Va., sleep max. 8 or 10 each. Walk to town, bike to Assateague Island National Seashore. Polite pets permitted. Off-season (before 6/16, after 9/3) <\$500/week; weekend=1/2. (703) 448-8678 or <mvanrade@flash.net>.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

A Friendly Maui vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

Retirement Living



Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual.

Continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa.
Kendal at Hanover • Hanover, N.H.
Kendal at Oberlin • Oberlin, Ohio
Kendal at Ithaca • Ithaca, N.Y.

Communities under development:

Kendal on Hudson • Sleepy Hollow, N.Y.
Kendal at Granville • Granville, Ohio

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative

Kendal Corporation Internships

For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348.

(610) 388-5581. E-mail: <info@kcorp.kendal.org>.



Friends Homes, Inc., founded by North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-for-service, continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9952, or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. **Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.**

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, wood shop, computer lab. CCAC Accredited. Reasonable fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. For more information, call Lenna Gill at (800) 253-4951. <www.foxdalevillage.org>.



Affordable Housing—The Quaker House at Woolman Commons. Join the growing, vital Quaker community in the charming, historic town of Mount Holly, N.J., home of John Woolman. Located just one block from the meetinghouse, the spacious modern apartments in the fully restored and renovated pre-Revolutionary homes are offered to Friends (and non-Friends who have worked for Friends organizations), aged 55 and older, with **confidential financial assistance available to those who qualify.** For information/application, write or call: Kate Kwiecinski, Medford Leas, Route 70, Medford, NJ 08055. (609) 654-3000.

Schools

Rancocas Friends School: Pre-K, half and full day, after school care, quality academic and developmentally appropriate program with Quaker values. Affordable tuition, financial aid. 201 Main Street, Rancocas (Village), NJ 08073. (609) 267-1265. Fax: (856) 795-7554.

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

Friends Meeting School. Serving 90 students on 50+ acres in southern Frederick County between I-270 and I-70. Coed, pre-K to grade 8. Strong academics, Quaker values, small classes, warm caring environment, peace skills, Spanish, extended day program, optional piano lessons. 3232 Green Valley Road, Ijamsville, MD 21754. (301) 798-0288 <friendsmeetingschool.org>.

Lansdowne Friends School—a small Friends school for boys and girls three years of age through sixth grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.



Orchard Friends School. A school for children, grades K–7, with language-based learning differences. 16 East Main Street, Moorestown, NJ 08057. Phone: (856) 802-2777. Fax: (856) 802-0122. E-mail: <OrchardLD@aol.com>.

Frankford Friends School: coed, K–6; serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small, nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School,** 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Westbury Friends School—Academic excellence in a nurturing Quaker environment for 170 children, nursery–grade 6, on beautiful 17-acre grounds. Small classes and highly qualified teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation/holiday, summer programs. Half and full-day nursery, pre-K. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9–12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158. <www.ssf.org>.

The Quaker School at Horsham, a value-centered elementary and middle school for students with learning differences. Small, remedial classes, qualified staff, serving Philadelphia, Bucks, and Montgomery Counties. 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (740) 425-3655.

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (530) 273-3183.

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

Services Offered



- Marriage Certificates
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Ahimsa Graphics, 24 Cavanaugh Ct., Saunderson, RI 02874. (401) 294-7769 or (888) 475-6219.

Need To Get To The Bottom Of Something? Chuck Fager can help. Consultation, research, investigation. Competent, Quakerly, confidential. **Inquire free at:** <cefager@home.com> or call: (814) 355-8323.

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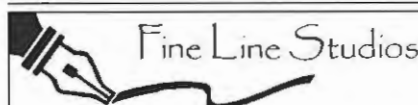
Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (336) 294-2095.

Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 966-6127 or e-mail <JMFS@aol.com>. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)

Acupuncture Associates of West Roxbury, serving the Boston area. Relieve Pain—Improve Energy—Restore Health. Amy Crikelair, Licensed Acupuncturist and Herbalist. (617) 325-1746. <AmyCrik@aol.com>.

Celo Valley Books: Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.



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Summer Rentals

Cabins on isolated Vermont farm for rent. Propane utilities, lake, surrounded by protected land. Contact: Caroline Bailey at (802) 258-4544 or <bailempg@sover.net>.

Meetings

A partial listing of Friends meetings in the United States and abroad.

♿=Handicapped Accessible

MEETING NOTICE RATES: \$15 per line per year. \$20 minimum. Payable a year in advance. No discount. Changes: \$10 each.

Notice: A small number of meetings have been removed from this listing owing to difficulty in reaching them for updated information and billing purposes. If your meeting has been removed and wishes to continue to be listed, please contact us at 1216 Arch Street, Ste. 2A, Philadelphia, PA 19107. Please accept our apologies for any inconvenience.

BOTSWANA

GABORONE-phone (267) 347147 or fax 352888.

CANADA

HALIFAX, NOVA SCOTIA-(902) 461-0702 or 477-3690.

OTTAWA-Worship and First-day school 10:30 a.m.

91A Fourth Ave. (613) 232-9923.

PRINCE EDWARD IS.-Worship group (902) 566-1427.

TORONTO, ONTARIO-Worship and First-day school 11 a.m.

60 Lowther Ave. (north from cor. Bloor and Bedford).

WOLFVILLE, N.S.-Sundays 10:30 a.m. (902) 542-0558.

COSTA RICA

MONTEVERDE-Phone 645-5207 or 645-5036.

SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday.

Phone: 224-4376 or 233-6168.

EGYPT

CAIRO-First, third, and fifth Sundays at 7 p.m. Call Alan Swanson, 337-1201, or Ray Langsten, 357-6969 (days).

EL SALVADOR

SAN SALVADOR-Unprogrammed meeting. Call Carmen Broz 284-4538.

FRANCE

PARIS-Unprogrammed meeting for worship 11 a.m. Sundays at Centre Quaker International, 114 Rue de Vaugirard, 75006 Paris. Entrance at 114 bis. Phone: 01-45-48-74-23. The Center has no sleeping accommodation.

GERMANY

GOETTINGEN-Unprogrammed meeting 11 a.m., second and fourth Sundays. Goerlitzer Str. 51 (Caspers). Phone 0551-3791726.

HAMBURG-Unprogrammed meeting 10:30 a.m., second and fourth Sundays. Winterhuder Weg 98. Phone 04531-806211.

HEIDELBERG-Unprogrammed meeting. First and third Sundays. Call Brian Tracy: 06223-1386.

GHANA

ACCRA-Unprogrammed meeting 10 a.m. Sundays. Hill House near Animal Research Institute, Achimota Golf Area. Phone: (233 21) 230 369.

GUATEMALA

GUATEMALA-Unprogrammed. First and third Sundays. Call Mary Thompson: 2014251, Nancy España: 8392461.

INDIA

NEW DELHI-Unprogrammed worship, 10 a.m. Sundays at National YWCA Office, 10 Parliament St., Tel.: 91-11-6963925.

MEXICO

CIUDAD VICTORIA, TAMAULIPAS-Iglesia de los Amigos, Sunday 10 a.m.; Thursday 8 p.m. Matamoros 737 2-29-73.

MEXICO CITY-Unprogrammed meeting Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. 705-0521.

NICARAGUA

MANAGUA-Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: 813-821-2428 or 011-505-266-0984.

UNITED STATES

Alabama

AUBURN-Unprogrammed meeting, Sundays 9 a.m. Room 205, 132 N. Gay St. Phone: (334) 887-9688 or 826-6645.

BIRMINGHAM-Unprogrammed meeting. 10 a.m. Sundays. 4413 5th Ave. S., Birmingham, AL 35222. (205) 592-0570.

FAIRHOPE-Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (334) 928-0982.

HUNTSVILLE-Unprogrammed meeting 10 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

ROYAL (Blount County)-Worship group. (205) 429-3088.

Alaska

ANCHORAGE-Call for time and directions. (907) 566-0700.

FAIRBANKS-Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796.

JUNEAU-Unprogrammed, 10 a.m. Sunday. 750 St. Anns St., Douglas, Alaska 99824. Phone: (907) 586-4409.

MAT-SU-Unprogrammed. Call for time and directions. (907) 376-4551.

Arizona

FLAGSTAFF-Unprogrammed meeting and First-day school 10 a.m. 402 S. Beaver, 86001.

MCNEAL-Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (520) 642-9274 or (520) 642-9900.

PHOENIX-Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 943-5831 or 955-1878.

TEMPE-Unprogrammed worship and First-day school 10 a.m. 318 East 15th Street, 85281. Phone: 968-3966.

TUCSON-Pima Friends Meeting (unprogrammed). First-day school and worship 8:30 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 323-2208.

Arkansas

CADDO-(Ark., La., Okla., Tex.). Unprogrammed. Call (El Dorado, Ark.) (870) 862-4179, (Mena, Ark.) (870) 394-6135.

FAYETTEVILLE-Unprogrammed. (501) 521-8657 or 267-5822.

LITTLE ROCK-Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at 3415 West Markham. Phone: (501) 664-7223.

California

ARCATA-11 a.m. 1920 Zehndner. (707) 677-0461.

BERKELEY-Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

BERKELEY-Strawberry Creek, P.O. Box 5065, (510) 524-9186. Unprogrammed worship and First-day school 10 a.m. At Crowden School, 1475 Rose St. (at Sacramento), Berkeley.

CHICO-9:45-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 14th Ave. (530) 897-3638.

CLAREMONT-Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAVIS-Meeting for worship First Days 9:45 a.m. 345 L St. Visitors call 753-5924.

FRESNO-Unprogrammed meeting, Sunday 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93721. (209) 237-4102.

GRASS VALLEY-Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 13075 Woolman Ln. Phone: (530) 265-3164.

LA JOLLA-Meeting 10 a.m. 7380 Eads Ave. Visitors call 456-1020.

LONG BEACH-10 a.m. Orizaba at Spaulding. (310) 514-1730.

LOS ANGELES-Worship 11 a.m. at meetinghouse, 4167 So. Normandie Ave., L.A., CA 90037. (213) 296-0733.

MARIN COUNTY-10 a.m. 177 East Blithedale Ave., Mill Valley, Calif. Phone: (415) 435-5755.

MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10 a.m. Call (408) 649-8615.

OJAI-Unprogrammed worship. First Day 10 a.m. For meeting place, call Quaker Dial-a-Thought (805) 646-0939, or may be read and heard on <http://home.earthlink.net/~vals/OjaiFriends/OjaiFriends.html>.

ORANGE COUNTY-Meeting for worship 10 a.m. 117 W. 4th St., Ste. 200, Santa Ana, CA 92701-4610. (714) 836-6355.

PALO ALTO-Meeting for worship and First-day classes for children 10:30 a.m. 957 Colorado. (650) 856-0744.

PASADENA-Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: (626) 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting. Unprogrammed. Call (909) 882-4250 or (909) 682-5364.

SACRAMENTO-Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 386-8783.

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 3850 Westgate Place. (858) 672-3610.

SAN FRANCISCO-Meeting for worship and First-day school, 11 a.m., Sundays. 65 9th Street. (415) 431-7440.

SAN JOSE-Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 246-0524.

SAN LUIS OBISPO-Two worship groups in area: (805) 239-9163, 528-1249, or 528-6487.

SANTA BARBARA-Antioch Univ., 801 Garden St., 10 a.m. children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-4012. Phone: (805) 965-0906.

SANTA CRUZ-Meeting 10:30 a.m., at Georgiana Bruce Kirby School, 117 Union St., Santa Cruz.

SANTA MONICA-First-day school and meeting 10 a.m. 1440 Harvard St. Phone: 828-4069.

SANTA ROSA-Redwood Forest Meeting. Worship 10 a.m. 1647 Guerneville Rd. Phone: (707) 578-3327.

SEBASTOPOL-Apple Seed Friends. Unprogrammed worship 10 a.m. Garzot/Duffield Building, Libby Park (corner of Valentine and Pleasant Hill Rd.). Contact Ron Higgins (707) 887-1160.

STOCKTON-Delta Meeting, Unprogrammed, 10:30 a.m. 2nd, 3rd, 4th First Days, AFSC Center, 445 West Weber. For information, call (209) 478-8423.

VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (559) 734-8275.

WHITTIER-Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

Colorado

BOULDER-Meeting for worship 8:30 a.m. and 10 a.m. Childcare available. First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at Pikes Peak Justice and Peace Commission, 29 S. Institute St., Colorado Springs, Colo. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

DENVER-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult discussion 9 a.m. Worship and First-day school 10:30 a.m. Westside worship at 363 S. Harlan, #200, Lakewood, 10 a.m. Phone: (303) 777-3799 or 235-0731.

DURANGO-Unprogrammed worship, First-day school, and adult discussion. 803 County Rd. 233. (970) 247-0538 or (970) 247-5597. Please call for times.

FORT COLLINS-Meeting for worship and First-day school 10 a.m., 2222 W. Vine. (303) 491-9717.

NORTH METRO DENVER-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 469-0855, e-mail: <coloradopiedmontfm@yahoo.com>.

Connecticut

HARTFORD-Meeting and First-day school 10 a.m., discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: 232-3631.

MIDDLETOWN-Worship and First-day school 10 a.m. 267 William Street (2nd floor). Phone: (860) 663-3022.

NEW HAVEN-Meeting and First-day school, Sundays, 10:30 a.m. 225 East Grand Ave., New Haven, CT 06513. (203) 468-2398.

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. (860) 889-1924 or 442-7947.

NEW MILFORD-Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 354-1346.

STAMFORD-GREENWICH-Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 or 869-0445.

STORRS-Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.

WILTON-Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

WOODBURY-Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

Delaware

CAMDEN-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S. of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 697-6910.

CENTRE-Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.

HOCKESSIN-Worship 10:45 a.m. First-day school 10 a.m. Sept.-May. Childcare provided year round. N.W. from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

NEWARK-Worship and First-day school 10:30 a.m. Preparation for worship 9:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.

ODESSA-Worship, first Sundays, 11 a.m., W. Main Street.

WILMINGTON-Worship and First-day school 10:30 a.m. 4th & West Sts. Phone: 652-4491.

District of Columbia

WASHINGTON-Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.), (202) 483-3310. <www.quaker.org/fmw>. Unprogrammed meetings for worship are regularly held at:

MEETINGHOUSE-2111 Florida Ave. Worship at 9 a.m., 11 a.m., and 6 p.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.

QUAKER HOUSE-2121 Decatur Pl., adjacent to meetinghouse. Worship at 10 a.m. with special welcome for Lesbians and Gays.

MONTHLY MEETING DAY SCHEDULE-(second First Days Sept.-June; third First Day in July) meetings for worship held at 8:30 a.m. in the meetinghouse and 10 a.m. in both buildings (First-day school at 10:20).

FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11 a.m. First Days.

CAPITOL HILL WORSHIP GROUP-at William Penn House, 515 E. Capitol St. SE, at 10:30 a.m. First Days.

Florida

CLEARWATER-Clerk: Priscilla Bianshard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 786-6270.

DELAND-Worship and First-day school 4 p.m. Unitarian Church, 820 N. Frankfort. Info: (904) 734-8914.

FT. LAUDERDALE-Meeting 11 a.m. Information line (954) 566-5000.

FT. MYERS-Meeting at Calusa Nature Center, First Days at 10:30 a.m. Telephone: (941) 274-3313.

GAINESVILLE-Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

JACKSONVILLE-Meeting for worship, First Days. For location and time phone (904) 768-3648 or 733-3573.

KEY WEST-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787 or Robert Campbell (305) 294-0689.

LAKE WALES-Worship group, (863) 676-2199.

LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 585-8060.

MELBOURNE-9:30 a.m. (321) 777-1221 or 676-5077. Call for location.

MIAMI-CORAL GABLES-Meeting 10:30 a.m. 1185 Sunset Dr., 661-7374. Clerk: Gerry O'Sullivan, (786) 268-0556.

ORLANDO-Meeting and First-day school 9:30 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

ST. PETERSBURG-Meeting, First-day school, and Teen Group 10:30 a.m. 130 19th Ave. S.E. Phone: (813) 896-0310.

SARASOTA-Worship 10 a.m., discussion 11 a.m., Sudakoff Hall, New College. For directions, call (941) 358-5759, or Fern Mayo, clerk, (941) 955-1974.

TALLAHASSEE-2001 S. Magnolia Dr., 32301; hymn singing 10 a.m., worship 10:30 a.m.; weekly Bible study; midweek worship. (850) 878-3620 or 421-6111.

TAMPA-Meeting and First-day school 10 a.m. Life Center, 6811 N. Central Ave. Phone contacts: (813) 854-2242 and 977-4022.

WINTER PARK-Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8998.

Georgia

ANNEWAKEE CREEK-Worship Group—30 miles West of Atlanta. Unprogrammed Worship 11 a.m. Discussion following. 5525 Dorsett Shoals Lane, Douglasville, GA 30135. Call for directions Janet or Free: (770) 949-8079.

ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12 a.m. On Poplar St. in the parsonage of Oconee St. Methodist Church. (706) 353-2856.

ATLANTA-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. (404) 377-2474.

ATLANTA-Northside. Unprogrammed worship and First-day school, 2nd and 4th First Days at 10 a.m. 1085 David Trace, Suwanee, GA 30024. (770) 886-3411. <play@mindspring.com>.

AUGUSTA-Worship 10:30 a.m. (706) 796-0970 or (803) 728-5213.

ST. SIMONS ISLAND-Meeting for worship. For information, call (912) 638-4671.

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call (808) 322-3116, 775-0972.

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.

MAUI-Friends Worship Group. Contact: George R. Harker, (808) 879-4160, P.O. Box 1137, Kihei, HI 96753; or (808) 572-9205 (Vitarelis).

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 345-2049.

MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11:30 a.m. Sunday. Childcare. (509) 332-4323.

SANDPOINT-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. Call for summer schedule. Call Elizabeth Willey, 263-4788.

Illinois

BLOOMINGTON-NORMAL-Unprogrammed worship and First-day school 10:30 a.m. in members' homes. (309) 454-5463 or (309) 862-1908.

CHICAGO-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: 288-3066.

CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.

CHICAGO-Northside (unprogrammed). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 10:30 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (312) 409-0862.

DECATUR-Worship and First-day school, 10 a.m. at DOVE, 788 E. Clay. Phone: 877-0296 or 872-6415.

DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

EVANSTON-Worship 10 a.m. 1010 Greenleaf, 864-8511.

GALESBURG-Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 343-7097 for location.

LAKE FOREST-Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (847) 234-8410.

MCHENRY COUNTY-Worship 5 p.m. (815) 385-8512.

MENABB-Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meetinghouse 2 miles south, 1 mile east of McNabb. Phone: (815) 882-2214.

OAK PARK-Worship 10 a.m. (First-day school, childcare), Oak Park Art League, 720 Chicago Ave., P.O. Box 3245, Oak Park, CO 60303-3245. (708) 386-6172—Katherine.

ROCKFORD-Unprogrammed worship, First Days, 11 a.m., 326 N. Avon St. (815) 964-7416 or 965-7241.

URBANA-CHAMPAIGN-Meeting for worship 11 a.m., in Illinois Disciples Foundation Chapel, 610 E. Springfield, Champaign. Phone: (217) 328-5853 or (217) 344-6510.

Indiana

BLOOMINGTON-Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 336-5576.

FORT WAYNE-Open worship 10 a.m., First-day School and adult discussion 10:45 a.m. 6557 North Clinton. (219) 482-1836.

HOPEWELL-Unprogrammed worship 10 a.m., discussion 11 a.m. 20 mi. W. of Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. (317) 478-4218.

INDIANAPOLIS-North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, worship 10 a.m. Children welcome. 926-7657.

INDIANAPOLIS-Valley Mills Friends Meeting, 6739 West Thompson Road. Charles Bunner, pastor. Call (317) 856-4368 for meeting times. Web page: <http://vmfriends.home.mindspring.com>

MUNCIE-Friends Memorial Meeting, unprogrammed worship 8:30 a.m., First-day school 9:30 a.m., programmed worship 11 a.m. 418 W. Adams St. (765) 288-5680.

RICHMONT-Clear Creek, Stout Memorial Meetinghouse, on the campus of Earlham College, unprogrammed, 9:15 a.m. (765) 966-3752.

SOUTH BEND-Unprogrammed worship, First-day school 9:45 a.m. (219) 277-7684, 232-5729.

VALPARAISO-Duneland Friends Meeting. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 Lincolnway. (219) 462-9997.

WEST LAFAYETTE-Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

Iowa

AMES-Worship 10 a.m. Sun.; call (515) 232-2763 for place.

DECORAH-Child and adult First-day school 9:30, worship 10:30. Childcare available. Meetinghouse, 603 E. Water St. (563) 382-3922. Summer schedule varies.

DES MOINES-Meeting for worship 10 a.m., discussion 11:30 a.m. Meetinghouse, 4211 Grand Ave. 274-4717.

DUBUQUE-Worship 10:15 a.m., Sun., unprogrammed; Summer schedule varies. Call (319) 556-3685 or (319) 583-8653.

IOWA CITY-Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234.

♣ **WEST BRANCH**-Unprogrammed worship at 10 a.m., 2nd Sunday worship includes business; other weeks, discussion follows. 317 N. 6th St. Call: (319) 643-5639.

Kansas

♣ **LAWRENCE**-Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship at 10 a.m. Child care available. (785) 843-3277.

MANHATTAN-Unprogrammed meeting. For time and location please telephone (785) 539-3733, or 539-2046, or 537-2260, or write to Friends Meeting, c/o Conrows, 2371 Grandview Terrace, Manhattan, KS 66502.

TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (785) 233-5210 or 232-6263.

WICHITA-Heartland Meeting, unprogrammed worship 11 a.m. First Days. 14700 West Highway 54. (316) 729-4483. Carry-in lunch and business following worship on last First Day of month.

Kentucky

BEREA-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, Ky. Call: (606) 623-7973 or (606) 986-9840.

BOWLING GREEN-Unprogrammed Worship Group. Meets second and fourth First Days. Call (502) 782-7588.

LEXINGTON-Meeting for worship and First-day school 10:30 a.m. Sundays. 649 Price Ave., Lexington, KY 40508. Telephone: (859) 254-3319.

LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: 452-6812.

Louisiana

BATON ROUGE-Unprogrammed worship 11 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (504) 665-3560.

NEW ORLEANS-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave., New Orleans, LA 70118. (504) 865-1675. Visit us at <www.tulane.edu/~quakers>.

RUSTON-Unprogrammed. Call: (318) 251-2669.

SHREVEPORT-Unprogrammed. Call: (318) 459-3751.

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.

BELFAST AREA-Unprogrammed meeting for worship, 9:30-10:30 a.m. Telephone: (207) 338-8823.

BRUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. 725-8216.

CASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 627-4437.

EAST VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. Jan Munroe, clerk, (207) 923-3141.

LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, U.S. 202). No meeting July-August. Telephone: (207) 786-4325.

MIDCOAST-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714.

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 866-4382.

♣ **OXFORD HILLS**-Unprogrammed meeting, worship 9:30 a.m. 52 High St. Hope Ripley Ctr., So. Paris, (207) 583-2780.

PORTLAND-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.

WATERBORO-Unprogrammed worship, First-day school 9 a.m. For details call (207) 636-4149, 490-7113.

WHITING-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2191.

Maryland

ADELPHI-Worship 9 a.m. and 10 a.m. Sunday. Sunday school 10:20 a.m. (10 a.m. fourth Sun.). Adult 2nd hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzert, near U. of Md. (301) 445-1114.

ANNAPOLIS-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.

♣ **BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. Sept.-May (except 3rd Sunday—10 a.m.), 10 a.m. June-August. 3107 N. Charles St. (410) 235-4438. Fax (410) 235-4451. E-mail: sparkle@clark.net.

BALTIMORE/SPARKS-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 472-4583.

BETHESDA-Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Yasuo Takahashi, P.O. Box 1005, Chestertown, MD 21620. (410) 778-1977.

DARLINGTON-Deer Creek Meeting. Worship 10:30 a.m. Clerk, Anne Gregory, (410) 457-9188.

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (410) 820-8347, 820-7952.

FALLSTON-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Dale Varner, clerk, (410) 877-3015.

FREDERICK-Meeting for worship 10 a.m. First-day school 10:15 a.m. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.

PATAPSCO-Preparative Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 997-2535.

SALISBURY-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 543-4343 or 957-3451.

SANDY SPRING-Meetinghouse Road off Md. Rt. 108. Worship Sundays 9:30 and 11 a.m. and Thursdays 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

SENECA VALLEY-Worship Group 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.

SOUTHERN MARYLAND-Patuxent Meeting. Worship 10 a.m. Call Peter Rabenold (410) 394-3124.

TAKOMA PARK-Preparative Meeting. Unprogrammed worship 10 a.m., First Days, at "Crossings," One Columbia Avenue, P. O. Box 11365, Takoma Park, MD 20913. (301) 891-8887.

UNION BRIDGE-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

Massachusetts

ACTON-Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts. West Concord (during summer in homes). Clerk: Jim Thoroman, (978) 263-8660.

AMESBURY-Worship 10 a.m. 120 Friend St. Call (508) 463-3259 or (508) 388-3293.

AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188, or clerk (413) 772-2826.

ANDOVER-Worship and First-day school, 10 a.m., 65 Phillips St., SHED kindergarten, (978) 470-0350.

BOSTON-Worship 10:30 a.m. First Day, Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

CAMBRIDGE-Meetings Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.

CAMBRIDGE-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Caddbury Road.

DEERFIELD-GREENFIELD-Worship group Thursday 5:30 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

FRAMINGHAM-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscott traffic lights). Wheelchair accessible. (508) 877-1261.

♣ **GREAT BARRINGTON**-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 Main Rd. (Rt. 23). Phone: (413) 528-1230.

♣ **LENOX**-Friends Worship Group, 10:30 a.m., Little Chapel, 55 Main St. (413) 637-2388.

MARTHA'S VINEYARD-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.

MATTAPOISETT-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.

NANTUCKET-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (509) 228-0136.

NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring Street. Phone 990-0710. All welcome.

NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.

NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; childcare. Smith College, Bass Hall, Room 210. (413) 584-2788.

SANDWICH-East Sandwich Meetinghouse, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-4181.

SOUTH SHORE-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.

WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.

WEST FALMOUTH-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.

WESTPORT-Meeting Sundays 10 a.m. Central Village. 636-4963.

WORCESTER-Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

YARMOUTH-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

Michigan

ANN ARBOR-Discussion, singing 10 a.m. Unprogrammed meeting for worship 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Co-clerks Peggy Daub and Jeff Cooper, (734) 668-8063.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd. (248) 377-8811. Clerk: Marvin Barnes: (248) 528-1321.

♣ **DETROIT**-First Day meeting 10:30 a.m. Call 341-9404, or write 4011 Norkolk, Detroit, MI 48221, for information.

♣ **EAST LANSING**-Red Cedar Friends Meeting, unprogrammed worship and First-day school, 12:30 p.m. All Saints Episcopal Church lounge, 800 Abbott Road. Worship only, 9:30 a.m. except first week of month, Sparrow Wellness Center, 1200 East Michigan Ave., Lansing. Both accessible. Call (517) 371-1047 or 371-1754.

FLINT-Crossroads Worship Group (Conservative): unprogrammed worship on 2nd and 4th Sundays, 3 p.m. Contact: (810) 743-1195 for location.

GRAND RAPIDS-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-7701.

KALAMAZOO-Meeting for worship and First-day school 10 a.m., discussion and childcare 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

MT. PLEASANT-MIDLAND-ALMA-Unprogrammed meeting 10 a.m. Discussion 11 a.m. 1400 S. Washington, Mt. Pleasant. Clerk: Nancy Nagler, (989) 772-2421.

Minnesota

BRAINERD-Unprogrammed meeting and discussion, Sundays. Call: (218) 829-6917.

DULUTH-SUPERIOR-Unprogrammed worship and First-day school, 10 a.m. 1802 E. 1st Street, Duluth. Michael Koppy, clerk: (218) 729-7643.

MINNEAPOLIS-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159.

NORTHFIELD-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at Laura Baker School, 211 Oak Street., Northfield. For information: Corinne Matney, 8657 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.

ROCHESTER-Worship First Day 9:30 a.m. Assisi Heights (1001 14 St. NW) in Cantic Hall at the back of the building. First-day school. Phone (507) 287-8553.

ST. PAUL-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (651) 917-0383 for more information.

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 9 a.m. and 10:30 a.m., Wednesday at 6:30 p.m.; adult education Sunday at 9 a.m.; First-day school Sunday at 10:30 a.m.; meeting for business first Sunday of month following 10:30 a.m. worship. (612) 699-6995.

STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

Missouri

COLUMBIA-Discussion 9:30 a.m., unprogrammed worship 10:30 a.m. 6408 Locust Grove Dr. (573) 474-1827.

KANSAS CITY-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.

ST. LOUIS-Meeting 10:30 a.m. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.

SPRINGFIELD-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

Montana

BILLINGS-Call: (406) 252-5065 or (406) 656-2163.

GREAT FALLS-(406) 453-2714 or (406) 452-3998.

MISSOULA-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

Nebraska

LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 391-4765.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 615-3673.

RENO-Unprogrammed worship. For information, call: 329-9400.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Sara Hubner, (207) 384-0991, or write: 392 Main St., S. Berwick, ME 03908.

GONIC-Worship 2nd and 4th First Day at 10 a.m. Corner of Pickering Rd. and Quaker Lane. Clerk: Shirley Leslie. Phone: (603) 332-5472.

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Hugh MacArthur, (802) 785-4948.

KEENE-Worship group-unprogrammed 10:30 a.m. Children's program and child care. 98 S. Lincoln St., Keene, N.H. Call (603) 352-5295.

NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 284-6215.

PETERBOROUGH-Monadnock Meeting at Peterborough/Jaffrey town line on rte. 202. Worship 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.

WEST EPPING-Unprogrammed, 10 a.m. on 1st and 3rd First Days. Friend St., directly off rte. 27. Clerk: Fritz Bell, (603) 895-2437.

New Jersey

ARNEY'S MT.-Worship, 10 a.m., 2nd and 4th First Days; intersection of rtes. 668 and 669. Snowtime, call (609) 894-8347.

ATLANTIC CITY AREA-Worship 11 a.m., 437A S. Pitney Rd., near Absecon. (609) 652-2637.

BARNEGAT-Worship 10 a.m., 614 East Bay Ave. Visitors welcome. (609) 698-2058.

CINNAMINSON-Westfield Friends Meeting, rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

CROPWELL-Meeting for worship 10 a.m. Old Marlton Pike, one mile west of Marlton.

CROSSWICKS-Meeting and First-day school 9:30 a.m. (609) 298-4362.

DOVER-RANDOLPH-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (973) 827-3987.

GREENWICH-First-day school 10:30 a.m., worship 11:30 a.m., Ye Greate St., Greenwich. (609) 451-8217.

HADDONFIELD-Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.

MANASQUAN-First-day school 10 a.m., meeting 11:15 a.m. Rte. 35 at Manasquan Circle.

MARLTON-See CROPWELL.

MEDFORD-Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. Call (609) 953-8914 for info.

MICKLETON-Worship 10 a.m., First-day school 11 a.m. (609) 848-7449 or 423-5618.

MONTCLAIR-Meeting and First-day school 11 a.m., except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (973) 744-8320. Visitors welcome.

MOORESTOWN-118 E. Main St. For meeting information call (856) 235-1561.

MOUNT HOLLY-Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.

MULLICA HILL-Main St. Sept.-May First-day school 9:45 a.m., meeting for worship 11 a.m. Meeting only, June, July, and Aug., 10 a.m.

NEW BRUNSWICK-Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. at Hale St. (732) 846-8969.

NEWTON-Meeting for worship 10 a.m. 1st and 3rd Sundays. Haddon Ave. and Cooper St., Camden. (856) 232-8188.

PLAINFIELD-Meeting for worship and First-day school 10 a.m. 225 Watchung Ave. at E. Third St. (908) 757-7336.

PRINCETON-Worship 9 and 11 a.m. First-day school 11 a.m. Oct.-May. 470 Quaker Rd. near Mercer St. (609) 737-7142.

QUAKERTOWN-Worship and First-day school 10:30 a.m. Box 502, Quakertown 08868. (201) 782-0953.

RANOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship 10 a.m. only, 6/15-9/15. 201 Main St., Ranocas (Village), NJ 08073. (609) 267-6152 or (609) 654-3625. E-mail: <jrancoca@aol.com>.

RIDGEWOOD-Meeting for worship and First-day school 10:30 a.m. 224 Highwood Ave. (201) 445-8450.

SALEM-Meeting for worship 10:30 a.m., First-day school 9:30 a.m. July and Aug.: worship 10 a.m. East Broadway.

SEAVILLE-Meeting for worship 11 a.m. (July/Aug. 10 a.m.) Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

SHREWSBURY-Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (732) 741-4138.

SOMERSET/MORRIS COUNTIES-Somerset Hills Meeting. Community Club, E. Main St., Brookside. Worship held 10:30 a.m. Sept.-May. (908) 876-4491.

SUMMIT-Meeting for worship and First-day school 11 a.m. (July, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

TRENTON-Meeting for worship and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

TUCKERTON-Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

WOODBURY-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (609) 845-5080, if no answer call 845-9516.

WOODSTOWN-First-day school 9:30 a.m. Meeting for worship 10:30 a.m. N. Main Street. (609) 358-3528.

New Mexico

ALBUQUERQUE-Meeting and First-day school 10:30 a.m. 1600 5th St., N.W., (505) 843-6450.

LAS CRUCES-Meeting for worship 10 a.m. 622 N. Mesquite. Contact: David Richman (505) 525-8322, Jean McDonnell (505) 647-1943.

SANTA FE-Meeting for worship, Sundays 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

CHAMISA FRIENDS PREPARATIVE MEETING-4 p.m. worship/children's prog. at Westminster Presb. Church on Manhattan at St. Francis. Info.: (505) 466-6209.

SILVER CITY AREA-Gila Friends Meeting. 10 a.m. Call: 388-9053, 538-3596, 536-9565, or 535-2330 for location.

SOCORRO-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0277.

TAOS-Clearlight Worship Group meeting for worship first and third Sundays 10:30 a.m. Taos Mental Health Building, cr. Salazar and Sipapu. Call (505) 751-1778.

New York

ALBANY-Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 436-8812.

ALFRED-Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St.

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 669-8549.

BROOKLYN-Worship and First-day school 11 a.m. (childcare provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri., 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO-Worship 10:30 a.m. 72 N. Parade near Science Museum. (716) 892-8645 for further information.

BULLS HEAD RD.-Worship and First-day school 10:30 a.m. N. Dutchess Co., 1/4 mile E. Taconic Pky. (914) 266-3223.

CANTON-St. Lawrence Valley Friends Meeting, (315) 386-4648.

CATSKILL-10 a.m. worship. Rt. 55, Grahamsville. November-April in members' homes. (914) 985-7409 or (914) 434-3494.

CENTRAL FINGER LAKES-Geneva, Sundays: meeting and First-day school. Call for time and place: (716) 394-6456.

CHAPPAQUA-Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 238-3170.

CLINTON-Mohawk Valley Monthly Meeting, New Swarthmoor Meeting House, Austin Rd., Clinton, NY 13323. (315) 853-3035.

CORNWALL-Worship with childcare and First-day school, 10:30 a.m., Quaker Ave. Phone: 534-7474.

EASTON-Unprogrammed worship and First-day school 11 a.m. Rt. 40, 20 miles N of Troy. (518) 664-6567 or 677-3693.

ELMIRA-10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 962-4183.

FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4427 or (716) 532-6022. Summer season Chautauqua Inst. 9:30 a.m.

HAMILTON-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles W of Smyrna. Phone: Marjory Clark, (607) 764-8341.

HUDSON-Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 537-6618 or (518) 537-6617 (voice mail); e-mail: brickworks@juno.com.

ITHACA-Worship 11 a.m., Anabel Taylor Hall, Oct.-May, worship 10:30 a.m., Hector Meeting House, Perry City Rd., June-Sept. Phone: 273-5421.

LONG ISLAND QUARTERLY MEETING-meetings normally at 11 a.m.

BETHPAGE P.M.-second and fourth First Days

CONSCIENCE BAY M.M.-St. James

FLUSHING M.M.

JERICHO M.M.

MANHASSET M.M.-10 a.m. June to August

MATINECOCK M.M.-10 a.m.

PECONIC BAY E.M.-Southampton College and Southold

SHELTER ISLAND E. M.-10:30 a.m. May to October

WESTBURY M.M.

Contact us at <longislandquaker@netscape.net> or (631) 271-4672. Our website is <www.nnym.org/liqm>.

NEW PALTZ-Worship, First-day school, and childcare 10:30 a.m. 8 N. Manheim. (845) 255-5791.

NEW YORK CITY-Brooklyn Meeting at 110 Schermerhorn Street; unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting at 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m. and every Wednesday at 6 p.m.; Manhattan Meeting at 15 Rutherford Place (15th Street), Manhattan: programmed worship first, third, and fifth Sundays at 9:30 a.m.; Morningside Meeting at Earl Hall, Columbia University: unprogrammed worship every Sunday at 11 a.m.; and Staten Island Meeting: worship Sundays at 11 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information.

OLD CHATHAM-Meeting for worship 11 a.m. Powell House, Rte. 13. Phone (518) 794-0259.

ONEONTA-Butternuts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433.

ORCHARD PARK-Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-5749.

POPLAR RIDGE-Worship 10 a.m. (315) 364-5563.

POUGHKEEPSIE-Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.

PURCHASE-Meeting for worship and First-day school 10:30 a.m. Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 946-0206 (answering machine).

QUAKER STREET-Worship 10 a.m. Easter to Thanksgiving. Rte. 7, Quaker Street, New York 12141. For winter schedule call (518) 234-7217.

• **ROCHESTER**-(hearing loop) 84 Scio St. (one block north of East Avenue across from East End Garage downtown). Meeting for worship weekly at 10:30 a.m. (ASL-interpreted). Religious education for children and adults 9:15 a.m. Call ahead for summer schedule. (716) 325-7260.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 735-4214.

RYE-Unprogrammed meeting for worship, 624 Milton Road. Phone (914) 967-0539.

SARANAC LAKE-Meeting for worship and First-day school; (518) 523-3548 or (518) 891-4490.

SARATOGA SPRINGS-Worship and First-day school 10 a.m. Phone: (518) 399-5013.

SCARSDALE-Meeting for worship, 2nd Sundays 10 a.m., all other Sundays 11 a.m. year-round except August, when all worship is at 11 a.m. First-day school, third Sunday in September through second Sunday in June, at meeting for worship times. 133 Popham Rd. (914) 472-1807 for recorded message and current clerk.

SCHENECTADY-Meeting for worship and First-day school, 10 a.m. 930 Albany Street. (518) 374-2166.

STATEN ISLAND-Meeting for worship Sundays at 11 a.m. Information: (718) 720-0643.

SYRACUSE-Worship 10:30 a.m. 821 Euclid Ave.

WESTBURY (L.I.)-Worship, First-day school 11 a.m. 550 Post Ave. at Jericho Turnpike. (631) 271-4672.

North Carolina

ASHEVILLE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and childcare 11 a.m. 227 Edgewood Rd. (828) 258-0974.

BEAUFORT CITY-Unprogrammed. First and third Sundays, 2:30 p.m., St. Paul's, 209 Ann Street. Discussion, fellowship. Bob (252) 726-2035; Tom (252) 728-7083.

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 669-9198.

BOONE-Unprogrammed meeting for worship 10 a.m. First Days. Sharon Kellam's house, 505 Green St., Boone, N.C. Michael Harless, clerk, (828) 263-0001.

BREVARD-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (828) 884-7000.

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (828) 675-4456.

CHAPEL HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Matthias Drake, (919) 968-0044. Meetinghouse, (919) 929-5377.

CHARLOTTE-Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. 570 W. Rocky River Rd. 599-4999.

DAVIDSON-10 a.m. Carolina Inn. (704) 892-3996.

DURHAM-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Karen Stewart, (919) 732-9630.

FAYETTEVILLE-Unprogrammed worship, 11 a.m. 223 Hillside Ave. (910) 323-3912.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (336) 294-2095 or 854-5155.

GREENSBORO-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. Hank Semmler, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (336) 292-5487.

GREENVILLE-Unprogrammed worship and First-day school. 355-7230 or 758-6789.

HICKORY-Unprogrammed worship, First-day school 10:15 a.m., forum 11:30 a.m. 328 N. Center St., (704) 328-3334.

RALEIGH-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, N.C. (919) 821-4414.

WENTWORTH/REIDSVILLE-Open worship and childcare 10:30 a.m. Call: (336) 349-5727 or (336) 427-3188.

WILMINGTON-Unprogrammed worship 11 a.m.

Discussion 10 a.m., 350 Peiffer Ave. 792-1811.

WOODLAND-Cedar Grove Meeting. First Day discussion

10 a.m., meeting for worship 11 a.m. Call (252) 587-2571

or (252) 587-3911.

North Dakota

FARGO-Unprogrammed meeting, 10:30 a.m. Sundays, UCM Building, 1239 12th St. N. (218) 233-5325.

Ohio

AKRON-Unprogrammed worship, 10:30 a.m. Discussion, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; 374-0521.

ATHENS-10 a.m., 22 Birge, Chauncey (740) 797-4636.

BOWLING GREEN-Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

BLUFFTON-Sally Weaver Sommer, clerk, (419) 358-5411.

FINDLAY-Joe Davis, (419) 422-7668.

SIDNEY-(937) 497-7326, 492-4336.

TOLEDO-Rilma Buckman, (419) 867-7709.

CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.

CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Frank Huss, clerk.

CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

COLUMBUS-Unprogrammed meeting 10:30 a.m.

1954 Indianola Ave.; (614) 291-2331 or (614) 487-8422.

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1516 Salem Ave., Rm. 236. Phone: (937) 643-9161.

DELAWARE-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 587-1070.

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell. Phone: (330) 670-0053.

MANSFIELD-Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 289-8335.

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First Days at 10:30 a.m., Betsey Mills' parlor, 4th and Putnam Sts. Phone: (740) 373-5248.

OVERLIN-Unprogrammed worship Sundays, 10:30 a.m., 102 AB A.J. Lewis Environmental Center, Oberlin College. Midweek meeting Thursdays, 4:15 p.m., Kendal at Oberlin. P.O. Box 444, 44074; (440) 774-6101.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7426 or (513) 523-1061.

WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-8959.

WILMINGTON-Campus Meeting (FUM/FGC), Kelly Center. Unprogrammed worship 10:15 a.m. (937) 382-0067.

WOOSTER-Unprogrammed meeting and First-day school 10:45 a.m. SW corner College and Pine Sts. (330) 345-9343 or (330) 345-8664.

YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Richard Eastman, (937) 767-1511.

Oklahoma

OKLAHOMA CITY-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays in parlor at 2712 N.W. 23rd (St. Andrews Presb.). (405) 631-4174.

STILLWATER-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

TULSA-Green Country Friends Meeting. Unprogrammed worship 5:15 p.m. Forum 4 p.m. For information, call (918) 743-6827.

Oregon

ASHLAND-Rogue Valley Friends Meeting. Each First Day at 543 S. Mountain Ave. Business, adult ed., and singing 9:30 a.m. Children's program and silent meeting for worship 11 a.m. Hospitality and child care available during all activities. Bill Ashworth, clerk, (541) 482-0814.

CORVALLIS-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

EUGENE-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

FLORENCE-Unprogrammed worship (503) 997-4237 or 964-5691.

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10:15 a.m. Phone: (503) 232-2822.

BRIDGE CITY PREPARATIVE MEETING-Worship at 10 a.m. at Historic Neighborhood House, 3030 S.W. 2nd Ave., First-day school at 10:15 a.m. Contact Janet Jump, (503) 528-0213.

FANNO CREEK WORSHIP GROUP-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 8825 S.W. Barnes Road. Contact Margie Simmons, (503) 644-0501.

HOOD RIVER AND THE DALLES-MOUNTAIN VIEW WORSHIP GROUP-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Ore. Contact Lark Lennox, (541) 296-3949.

SALEM-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone 399-1908 for information.

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E of York Rd., N of Philadelphia.) (215) 884-2865.

BIRMINGHAM-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S of West Chester on Rte. 202 to Rte. 926, turn W to Birmingham Rd., turn S 1/4 mile.

BUCKINGHAM-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Rte. 202-263), Lahaska. (215) 794-7299.

CARLISLE-First-day school, meeting for worship 10 a.m.; 252 A Street, (717) 249-8899.

CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Lindia Drive. Telephone (717) 261-0736.

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts. (610) 874-5860.

CONCORD-Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block S of Rte. 1.

DOLINGTON-MAKEFIELD-Worship 11-11:30 a.m. First-day school 11:30-12:30. E of Dolington on Mt. Eyre Rd.

DOWNTOWN-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile E of town). (610) 269-2899.

DOYLESTOWN-Meeting for worship and First-day school 10 a.m. East Oakland Ave.

DUNNINGS CREEK-First-day school/meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. 623-5350.

ERIE-Unprogrammed worship. Call: (814) 866-0682.

EXETER MEETING-191 Meetinghouse Rd., 1.3 miles N of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Winfield Keck (610) 689-5509.

GAP-Sadsbury Meeting. Unprogrammed worship 10:15 a.m. First-day school. Simmontown Rd., off Rte. 41, Gap, Pa. Call (610) 593-7004.

GLENSIDE-Unprogrammed, Christ-centered worship. First Day 10:30 a.m., Fourth Day 7:30 p.m. 16 Huber St., Glenside (near Railroad Station). Telephone (215) 576-1450.

GOSHEN-Worship 10:45 a.m., First-day school 11 a.m., SE corner Rte. 352 and Paoli Pike, West Chester. (610) 692-4281.

GWYNEDD-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sunnyside Pike and Rte. 202.

HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. at the College, Commons Room, Buck Lane, between Lancaster Pike and Haverford Rd.

HAVERTOWN-Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Haverford; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

HORSHAM-First-day school (except summer) and worship 10:30 a.m. Rte. 611 and Meetinghouse Road.

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4127.

INDIANA-Unprogrammed meeting for worship 10:30 a.m., first and third Sundays. (724) 349-3338.

KENDAL-Worship 10:30 a.m. Kendal Center, Library. U.S. Rte. 1, 3 1/2 mi. S of Chadds Ford, 1 1/4 mi. N of Longwood Gardens. Kitty Eckfeldt, clerk.

KENNETT SQUARE-on Rte. 82, S of Rte. 1 at Sickles St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.pym.org>.

LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

LANSWOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.

LEWISBURG-Worship 10:30 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Telephone: (717) 524-4297.

LONDON GROVE-Meeting 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926, 5 miles W of Kennett Square. (610) 268-8466.

MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. W of West Chester. 11 a.m. 692-4215.

MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-June, 125 W. Third St.

MEDIA-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

MERION-Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352, N of Lima. Clerk, Thomas Swain (610) 399-1977.

MIDDLETOWN-First-day school 9:30 a.m., meeting for worship 11 a.m. Seventh and Eighth Months, worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

MILLVILLE-Worship 10 a.m., First-day school 11 a.m. Main St. Dean Gorton, (717) 458-6431.

NEWTOWN (Bucks Co.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. except summer months. 219 Court St. (off S. State St.); 3 mi. W of I-95, exit 30. (215) 968-3801.

NEWTOWN SQUARE (Del. Co.)-Forum 10 a.m. Worship 11 a.m. Rte. 252 N of Rte. 3. (610) 356-4778.

NORRISTOWN-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19404.

OXFORD-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., P.O. Box 168, Oxford, PA 19363. (610) 932-8572. Clerk: Harriet Magoon, (610) 932-5190.

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Maccoby Sts. Jennifer Hollingshead, clerk: (610) 369-1636.

PHILADELPHIA-Meetings for worship Sunday 10:30 a.m. unless specified otherwise. *Indicates clerk's home phone.

BYBERRY-3001 Byberry-Southampton Rd., 19154. (215) 637-7813. *Worship 11 a.m. (June-Aug. 10 a.m.)

CENTRAL PHILADELPHIA-15th & Cherry Sts., 19102. (215) 241-7260. *Worship 11 a.m. (July-Aug. 10 a.m.)

CHELTENHAM-Jeanes Hosp. grnds., 19111. (215) 342-4544. *Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.)

CHESTNUT HILL-100 E. Mermaid Lane, 19118. (215) 247-3553.

FRANKFORD-1500 Orthodox St., 19124. (215) 533-5523.

GERMANTOWN-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)

GREEN STREET-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)

MM OF FRIENDS OF PHILADELPHIA-4th and Arch Sts., 19106. (215) 625-0627

UNITY-Unity and Wain Sts., 19124. (215) 295-2888. *Worship 7 p.m. Fridays.

PHOENIXVILLE-Schuylkill Meeting. Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 10 a.m.

PITTSBURGH-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m.; 4836 Ellsworth Ave. (412) 683-2669.

PLYMOUTH MEETING-Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.

POCONOS-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (570) 689-2353 or 689-7552.

QUAKERTOWN-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.

RADNOR-Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ltham, Pa. (610) 293-1153.

READING-First-day school 10:15 a.m., meeting 10:30 a.m. 108 North Sixth St. (610) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles NW of New Hope. (215) 297-5054.

SOUTHAMPTON (Bucks Co.)-Worship and First-day school 10 a.m., adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

SPRINGFIELD-Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2425.

STATE COLLEGE-Worship and children's programs 11 a.m. Also, on most Sundays, early worship at 8:45 a.m. and adult discussion at 10 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

SWARTHMORE-Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

TOWANDA-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. At Barclay Friends School, off Rte. 6, North Towanda. Phone: (570) 265-9620.

UPPER DUBLIN-Worship & First-day school 11 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

VALLEY-1121 Old Eagle School Rd., Wayne. Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-3564.

WELLSVILLE-Warrington Monthly Meeting, worship 11 a.m. Rte. 74 east. Call (717) 432-4203.

WEST CHESTER-First-day school 10:30 a.m., worship 10:30. 425 N. High St. Caroline Helmut, (610) 696-0491.

WEST GROVE-Meeting for worship 10 a.m. 153 E. Harmony Road, P.O. Box 7, 19390.

WESTTOWN-Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.

WILKES-BARRE-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (570) 824-5130.

WILLISTOWN-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1. Phone: (610) 356-9799.

WRIGHTSTOWN-Rte. 413. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

YARDLEY-Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

Puerto Rico

SAN JUAN-Ouaker Worship Group. Call Faith (787) 754-5937, msg/fax (787) 767-3299.

Rhode Island

PROVIDENCE-Meeting for worship 10 a.m. each First Day. 99 Morris Ave., corner of Olney St. (401) 331-4218.

SAYLESVILLE-Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

WESTERLY-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 348-7078.

WOONSOCKET-Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Worship each First Day at 10:30 a.m. (401) 762-5726.

South Carolina

CHARLESTON-Meeting for worship Sundays. Stern Student Center (4th floor student community room), College of Charleston. Call or write for the time: (803) 723-5820, P.O. Box 1665, Charleston, SC 29402.

COLUMBIA-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 252-2221. Visitors welcome.

GREENVILLE-Unprogrammed, meets each First Day at the First Christian Church or in homes, at 4 p.m. EST, i.e., 4 p.m. EST or 5 p.m. EDT, when it is in effect. For directions call Lewis Shallcross at (864) 895-7205.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.

South Dakota

RAPID CITY-(605) 721-4433.

Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (423) 629-2580.

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.

JOHNSON CITY-Tri-Cities Friends (unprogrammed). Edie Patrick, (423) 283-4392 or <ewpatrick@aol.com>.

MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 762-8130.

NASHVILLE-Meeting for worship (unprogrammed) and First-day school 10 a.m. Adult sharing 11:30 a.m. on second and fourth Sundays. 2804 Acklen Ave., (615) 269-0225. Thais Carr and Pam Beziat, co-clerks.

WEST KNOXVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (865) 694-0036.

Texas

ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (915) 837-2930 for information.

AMARILLO-Call (806) 538-6241 or (806) 426-3526.

AUSTIN-Meeting for worship, Sunday 11 a.m., Hancock Recreation Center, 811 E. 41st (W of Red River), Austin, Tex. Supervised activities and First-day school for young Friends. (512) 452-1841.

DALLAS-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St. (214) 821-6543. <www.scym.org/dallas>.

EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-8203. Please leave a message.

FORT WORTH-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 626-8181.

GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. Andrew McPhaul, Clerk, (409) 744-4214.

HILL COUNTRY-Unprogrammed meeting 11 a.m., discussion 10 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Matlock (830) 257-5673.

HOUSTON-Live Oak Meeting. Unprogrammed worship 8:30 and 10 a.m. Sunday and 7 p.m. Wednesday. First-day school 11:15 a.m. Childcare provided. 1318 W. 26th St. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning at 10:45. Lutheran Student Center, 2615 19th St. Please use back door. (806) 799-3307 or 791-4890.

RIO GRANDE VALLEY-Unprogrammed worship 10 a.m. Sundays. For location call Carol J. Brown (210) 686-4855.

SAN ANTONIO-Unprogrammed worship 10 a.m. Discussion 11 a.m. at 7052 N. Vandiver. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

TYLER-Unprogrammed. Call: (903) 725-6283.

Utah

LOGAN-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 753-1299.

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Ladies Literary Club, 850 E. South Temple. Telephone: (801) 359-1506 or 582-0719.

Vermont

BARTON-Glover Friends Meeting 9:30 a.m. Sundays. Barton Library basement. 525-6961 or 525-6990.

BENNINGTON-Worship, Sundays 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rt. 7 and Main St. (Rt. 9). (802) 442-6010.

BURLINGTON-Worship 10:30 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

♠ **MIDDLEBURY**-Worship 10 a.m. at Parent/Child Center, 11 Monroe Street, Middlebury. (802) 388-7684.

PLAINFIELD-Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480, or Gilson, (802) 684-2261.

PUTNEY-Worship, Sunday, 8:30 and 10:30 a.m. Adult discussion, 9:30 a.m. Singing, 10:15 a.m. Children's program, 10:45 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

SOUTH STARKSBORO-Unprogrammed worship and First-day school Sundays 9:30 a.m. Singing 9 a.m. Call Robert Turner (802) 453-4927.

WILDERNESS-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Carl and Ann Buffum, (802) 446-2877.

Virginia

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S of Alexandria, near U.S. 1. Call (703) 781-9185 or 455-0194.

CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE-Quaker Lake FM, discussion at 3 p.m., worship at 4 p.m. (434) 223-4160 or (434) 392-5540.

FLOYD-Unprogrammed meeting and First-day school 10:30 a.m. Call for directions. (540) 745-2365 or 745-6193.

HARRISONBURG-Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

HARRISONBURG-Ohio YM. Unprogrammed Christian worship, 10:30 a.m. (540) 867-5788 or 433-5871.

HERNDON-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

LEXINGTON-Maury River Friends. Unprogrammed worship Sundays 10 a.m. First-day school 10:20 a.m. Child care. 10 mi. W of Lexington off W. Midland Trail at Waterloo Rd. Info: (540) 464-3511.

LINCOLN-Goose Creek United Meeting for worship 9:45 a.m. each First Day. First-day school 10 a.m.

LYNCHBURG-Worship 10:30 a.m. 2nd and 4th First Days; Info: Owens, (804) 846-5331, or Koring, (804) 847-4301.

MCLEAN-Langley Hill Friends Meeting, 6410 Georgetown Pike, McLean. Meeting for worship 10 a.m., First-day school and "Second hour" at 11 a.m. Babysitting available. (703) 442-8394.

NORFOLK-Worship and First-day school at 10 a.m. Phone (804) 624-1272 for information.

RICHMOND-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

RICHMOND-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 598-1676.

ROANOKE-Worship 10:30 a.m. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

VIRGINIA BEACH-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451. (757) 481-5711.

WILLIAMSBURG-Unprogrammed meeting for worship 10 a.m. Sundays, childcare and First-day school, 104 W. Kingswood Dr., (757) 253-7752.

WINCHESTER-Hopewell Centre Meeting. 7 miles N from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <abacoon@visualink.com>.

Washington

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 747-4722 or (206) 547-6449.

BELLINGHAM-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk: Susan Richardson, (360) 733-5477.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: 943-3818 or 357-3855.

PORT TOWNSEND-10 a.m. Sunday. (360) 385-7981.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 282-3322.

SEATTLE-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. 547-6449. Accommodations: 632-9839.

SULTAN-Sky Valley Worship Group. (360) 793-0240.

SPOKANE-Friends Worship Group. Meets monthly at 11 a.m. Call (509) 326-4496 or (509) 535-2464.

TACOMA-Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

TRI-CITIES-Unprogrammed worship. Phone: (509) 946-4082.

WALLA WALLA-10 a.m. Sundays. 522-0399.

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659/747-7896 (work) or Mininger (304) 756-3033.

MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbutt, (304) 292-1261.

PARKERSBURG-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

Wisconsin

BELOIT-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

EAU CLAIRE-Worship at 10:30 at 3131 Stein Blvd. preceded by singing. Call (715) 833-1138 or 874-6646.

GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. September-May meetings at St. Joseph's Church in Oneida. June-August meetings in members' homes. Call (920) 863-8837 for directions.

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

MENOMONIE-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 235-2886.

MILWAUKEE-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

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