

June 2003 • \$3

FRIENDS JOURNAL

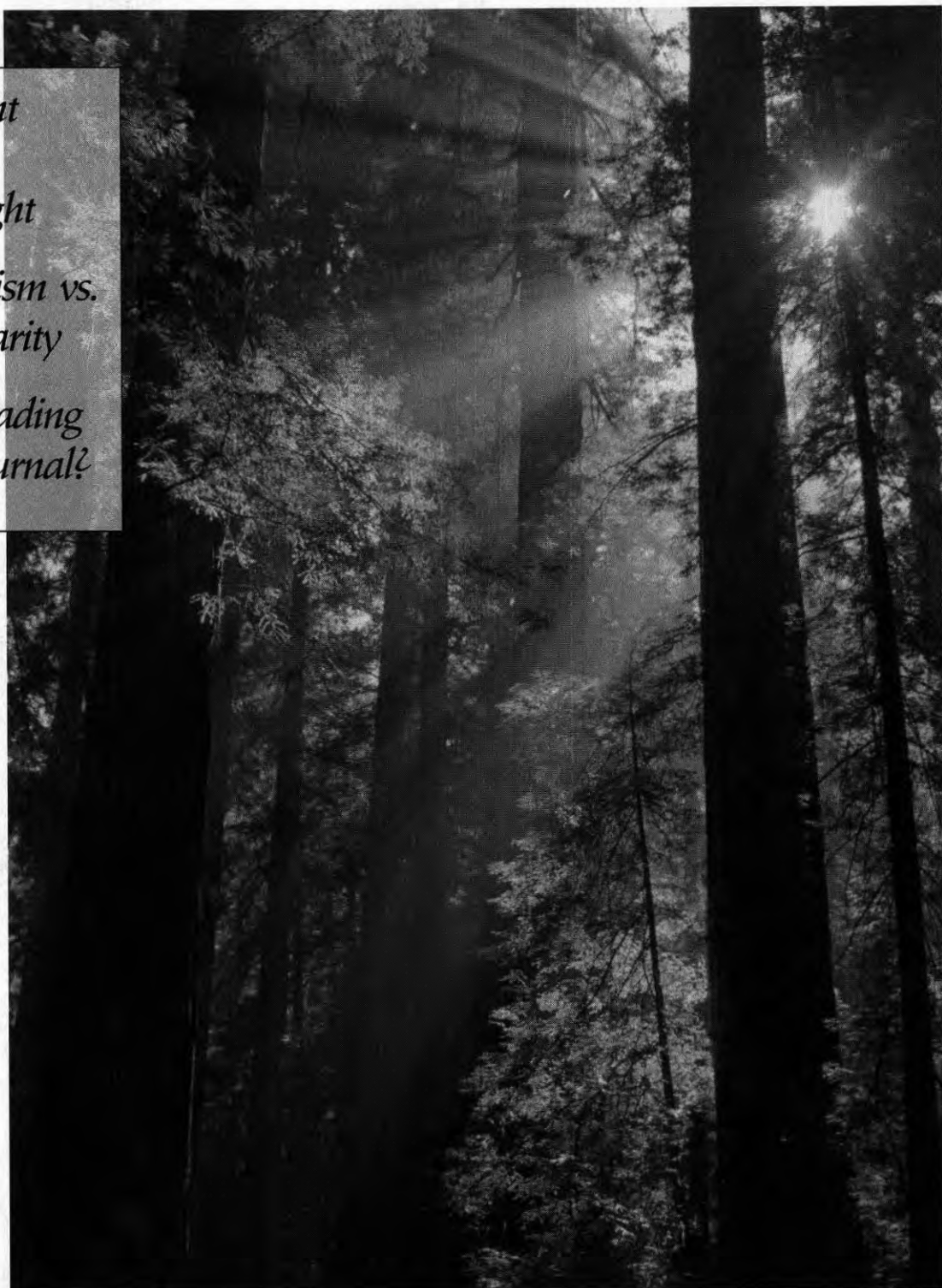
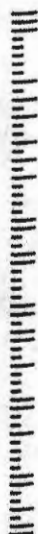
Quaker
Thought
and
Life
Today

*Inward Light
and
Outward Light*

*U.S. Exceptionalism vs.
Human Solidarity*

*Who's Been Reading
George Fox's Journal?*

206429*****
DAVID SPECTOR
81 AMHERST AVE.
WALTHAM MA 02451-3167
AUTO**3-DIGIT 024
20
37



An
independent
magazine
serving the
Religious
Society of
Friends



Editorial

Susan Corson-Finnerty (*Publisher and Executive Editor*), Robert Dockhorn (*Senior Editor*), Lisa Rand (*Assistant Editor*), Judith Brown (*Poetry Editor*), Ellen Michaud (*Book Review Editor*), J. Brent Bill (*Assistant Book Review Editor*), Joan Overman (*Book Review Assistant*), Christine Rusch (*Milestones Editor*), Julie Gochenour, Robert Marks, George Rubin, Scott Shrake (*News Editors*), Kara Newell (*Columnist*), Marjorie Schier (*Copyeditor*), Teresa Engeman (*Editorial Assistant*)

Production

Barbara Benton (*Art Director*), Alla Podolsky (*Assistant Art Director*), Martin Kelley (*Web Manager*)

Advertising, Circulation, Development

Nagendran Gulendran (*Advertising Manager*), Nicole Hackel (*Circulation Assistant*), Melissa Martin (*Project and Database Manager*), Lawrence Moore (*Circulation and Marketing Manager*), Gretta Stone (*Development Coordinator*), Kay Bacon, Ruthanna Hadley, Jennifer Lenik, Ruth Peterson (*Volunteers*)

Administration

Marianne De Lange (*Office Manager*), Tom McPeak (*Accounting Services*)

Board of Trustees

Barbara Andrews, TylaAnn Burger (*Treasurer*), Katharine Clark, Linda Coffin, Karen Cromley, John Damell, William Deutsch (*Assistant Clerk*), Mary Ann Downey, Walter Evans, Marsha Green (*Recording Clerk*), Dan Hewitt, Linda Houser, Linda Lyman, Larry Miller, Julian O'Reilly, Ruth Peterson, Jonathan Tamez, Ann Trueblood Raper, Lynn Waddington, Elizabeth Yeats (*Clerk*), Anne-Marie Zilliacus

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.

• Copyright © 2003 by Friends Publishing Corporation. Permission should be received before reprinting excerpts longer than 200 words. Available on microfilm from Bell and Howell Information and Learning.

PRINTED ON RECYCLED PAPER
Min. 20% post-consumer

Moving? Let us update your subscription and address.

FRIENDS JOURNAL, 1216 Arch St., 2A
Philadelphia, PA 19107-2835 • (215) 563-8629
Fax: (215) 568-1377 • info@friendsjournal.org
Web: www.friendsjournal.org

Among Friends

Finding Hope

Let not your heart be troubled, neither let it be afraid. (John 14:27)

Anyone in my family can tell you that I tend to worry about outcomes. In fact, my family has watched me work hard to lighten up and overcome this innate tendency. It's about faith. Not that faith can be achieved by any amount of effort, but there are the "aha" moments in the midst of personal suffering when underlying reality becomes quite clear. One of those occurred for me when I realized that *not one minute* of worry had changed the course of my life or resolved a crisis. It was clearly a waste of precious energy and a misuse of my mental and spiritual resources to engage in catastrophic thinking and problem solving. Most of what I focused on never came to be. At that point, I was blessed with a very clear awareness of the "everlasting arms" (Deut. 33:27) and God's loving care manifest in my life. A particularly graphic example of this occurred when my mother-in-law lay in intensive care following complications after elective surgery, and the doctors prepared the family for her imminent demise. Stunned and heartbroken, I could not overcome my overt grief. At that point, a dear and very wise friend advised me to "stay in the present"—a present where my much loved mother-in-law still lived and needed me very much. Thankfully, I shifted gears, stopped anticipating the worst, and began to do what I could to help her survive. She did, recovering life and health for six more years—a miracle according to many involved in her care while hospitalized, and one in which I was privileged to participate.

I share with humility that this is a lesson I need to keep relearning. Perhaps because I continue to struggle with letting go of worry (and the fears behind it), I'm struck by the extent to which our culture runs on fear these days. We are living through days of duct tape and plastic, orange alerts and dire predictions. *New York Times* columnist Bill Keller recently wrote, "[In Iraq] victory may be expensive and bloody and it may give way to an ugly peace, but it is assured. You can declare it, date it, and celebrate it with a parade. On [homeland security], the overwhelming odds are that no matter how rigorously the government prepares, America will again suffer what the administration calls 'terrorism of catastrophic proportions.' Every day without a terrorist attack is not a victory, merely a reprieve." Many share his sentiments. I'm often there myself. Documentary filmmaker Michael Moore's Academy Award-winning film "Bowling for Columbine" repeatedly and pointedly asks why are we in the U.S. so afraid? It's tempting to blame our seemingly insatiable appetite for murder mysteries and thriller movies about epic disasters, or our commercial media, which is heavily focused on inhumane behavior on every conceivable front. Collectively, we keep that catastrophic thinking front-and-center, in our entertainment, our news media, our TV programming. But it seems to me that there's more at work here than the influences of our media and film industries.

Jim Wallis, editor of *Sojourners* magazine, addressed the annual sessions of Philadelphia Yearly Meeting this past March. A deeply spiritual and political person, he shared with us that his second son was born just as the war in Iraq was getting underway. The inevitable rejoicing in that birth reminded him and his wife of God's grace in these challenging times. It seems we are always living in the worst of times—and in the best of times. Actually, I've heard news of many births during the recent months of destruction in Iraq. Perhaps our real task is one of focus. Keith Helmuth, in his article "U.S. Exceptionalism vs. Human Solidarity" (p.6), suggests that the shared concerns of humanity should be our focal point. I agree.

I've never seen a living bluebird until this past week, during which I've seen three, one in New York and two right here in Philadelphia. For me, endeavoring to have eyes that see and ears that hear, this feels like a sign of hope. We are surrounded by hope. We just need to open our hearts to find it.

Susan Corson-Finnerty

FRIENDS JOURNAL

June 2003
Volume 49, No. 6

Features

- 6 U.S. Exceptionalism vs. Human Solidarity**
Keith Helmuth
A Quaker looks beyond the Peace Testimony in the aftermath of 9/11.
- 9 Raising CO Consciousness in Our Youth**
Alice Carlton and Curt Torell
Rooted in one meeting's experience, here are suggestions for encouraging youth to think about conscientious objection.
- 12 Prayer, Healing, and a Miracle**
Marcelle Martin
One meeting experienced prayer as powerful even if not predictable.
- 16 Inward Light and Outward Light**
Paul Buckley
The metaphor of light illustrates what distinguishes a Quaker meeting for business from a secular business meeting.
- 18 Confessions of a Nontheistic Friend**
David E. Drake
A long period of spiritual wrestling has led him to be a nontheist.
- 21 Who's Been Reading George Fox's Journal?**
Newton Garver
James Joyce, Ludwig Wittgenstein, and Ralph Waldo Emerson are among those who have valued George Fox's Journal.
- 23 Trying to See God**
Mary Ann Downey
How high up must one be?
- 24 The Christiana Resistance**
Brenda Walker Beadenkopf
Quakers were involved in this pre-Civil War confrontation over slavery.

Departments

- 2 Among Friends**
- 4 Forum**
- 27 Quaker Profile**
Demie Kurz
- 28 Reports and Epistles**
Australia Yearly Meeting
- 29 Young Friends**
Freedom and responsibility
- 30 Books**
- 34 News**
- 38 Bulletin Board**
- 40 Milestones**
- 43 Classified**
- 45 Meetings**

Poetry

- 8 Fighting Words**
Jen Tishrean
- 15 Earthly Altar**
Molly Wilson

*Fifteenth
Street Meeting
in New York*

*Cover photo
by Elke Muller*



Barbara Benton

Hypnotherapy can work

Responding to Alicia Adams's article, "The Gift of Chemical Awareness" (*FJ* Mar.), I suggest that she and others sensitive to chemicals try hypnotherapy, in which a therapist (self or a professional) speaks to the person's subconscious mind and gives it instructions, canceling out undesirable responses of the body and supplying new, beneficial ones.

Retired as a medical doctor, I have been using hypnosis for over 22 years and have seen remarkable results in my patients' allergies and asthma, and also in a severe allergic reaction to pinion pollen that struck me suddenly one spring. It is reasonable to expect good results as treatment for chemical sensitivities as well.

Hypnotherapists vary greatly according to their training and experience. Names can be found in the telephone directory. Suggested wording from the hypnotherapist needs to include, "From now on, everything that enters your body, whether you eat or drink it, breathe it, absorb it through your skin, or have it injected by a syringe or the bite or sting of an insect or snake, everything that enters your body by any route enters either as a helpful, beneficial substance that your body welcomes and utilizes, or else as a perfectly harmless, neutral substance that your body ignores and casts out. And all the tissues of your skin, respiratory passages, and digestive tract remain healthy and natural in every way."

As with the public awareness of any minority condition, such as wheelchair existence, there is a lag in research response and in public acceptance and accommodation. For the immediate help of those with chemical sensitivities, however, the above suggested treatment can't hurt, and may help. Indeed, it may help immensely, especially if repeated a number of times in the state of hypnosis, the amazing catalyst.

*Louise Ireland-Frey
Durango, Colo.*

What Friends can do about chemical sensitivity

New England Yearly Meeting added a check-off box for chemical sensitivity, a federally recognized disability, to its 2002 registration form. Twelve of 700 attendees described themselves as chemically sensitive, or one in 60.

Neurotoxins can build up in human tissue over a lifetime. We suspect that great numbers of people can be subclinically

affected by their environment. Because we can see the worst effects of neurotoxins in others, and because we see hints of large-scale demographic effects, I urge Friends to eliminate unnecessary neurotoxins from indoor air.

My wife is chemically sensitive, a "canary." We bring a quiet air cleaner to meetings for worship. (Years ago we used a noisier one but it somewhat disrupted the meeting's worship.) Paint and carpet fumes tend to build up in meetinghouses over a seven-day period. They can be aired out early on First Day, and running an air cleaner before the earliest meeting will also help, particularly during ragweed and mold seasons. Some meeting rooms have only one electrical outlet. It would be thoughtful to reserve seating near the outlet for chemically sensitive people and for those in rechargeable electric wheelchairs.

Commercial perfumes contain benzene-solvents that drive the scents into the air. The solvents don't interfere with the perfume smell, but they do make canaries like my wife sick. Some meetings are trying to ban secondhand perfumes (like secondhand smoke) within the meetinghouse. Mount Toby (Mass.) Meeting has a designated perfume-free section near a screen door in the meeting room. Scented candles for a wedding will make the wedding inaccessible for canaries, and the chemicals linger in the meeting room for some time. Many permanent marker pens and correction fluid bottles bear the caution: "Don't concentrate and inhale vapors." Out! Learn how to get rid of roaches, ants, and bees without pesticides so that you won't be tempted to reach for a can of bug spray. We know people who have been seriously affected by pesticide sprayings.

Canada has banned high-VOC (volatile organic compound) paints, but you can still buy them in the U.S. If you're building a meetinghouse, be aware that paint and new carpet fumes are prime suspects for "sick building syndrome."

Early negotiations with sleepover meeting venues such as college campuses could avoid a number of hazards inherent in janitorial cleaning supplies. Finally, gasoline-powered golf carts are unregulated by the EPA. My wife runs far off the sidewalk or wears a paint fume mask to avoid their fumes. We need to ask Congress why millions of people have to become sick before we someday will test the chemicals in the air and on our skin.

Finally, we need to love our meeting's canaries. They may not be as centered as the rest of us, especially after inhaling perfume, but they're trying their best to overcome this.

*Paul Klinkman
Providence, R.I.*

Children can show the way to peace

After all the pain and hopelessness that one feels these days, the simple piece about six Palestinian kids at Friends Music Camp left me in tears of joy. "Hard-Wired for Hope" (*FJ* April) is exactly the kind of thing we need to hear to give the rest of us hope. The pathos as the rough kid wept as he had to leave ought to give us adults the courage to continue to urge the administration to get out of a war with Iraq and into waging peace in Palestine. Once again, as Isaiah predicted, a little child (in this case, six) will lead us if we will only open our hearts. Kudos to author Earl Whitted.

*Harold Confer
Washington, D.C.*

Too easy

Arden Buck's article, "What Do We Do Now?" (*FJ* April) was a good antidote to this cynic's growing despair. I wish, however, he had stressed the need for working in a group. Alone we may do good things, but I, at least, find that I am too easily silenced by social pressures in times like these.

From my limited reading of history, I have the impression that every successful nonviolent movement for social change has involved a lot of training of its members before and during action phases. I'd like to see a group within, and supported by, the Religious Society of Friends that would become a true, disciplined peace movement. Unfortunately, I have little idea what the training should include or what the discipline would look like written down.

Would AFSC be the place to turn for leadership on this? Is it time for FCNL to give up, for a time at least, talking to our blind and deaf Congress and to rebuild their base in the Religious Society of Friends?

From observing other churches, I have the impression that those that seem effective require a lot of commitment from their members. I think the times call for something less free and easy than the Religious Society of Friends that I have known lately.

*Allen Treadway
Decatur, Ill.*

The source of freedom

We are often told that once war has started it is important to support our troops, no matter what we think of the war. Yet how can I support our troops if I believe

they are engaged in an immoral conflict? This war didn't become any more "right" on the day it started than it had been the day before. In my opinion it is an immoral war, and our troops have a duty, beyond the duty they owe to their military commanders, to act morally. This precedent was set at the Nuremberg trials after World War II. If they do not act morally, they are as guilty as those who sent them into battle. The excuse of "only following orders" is not valid. As soon as our troops stop doing evil I will support them, but while they continue in evil I must oppose them.

Similarly, I disagree with the often-voiced premise that "veterans have sacrificed to keep this country free." My freedoms don't come from the barrel of a gun, nor does any government or military issue my freedoms. Government and the soldiers it employs can only limit freedom. Although I sympathize with veterans who have been led to believe that they were fighting and killing in order to extend democracy and freedom, I cannot in any way support people who believe in such dangerous, inhuman, and ungodly oxymorons.

Ian Cooper
Wakefield, Mass.

Thoughts from a peace vigil

As our group of 65 folks stood at the center of Pennsburg last Sunday evening quietly expressing our concern for peace, responses from passing cars were few but

once a young voice shouted, "Idiot!"

That response started a train of thought that matured the next evening when President George W. Bush made two misstatements during his television speech.

Those two misstatements were: 1) For the first time he specifically stated, not merely hinted, that U.S. investigations had discovered evidence of weapons of mass destruction in Iraq (this in spite of the inability of the U.S. to provide any information on such weapons to the UN inspectors); and 2) he asserted that Iraq cooperated with the 9/11 bombers, despite the fact that no evidence has been presented and all independent reporters and experts agree that almost surely there was no connection.

In light of the president's comments I was reminded that the young man driving by probably has heard relatively few presidents in his lifetime and is under the illusion that men in such high office always tell the truth. I, on the other hand, remember many untruths by presidents starting with Franklin D. Roosevelt who lied about aid he sent to the British early in World War II. Then Dwight D. Eisenhower lied about the U-2 Affair. John F. Kennedy lied, but later came clean, about the Bay of Pigs episode. Lyndon B. Johnson built the whole Vietnam War on a lie about an incident in the Gulf of Tonkin. Richard M. Nixon, of course, got mired in a series of lies about Watergate. I am hard-pressed to make liars out of Gerald R. Ford and Jimmy Carter but neither of them was reelected or is generally

considered a great president. Ronald Reagan and George Bush (the first) both lied about the Iran-Contra Affair. Finally, Bill Clinton lied about his private life.

The following quote from Hermann Goering, Nazi leader and one of Hitler's right-hand men, takes my thought to its logical but sad conclusion: "Of course, the people do not want war. . . . But, after all, it is the leaders of the country who determine the policy, and it's always a simple matter to drag the people along whether it's a democracy, a fascist dictatorship, or a parliament, or a communist dictatorship. Voice or no voice, the people can always be brought to the bidding of the leaders. That is easy. All you have to do is tell them they are being attacked, and denounce the pacifists for lack of patriotism, and exposing the country to greater danger."

Irving Hollingshead
Boyertown, Pa.

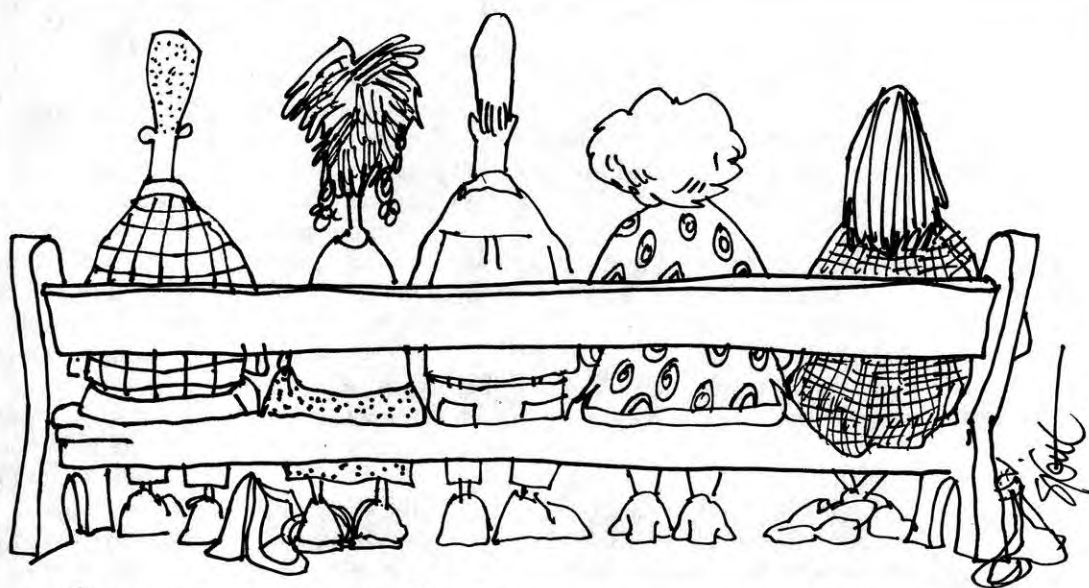
Let's savor everyday moments

Yesterday I was wandering around in a bookstore, which was quite packed with shoppers. I saw a little girl who was about two years old. She had on miniature overalls, sneakers, and a long-sleeved turtleneck, and she had bright red hair. She was running around (literally) picking up books, mostly the ones she could reach on the bottom shelf, examining each one for several minutes, then putting them back down.

At one point I heard her mother call her. I was standing right behind her, so I saw her put the book she had in her hand down and start back to her mother. Halfway down the aisle she turned around and ran back to the book, picked it up, said, "Good-bye book!" kissed it, and sat it back down. It was Gray's *Anatomy*. Her obvious delight and love of books at such a tender age left me quite overwhelmed. May we all find time to be peaceful and experience simple delights these days.

Kathleen A. O'Shea
Charlottesville, Va.

Continued on p. 42



QUAKER FITNESS REGIME: BENCH PRESSING

■ Pentagon has generated a range of responses among Friends on the Peace Testimony and on the commitment to nonviolence. Some Friends have concluded that this situation goes beyond the relevance of the Peace Testimony and have laid it to one side in order to support military action against terrorism. We have been given nuanced interpretations of the history of the Peace Testimony showing how the tradition, from the beginning, has allowed for military action—a kind of Quaker just war theory. Others, who have recoiled against war, have agonized over the sense that some effective response must be made, but have been unable to see how such a response can emerge from the Peace Testimony or any kind of pacifist stance. Still others have argued persuasively that even in this case there was plenty of scope for effective nonviolent response, including the use of international law. A few Friends have suggested that, at a minimum, we should recognize the role U.S. policy and its military expression in the Middle East has had in setting up this conflict. According to this understanding, reducing the incentive for terrorism would include a fundamental change in U.S. policy—a change from military and economic domination to support for equity and justice in the region.

As I have listened to, read, and thought about these various responses, and considered them against the policies and actions of the Bush administration, another level of concern has emerged that goes beyond the Peace Testimony. The crisis for Quakers that arises from 9/11 and its aftermath is not just a matter of the relevance of the Peace Testimony or whether a commitment to nonviolent action can be sustained in the face of terrorism. Behind this crisis is another crisis, a crisis brought on by the way the current U.S. government is setting itself up openly to oppose and deny human solidarity.

Gregory Baum, Dominican priest and

Keith Helmuth is a sojourning member of Central Philadelphia (Pa.) Meeting and a member of the coordinating group of Quaker Eco-Witness.

of the 20th century?" His answer is "human solidarity." I think it is fair to say the whole history of Quakerism has helped advance this spiritual discovery within Christendom. This new spiritual grounding, this advance in moral understanding—now framed by the ecological realities of the human/Earth relationship—is a real cultural achievement. But it is an achievement that is now being challenged by "U.S. exceptionalism" and the will to domination that flows from this worldview. The overarching policies of the U.S. government are now being set in deliberate opposition to human solidarity.

The idea of U.S. exceptionalism that is guiding the Bush administration has been present in varying degrees within U.S.

If we look at the behavior of the U.S. government and fully consider the range of economic interests reflected in its actions (and inactions), the following zones of policy come into view.

1. The institutionalization of war. The War on Terrorism has become an opportunity to make war an institution of U.S. life in the way education and healthcare are institutions. Those who profit from war will be assured of continued contracts and increasing business. The business of war as a regular and acceptable feature of U.S. life makes it possible for the policies of domination to be quickly implemented at any point in which U.S. interests are threatened. Opposition to U.S. military domination is now considered to be supporting terrorism.

2. Economic development as a triage process. Because the U.S. government and its associated interests

have taken the view that there is no alternative to the political economy of the capital-driven market, a policy of writing off the impoverished, marginal, and excluded people of the world has become a clear and logical necessity. This is made evident by the use of the expression "non-

viable economies." Regions that cannot participate in and contribute to the capital-driven market economy are not being assisted in becoming better subsistence economies. If they cannot get with the program of capital-driven economics they will be allowed to fail. The pitifully small aid programs of the G8 nations, even considering their recent face-saving pledges of increased assistance, is clear evidence of this triage policy.

3. Enclave strategy. The Bush administration has finally admitted that global warming is an environmental problem. But its response to this, and to other examples of ecological deterioration, is to just plunge ahead and tough it out from a position of strength. The administration seems to think that maximum use of fossil fuel and nuclear technology for as long as possible will put the U.S. economy in as strong a position as possible for coping with the disruptive events that are bound to occur. There seems to be little place for risk reduction or preventive action in the

U.S. Exceptionalism

VS.

Human Solidarity

by Keith Helmuth

political culture and policy for a long time. The events of 9/11, however, became a new golden opportunity for U.S. exceptionalism and its "natural right" of domination to be brought into full force.

The policy framework now being put in place by the Bush administration is clearly based on this "natural right" of domination. In watching the progress of this policy formation, and in watching the behavior that flows from the policies, it is easy to see that a "master culture" syndrome is emerging. It is this master culture stance of the U.S. government that confronts Friends with a crisis that goes deeper than the Peace Testimony: It goes to the heart of the question of what it means to be in relationship to the social, economic, spiritual, moral, and ecological

governing policy framework. This same attitude is clearly evident in the administration's response to the terrorist problem—reinforce the fortress, create defensive and offensive enclaves around the world. Equip them with the best technology. Plan for war in perpetuity. No sense of systemic problem solving. No sense of risk reduction. Add to this, the Bush administration's refusal of the Kyoto protocol on global warming, its abrogation of the ABM treaty with Russia, and its opposition to the development of international legal institutions, and the rapidly expanding dimensions of the enclave strategy come into view.

4. **Human health and development advantage.** With the rise of biotechnology, wealthy U.S. residents, and their peers around the world, now have a dramatically increasing health and human development advantage over poor and low-income people. Not only will the rich continue to enjoy superior medical attention, but, with biotech enhancement, they will increasingly realize a human development advantage with regard to learning, skill development, intelligence, emotional balance, quality-controlled reproduction, physical strength, stamina and longevity. Since the technologies that make these kinds of enhancements possible have been developed within the political economy of the capital-driven market, their availability will naturally be

restricted to those who can afford to pay for them. As the benefits of biotech enhancement continue, and the functional potential of affluent populations is pushed to extraordinary heights, the human world will become increasingly divided between a class of wealthy, objectively superior people, and a class of impoverished people who, by comparison, can only be regarded as deficient and defective. Already the language of "enhancement" has begun to describe those left behind as "naturals." The advance of market-driven biotechnology (once it is accepted as inevitable) leads directly to a further polarization of the superior rich and the deficient poor. The logic of eugenics, around which Germany's National Socialist government formed many of its policies, is implicit in this polarization. Biotechnology, along with its eugenic implications, fits perfectly within the program of U.S. exceptionalism. It is apparent that the current U.S. government is comfortable with this increasing polarization of rich and poor, and willing to accept the write-off implicit in this world picture.

The question must be asked, however; are Friends comfortable with U.S. government policies that advance the interests of the rich, deliberately write off the poor, and increasingly program a highly inequitable human world, both domestically and globally? How do Friends relate to a government and a political process that, as a matter of policy, are willing to

**In watching the progress
of policy formation, and in
watching the behavior that
flows from the policies,
it is easy to see that a
"master culture" syndrome
is emerging.**



write off "nonviable" economic situations and the people who inhabit them? How do Friends relate to a government and a political economy that range over the Earth seeking to command and sequester resources for the benefit and aggrandizement of those already among the favored rich, while large populations want for basic goods and whole regions remain impoverished?

The four zones of political, economic, and cultural life noted above all have a range of public policies that define and support them. These policies are rooted in the worldview of U.S. exceptionalism and expressed in the "natural right" of domination. Taken together, they describe a rejection of the moral evolution of Christian and other religious traditions. Taken together, they add up to a denial of human solidarity.

Is it not the case that a part of the agonizing conflict for Friends over 9/11 and its aftermath has been a sense of a wounded United States and a genuine feeling for its collective identity on the one hand, and, on the other, the realization that the collective identity of the United States is wrapped up in a doctrine of exceptionalism that rejects and denies human solidarity? This doctrine expresses itself in worldwide military and economic domination, itself a primary factor of the context in which terrorism has emerged.

I am reminded of the situation for people of faith in Germany just prior to the Second World War. Although the situation in the United States today is very different, the similarities are disturbing. Many good people had no idea that their elected government was about to plunge their homeland into Holocaust behavior and Europe into a catastrophic war. If we look now at the overarching policies of the U.S. government and the way they are shaping U.S. political culture and global behavior, we should ask: Where will these policies and these actions take the country and the world? In particular, what will happen if the U.S. uses "tactical" nuclear weapons in its War on Terrorism (a policy option now under serious consideration)? In 5, 10, or 20 years will a surviving remnant say, "Why didn't they see the trajectory? Why did they plunge headlong to such a disaster? Why didn't they take the 20th century's lesson of human solidarity to heart? Why didn't they make human solidarity and a reasonable equity the foundation of political, economic

and intercultural life?"

Can Friends help intervene and preempt these haunting questions? Can we see what may be written if the trajectory of U.S. exceptionalism is played out? In the past it was possible to think that U.S. policy, although sometimes inept, was basically a positive force in world development. The evidence now unfolding makes it extremely difficult to maintain this view. A commitment to human solidarity is now increasingly at cross purposes with the mainline trajectory of U.S. government policy.

The challenge to Friends in the aftermath of 9/11 is not just about the efficacy of the Peace Testimony. It is about something even more central to the identity of Quakerism. It is about whether Friends still understand Quakerism to be rooted in a universal and transcendent experience of faith that makes human solidarity a first-order reality. It is about whether, under the imprint of the Divine, human solidarity is still the "unwobbling pivot" that centers and balances all our work for human betterment.

I think Friends in the U.S. are confronted with the uncomfortable choice of retaining support for the U.S. political economy or a full commitment to the ethics of human solidarity. Unfortunately, these two realities do not, at present, coincide. Although many good things still occur in the U.S., the trajectory of its public policies around economic behavior seems to diverge more and more from any sense of human solidarity. It seems likely that a full commitment to the ethics of human solidarity—a commitment to which Friends have traditionally aspired—will require the laying down of the last vestige of U.S. exceptionalism. This is not an anti-American thought. It is rather the hope that the U.S. might come to embody a different kind of political economy and culture, that it might become a focus of equity and justice, a beacon of human solidarity, and a citizen nation in the commonwealth of life.

Can Friends come to see what may be written if the present trajectory of U.S. exceptionalism is played out? Can Friends help build a movement that will create the future in a different way? Can Friends, as a people of faith, help keep human solidarity in central focus, and work unrelentingly for public policies that advance equity, justice, cooperation, peace, and the integrity of Creation? □

FIGHTING WORDS

Gunmetal gray is
a beautiful color
for skies
over navy blue seas.
A blood red rose
graces a field
where I sit
swathed in army green
which matches my eyes.

May I call for a hiatus
in the war on drugs,
and the battle against cancer?
On killing time
and fighting traffic?
On seizing power,
on resisting temptation?

Choose a color
from a palette of
fighting words,
but I will tell you this:
as long as there is any war
you cannot win.

—Jen Tishrean

Jen Tishrean lives in Eugene, Oregon.

Raising CO Consciousness in Our Youth

by Alice Carlton
and Curt Torell

Like everyone, we are touched close to home and deep in our hearts by the War on Terrorism. But as Quaker parents of teenage boys from two separate households, we face another dilemma. How do we encourage our sons to ponder their own inner leadings about their personal participation in war? As parents, we raised our children in Quaker environments, specifically to answer to that of God in everyone and to be at peace in the world. Yet, regardless of our influences, our sons must make their own decisions when it comes to participation in war. Our job is to provide them with information and opportunities to think about these issues.

Initiating a discussion about conscientious objection is, in some respects, premature and, in other ways, long overdue. A draft currently does not exist, though Selective Service Registration does. Eighteen-year-old males are required to register, but the form still has no place to request CO status. An official process for declaring oneself a CO, then, is nonexistent at registration time and may only come into effect if and when a draft is initiated, at the time of an induction notice, or when someone is already in the military. Of course, this does not lessen the need to prepare ahead of time. A young man's views on participation in war do not just crystallize. They are nurtured over time through his family and community, often well past his 18th birthday.

Preparing Ahead

Beyond our roles as parents, we also are present and past clerks of our meeting's Youth Religious Education (YRE) Committee. From this perspective, we wondered how we could guide all our teens, male and female alike, to study, discuss, and seek the guidance of their own Inner Light on the question of conscientious objection. But first we had to get their attention. They may be focused on socializing with peers, playing sports, learning to drive, going to the mall, playing the latest video game, or attempting

Alice Carlton and Curt Torell are members of Chapel Hill (N.C.) Meeting.

FRIENDS JOURNAL June 2003



Lucy Sibes

to take their parents into granting more freedom or fewer chores. The world beyond home and school, so full of angst and danger for us parents, is just rising over the horizon for many of them. They are rightly burst-ing with boundless energy and may have little awareness of their vulnerability.

Our meeting is blessed with an active high school class of over 20 teens. Their Nurturing Committee, under YRE guidance, plans First-day school programs. Out of concern for the growing war fever in the country, YRE created a subcommittee to endorse programs about conscientious objection. To date, we have had a number that were well received. Chuck Fager, director of Quaker House, is just down the road in Fayetteville, N.C. Quaker House is the Quaker witness in the shadow of Fort Bragg that counsels soldiers who seek help to find a different path from the one the Army has laid out for them.

Chuck has done considerable research on the history of the Peace Testimony and offered a workshop at the 2002 Friends General Conference Gathering. We invited Chuck to give our meeting a one-day version of his workshop in September and meet with teens during First-day school. The condensed history of the Peace Testimony he presented to them also included questions from a 1968 vintage Selective Service application for CO status.

In October, a panel of adults who had in the past chosen to become COs told their stories to the high school class. We had someone from the Korean War era, Vietnam era, and in between. One adult Friend, who joined the National Guard in the early 1960s, described the sergeant in boot camp telling recruits: "Forget everything you learned in Sunday school—I'm going to teach you to kill!" In addition, the teens were given a handout with details about registering for Selective Service and how one might declare oneself to be a conscientious objector.

In November, we had a follow-up program where the questions from the 1968 CO application form were discussed in small groups. Questions from

How do we encourage our children to ponder their own inner leadings about their personal participation in war?

the old form were:

1. "Describe the nature of your belief which is the basis of your claim and state why you consider it to be based on religious training and belief."

2. "Explain how, when and from whom or from what source you received the religious training and acquired the religious belief which is the basis of your claim."

One individual from each small group then came before a mock draft board (made up of the

adult COs) to face challenging questions such as:

- "Why should we grant you CO status?"
- "Don't you any have duty at all to your nation?"
- "How do you explain all the wars in the Old Testament?"
- "If someone were about to kill your mother or father, would you attempt to stop them, even if it meant killing them first?"

As each young person responded to the mock draft board's questions, sometimes with impressive articulation, their companions watched with rapt attention.

An all-day field trip to Quaker House took place in November. We visited military museums, and then discussed the experience over pizza with a soldier from Ft. Bragg who was receiving guidance from Quaker House. This was followed by a visit to Ft. Bragg itself and by an end of day wrap-up discussion. Chuck advised us as we toured the museums to look for casualty descriptions and statistics. To no one's surprise, few were found. We also viewed a display at Quaker House that presents images and documents from the GI resistance movement at Ft. Bragg during the Vietnam War. The following First-day school class shared the high points of the trip. The teens were impressed that the soldier was just a few years older than themselves. He joined the Army primarily for the college money, getting good exercise along the way, and had not really thought about what joining the Army could mean to him in terms of facing the call to fight and kill in combat.

A session composing potential letters to draft boards came next. We have included the young women as equals in

these activities, knowing that, should a draft be reinstated, women would most likely also be drafted.

In January, a forum for the meeting as a whole had adults in small groups answer the same questions about their beliefs with teens playing the part of the draft board. Eight teens turned out. While the adults prepared their answers, the teens huddled up to toughen their questions. An individual adult from each small group took the hot seat to answer questions from the teen draft board. The teens did not go easy on them. The adults renewed their appreciation for the difficulty and complexity of answering these deeply personal, faith-based questions and developed empathy for the challenges that face an 18-year-old. The participating teens gained the opportunity to hear adults express their beliefs about the Peace Testimony and their own experience of God.

The YRE Committee keeps track of young men approaching their 18th birthday. Whether or not they are currently active attenders of our high school class, we send them a letter with information about Selective Service Registration and offer support and guidance if they want to consider applying for conscientious objector status. As we have six such young men this year, we invited them to special get-together with pizza. This became like a clearness committee for personal discernment, giving them further guidance and the opportunity to discuss specific aspects of their decision. The pizza helped!

The Material to Cover

The information that we share with our youth has been pooled from several sources, including Quaker House (see <www.quakerhouse.org>), the Center for Conscience and War (formerly NISBCO), and Central Committee for Conscientious Objectors (CCCCO).

When presenting information on conscientious objection, we start with some words of caution and interpretation. To begin, the United States government currently has no draft, but we have a Selective Service System, the step before the draft. The information we present, then, is based upon past experience and law, as well as proposed legislation. They are unofficial; there is no official procedure in place for CO claims when registering with Selective Service.

12 Issues for \$29!

Get a full year of FRIENDS JOURNAL delivered to your door for just \$29. That's less than \$2.50 per copy, a 19% savings off the \$3.00 cover price.

Return this postage-paid card today!

☐ Yes, send me one year of FRIENDS JOURNAL for \$29. If I am not satisfied, I can get a full refund for all unmailed copies.

☐ Payment enclosed ☐ Please bill me

FRIENDS
JOURNAL

Name: _____

Address: _____

City: _____

State: _____ Zip: _____

Subscribe online: www.friendsjournal.org

Call Toll Free: (800) 471-6863



NO POSTAGE
NECESSARY
IF MAILED
IN THE
UNITED STATES

BUSINESS REPLY MAIL

FIRST-CLASS MAIL

PERMIT NO 35933

PHILADELPHIA PA

POSTAGE WILL BE PAID BY ADDRESSEE

**FRIENDS
JOURNAL**

1216 ARCH ST STE 2A
PHILADELPHIA PA 19107-9370



Under Selective Service, all men must register within 30 days of their 18th birthday. Failure to register is a felony, with a fine up to \$250,000 and five years jail. Registration is also tied to college federal student aid, citizenship if not natural born, federal job training, and employment in certain federal jobs. In some states, it is also linked with auto registration and renewal, veterans' dependent benefits, state employment, state educational assistance, and enrollment in state colleges.

Secondly, we do not advocate that 18-year-olds prepare to make claims as COs simply to get out of military service. A CO claim is based upon "deeply held moral, ethical, or religious beliefs." This is a First Amendment right. Also, it is "against participation in all war," not just "selective" wars; so it is also a statement of personal conviction, not of public policy. On the other hand, few 18-year-olds can fully articulate their CO convictions. For most, it is a leading in its early stages and one that we, as a community, can help them nurture.

Lastly, while we shun violence, we hold in the Light those young men and women who serve in our military. While we oppose war, we honor their decisions to participate as they are led.

In a State of Emergency, a draft can be instituted fast—compare how quickly the USA-Patriot Act moved through Congress. Should Congress pass a draft, however, implementation would more likely take about 180 days. Twenty-year-olds would go first. An induction notice could give someone as little as nine days to declare a CO status officially. So, if considering a CO status, young Friends should prepare ahead of time. Here are the steps we recommend:

Steps for the 18-Year-Old Registrant to Consider:

1. Before your 18th birthday, start a record showing your beliefs, convictions, and/or religious training. Examples include: attendance and participation in meeting, upbringing in a Quaker household, absence of violent actions in school or community, participation in nonviolent activities, testimonies from others, influential readings or persons, etc.

2. Write a letter to the meeting declaring your intent to register for the Selective Service System as a CO. This letter is both a request to the meeting for its support

and a legal document declaring your CO conviction. The letter should state: a) that you are conscientiously opposed to participation in war of any form, b) that it is based on moral, ethical, and/or religious beliefs, and c) that these beliefs are deeply held.

3. Pick up a Selective Service System Registration Form from the Post Office. Do not register online or by phone, since it will not allow you to add anything manually. After filling out the form in the appropriate boxes, write in a blank area in the middle of the form, "I am a conscientious objector." Sign and date your statement as well as the one in the box on the form. Do not write in the margins because they are cut off when Selective Service microfiches your form.

4. Before sending the form, get witness signatures on the form from two members of the meeting, preferably from the ministry and counsel committee (or similar). Have them write, for example, "I, [name], trustee for the [name] Monthly Friends Meeting, witness [your name]'s conviction as a CO." Sign, date, and consider notarizing. Again, don't have these signatures in the margins of the form.

5. Begin collecting letters of support from friends, neighbors, teachers, or others who know about your convictions. These will help demonstrate that your claim is deeply held. A convincing letter may come from someone who disagrees with you, but who can vouch that your beliefs are sincere.

6. Make copies and keep in safe locations. Store one copy at the meeting with its other secure documents. Send copies to CCCO, 1515 Cherry St., Philadelphia, PA 19102, and the Center for Conscience and War, formerly NISBCO, 1830 Connecticut Ave., N.W., Washington, D.C. 20009. Keep your own materials in a file and regularly update with new documentation.

7. Finally, send the form to the Selective Service System as required, but send it certified mail, return receipt requested. In addition, photocopy it, trifold it, and mail the copy to yourself to establish a postmarked paper trail.

8. The acknowledgment form sent back from Selective Service will include a change-of-information form. Write on this form that the "registration acknowledgment" did not reflect a status as CO and should be noted as such. Again, send this form by certified mail, return receipt

requested. And send a copy trifolded to yourself as above.

Steps for the Meeting to Consider:

1. Prepare and nurture all your youth. The meeting should actively prepare and nurture its Young Friends in Quaker ways, especially in the Peace Testimony, nonviolent conflict resolution, and the value of all human life. This is done, of course, both programmatically (as in First-day school, retreats, etc.) but also through personal interactions with children and with each other.

2. Document how the meeting upholds the Peace Testimony. What peace programs does it fund? How does it nurture nonviolence in its youth First-day schools? In what ways are individual members witnesses to peace? What adult forums address this topic? Are any members of the meeting COs from prior times and have they shared their experiences with the youth? Do you support parents and guardians as they nurture loving and peaceful environments to raise their children?

3. Meet with the candidate during a monthly meeting for business. Listen to his statement of belief and support the candidate in his conviction. Provide, if requested, a clearness committee to help any candidate with both logistics and an opportunity to explore internal questions of conscience.

4. As witness, document the meeting's response to the CO's declaration. Write a minute recording the meeting's support. Consider publishing in the meeting's newsletter. Ensure the candidate that the meeting's support is ongoing.

5. Keep copies of the registrant's Selective Service form, his request to the meeting for its endorsement, the minutes of the meeting, and other supporting evidence in a secure place, such as a lock box or safe.

We hope by sharing what we are doing with our own youth, we can inspire other meetings to create their own programs for their youth. We welcome dialogue with those from other meetings, so feel free to contact us. Detailed lessons are forthcoming on Friends General Conference's Religious Education website (<www.FGCQuaker.org>). Our young people are a precious resource. They deserve the opportunity to consider how to live the Peace Testimony in these perilous times as they feel led to do so. □



PRAYER, HEALING, AND A MIRACLE

by Marcelle Martin

Marcelle Martin, a member of Chestnut Hill Meeting in Philadelphia, Pa., has facilitated retreats on prayer for various monthly meetings. She is the author of a Pendle Hill Pamphlet, Invitation to a Deeper Communion.

Our life is love, and peace, and tenderness; and bearing one with another, and forgiving one another, and not laying accusations one against another; but praying one for another, and helping one another up with a tender hand.

—Isaac Pennington

Among liberal Friends today, many feel uncertain about how to pray for one another, or about prayers of petition or intercession. Many do not conceive of a divinity with whom one can have a personal relationship. Some feel the Divine is distant and does not intervene in human affairs, while others, in contrast, believe the Creator is already so well aware of the needs of the whole world that it is presumptuous to make specific requests. My personal experience, however, and the experience of Newtown Square (Pa.) Meeting, suggests that God wants us to pray for one another, indeed invites us to participate in divine healing of ourselves and others. In doing so, we come face to face with the Mystery in which we live, move, and have our being.

Newtown Square Meeting is a small, close spiritual family. During the six years I was a member, the meeting weathered a number of crises together and learned precious lessons about listening to one another—letting go of personal agendas, forgiving, discerning God's will, and being gathered by the Spirit. There were usually no more than seven active members and attenders at any time. Together we studied Quaker texts and explored spiritual practices, shared meals and took trips. We knew a lot about each other's lives, and there were many bonds of friendship among us. Our

worship was often silent, yet it was spiritually nurturing and sometimes extended well beyond an hour. Over the years, we also learned the value of praying for each other.

In the early winter of 1998, we were deeply challenged when one of our beloved members, whom I will call Louisa, became painfully ill. An infection was eventually cured, but for many months a chronic pain persisted that was not healed by medical intervention. Some members of the meeting visited Louisa frequently, even daily, and played an active role in seeking appropriate medical help. Some of us talked and prayed with her on those occasions when she came to worship with us.

One Sunday when Louisa was too unwell to come, someone gave a moving account of the devastating effects of chronic pain on Louisa's mental health. I prayed for her during meeting for worship that day with a new intensity and deeper willingness to offer myself for the sake of my friend's healing. I am convinced this heartfelt prayer had a powerful healing effect—but it wasn't the effect I anticipated. The day after that prayer, I sensed there was something seriously wrong inside myself, something that had been wrong for a long time, but to which I had not given much attention. I felt an urgent need to take a time of retreat in the country in order to begin attending to what needed healing within me. Days later I was spending time in woods and fields on a friend's farm, being rejuvenated by spring blossoms, wide skies, silence, and solitude. During that time I came in touch with an abiding love for God and remembered the light shining at the core of my being.

I returned home with renewed energy, determined to help Louisa. At our business meeting the following day, Newtown Square Meeting agreed to schedule a special meeting for worship for healing. We planned to place Louisa in the center of a circle of prayer, hoping to help bring about a healing many medical professionals and pain clinics had failed to provide. Unfortunately, we were too late: Louisa died early the following morning, by her own hand. As it turned out, the renewed spiritual energy I had received during my brief retreat was used to pray with her loved ones. In the aftermath of her death, our meeting mourned together, prayed for Louisa's soul, and asked questions

about what had happened and why. We deeply regretted not having done more to help her.

Privately, I wondered why my prayer for her life hadn't been answered. She hadn't been healed in any way we could see. Instead, I felt as though the one who received healing in response to my intense prayer for Louisa was myself. I felt that God had intervened to transform me, helping me address destructive patterns that were contributing to my own lack of well-being. Inwardly a long, slow path toward healing was illuminated that required many changes over a period of years. I was shown that I needed to undergo major transformation and healing, reorienting my thinking about who I am, placing greater faith in God's love and

*Although many
healing miracles were
associated with early
Friends—
particularly
George Fox—
Quakers of
succeeding
generations have
been reluctant to talk
about them, or even
fully to believe
miracles can happen.*

power, and honoring the Divine who resides within me, as in all things.

I've heard many people say they stopped believing in God—or at least in prayer—when their prayers for an ill family member went unanswered and the beloved one died. Our meeting was troubled by Louisa's illness and death, but we did not stop praying. As a faith community, we continued to believe God was present with us and that it was important to pray for one another.

When we held a meeting retreat in November 2001, Louisa's death was more than two years past. It was our meeting's

first overnight retreat in our memory. Nine of us drove one Saturday to Kirkridge retreat center in eastern Pennsylvania, where we had rented the Hermitage for one night. It was a bitter-sweet gathering, a wonderful opportunity to be together in a beautiful place, yet also a time of endings. Two of us would soon be stepping down as co-clerks of the meeting. I would be transferring my membership to a meeting much closer to my home, while the other co-clerk would be moving to another city. A small group would remain to shoulder the large burdens of caring for a meetinghouse whose oldest section had been built in 1711.

Though discussing various property issues was important, we nonetheless felt led to begin our retreat by making time for spiritual renewal, dedicating two hours for individual meditative walks in the woods. When we came together in front of the fireplace in the Hermitage afterward, we were glowing from having reconnected with nature and our inner lives. With pleasure we shared the stories of our meditative walks. Before we retired for bed that night, one member of our group urged us to pay attention to our dreams, telling us that someone might have a dream with relevance for the whole group.

That night I dreamed about a prisoner condemned to die soon. Somehow our meeting had a spiritual obligation to release this prisoner from death row. When we gathered around the fireplace in the morning and settled into silent worship, I pondered the strange dream I'd had and prayed to understand what message it might have for our group. I remembered how early Friends often spoke of the seed of God within each person, a seed that needs to be carefully attended in order to grow and flourish. They spoke of the seed often being imprisoned, crushed down inside people, oppressed. I wondered if this was the prisoner I had dreamed of, whom the meeting had a spiritual obligation to release. I prayed to understand how I might be oppressing and condemning that seed within myself.

Breaking a long silence, Doug Humes began to speak. Though he sometimes graces the meeting with a musical ministry of spontaneous piano compositions, in six years I had heard him speak during meeting for worship only a couple of times. He began by telling us about a friend from college years named

Georgette. They'd lost touch for decades, but recently he had visited her in Texas, where he found her struggling in the aftermath of a divorce and battling cancer. As he recounted the painful treatments and losses she had suffered, Doug's sadness was evident. He told us Georgette had nonetheless managed to keep a positive attitude through it all, caring deeply for other cancer patients she met. He reported there was now a tumor near the center of her head and explained that doctors were going to use stereotactic radiation—radiation coming simultaneously from more than one point. Doug's voice became choked and he had to pause a long time before explaining that the procedure would require a metal device being fastened to Georgette's head. Drilling holes in her skull would be necessary.

"I was wondering if we could try stereotactic prayer instead," he said. The members of the meeting were tremendously moved by Doug's emotion and his friend's situation. In silence, we began to pray for Georgette's healing, sending simultaneous prayer from the several different "points" of the nine people present. We prayed for a long time, each in our own ways.

In my mind, I made a connection between Georgette and the prisoner on death row whom I'd dreamed about. Perhaps our meeting had an opportunity to release Georgette from the death sentence her cancer might represent. I wondered if there was some inner significance to Georgette's tumor, located near what the Hindu tradition refers to as the third eye, an important site of spiritual perception. I imagined she might be a person of strong spiritual intuitions, which she may have learned to suppress or deny due to outside pressure and the desire to please others. I had never met Georgette, but that morning I felt led to pray for her as though she were myself. I placed an image of her face in my mind's eye. I imagined smiling at her and beaming encouragement to let the Light shine. I imagined her pain melting away and her face relaxing in peaceful trust. I felt the Spirit guiding this prayer. The woman I saw in my mind's eye seemed to grow more beautiful as I prayed. Loving her, I felt as though I were being shown how to love myself, and how to let myself receive the love and healing that comes from God.

Years before, I had felt the Spirit guiding my intense prayer for Louisa, though

in a different way. The way to pray in each case seemed to be given to me. My prayer for Louisa had to do with my answer to a question posed to me in worship two weeks in a row: would I be willing to give my life for my friend's healing? The first week this question was posed, my answer was no. The second week, out of a deep feeling of compassion, it was yes, and my prayer was to offer my life for her healing.

*I suspect prayer may
be the single most
powerful way that we
can, individually and
collectively, help
bring God's healing
to others and the
world.*

I believe that my willingness to offer my own life for another is what led to my own healing.

Now, for Georgette, each person in the room was praying in a different way, all of us turning our hearts and minds to the Spirit for the sake of her healing. Possibly the many ways we had grown in response to Louisa's illness and death increased our capacity to pray for Doug's friend. After a long time, someone stood up, stretched out her arms, and spoke a prayer out loud. Not long after she sat down, I felt a sense of inner relaxation, as though our prayer (and the meeting for worship) were concluding. Then a sudden, powerful gust of wind whipped around the little building where we were gathered, sending fall leaves swirling at the windows all around us. Several of us felt intuitively that the gust of wind signaled that the prayer had been effective in an unusual way. Something real and powerful had just happened, something that called into play powerful forces of nature. Several of us believed the wind was a sign that a miracle had just occurred.

Georgette Peterson had not known that our meeting would pray for her. Nonetheless, that morning, while wandering through her house in Texas, she suddenly experienced a powerful feeling overcoming her, bringing tears. She won-

dered, "Where on Earth did that come from?" That evening, Doug called and told Georgette about our meeting's experience, and she wondered if the prayer had been connected to that sudden feeling. In an e-mail she wrote: "It was so fleeting and so out of the blue and so uncharacteristic of me. So perhaps that was the time when all the energy and prayers were sent my way and I was simply momentarily overwhelmed without understanding the cause."

The next morning Georgette went to the highly respected Houston cancer center where her stereotactic radiation procedure was scheduled to take place. Diagnostic tests showed, however, that the tumor was now gone, so the procedure was canceled. That night Georgette e-mailed Doug with the unexpected good news: "I just got a call from MD Anderson. The neuroradiation doctor said there is no longer a reason for radio-surgery. He said . . . there is nothing to target. I'm pretty sure this is very good news!"

Though the stereotactic radiation procedure was declared no longer necessary, Georgette was later persuaded to undergo some general radiation "for consolidation purposes"—just to be sure there were no stray cancer cells lurking somewhere. Half a year after our meeting's retreat, extensive tests were done that found no live cancer cells, and Georgette was declared to be in full remission.

Georgette writes: "I am a great believer in prayer and I feel that having been through the process of cancer twice in the last two years, along with a divorce at the same time, it is the people in my life and their prayers that have played a large role in my recovery. . . . I want people to know that this is real and true and that I completely support it."

When a story is told of a prayer that was answered (that is, in which a person received healing in the way requested), people often quickly cite cases of unanswered prayers. Does the fact that miraculous physical healing sometimes occurs mean there is something deficient in people's prayers or faith when such healings don't happen? This question causes discomfort, and it may seem easier just to deny that prayer can ever play any role in physical healing. However, removing illness and postponing death are not the only ways that healing can come to individuals who are ill. A Friend once told me

family and their meeting had prayed very fervently for a miraculous cure, which did not come. However, something else happened. Her son's illness had severely tested his growing faith. Shortly before his death, however, when he could no longer speak, he wrote a note to his mother. It said, "God is good." He wasn't able to describe his experience, but it's clear that in some way he had received the gift of an inner assurance of God's goodness.

Emotional and spiritual healing can happen in the midst of illness and death, even if there is no physical cure. The fact that miraculous physical healing sometimes does occur, however, gives witness to the existence of a divine power that is not limited by time, space, or physical laws. Georgette and those who were present at our meeting retreat believe we were participants in a healing miracle. Like believers throughout the ages in every spiritual tradition, we experienced the movement of a Power that transcends time and space, a power that can remove illness and restore wholeness in an instant, a power residing in each person that can flow through us to one another and the world.

Although many such healing miracles were associated with early Friends—particularly George Fox—Quakers of succeeding generations have been reluctant to talk about them, or even fully to believe miracles can happen. Our modern science does not have place for events that operate outside of the physical laws known to us. Unfortunately, many of us have come to place more faith in the changing hypotheses of physical science than in the testimony given in scriptures of all religions to an unchanging spiritual power that transcends physical limitations. I believe miracles do not violate natural laws; rather, they operate according to laws little understood as yet by scientists. Prayer, faith in divine love, and openness to healing are all natural forces that have a role in such miracles.

Several years ago, I experienced a strange illness that caused my eyelid to droop and my eye to become inflamed. A series of doctors were baffled by symptoms that did not respond to the medications they prescribed. Cancer was suspected. One afternoon, after praying fervently for healing, I received a vision and a message, followed in subsequent days by a series of dreams. They indicated that the

would soon receive the medical help I needed. At my mother's insistence, I traveled to Boston to receive the opinion of a highly respected specialist in the field. He thought I had a rapidly growing cancer and was not much interested in my dreams. However, unlike the previous surgeon I'd consulted, he said it was possible to operate on that sensitive area beside my eye without the use of general anesthesia.

In the midst of the operation, he sent a sample of tissue off for preliminary identification while continuing to remove more pieces of the growth. When the lab report came back saying it looked like a pseudotumor, not cancer, I reminded the surgeon that my dreams had been correct. As he continued to operate, he then told the story of a miraculous healing he had witnessed after the family of a little boy had refused the medical treatment he had recommended. They chose to treat the fast-spreading tumor with prayer alone. Not only did the tumor disappear, but bone that had been destroyed was completely healed.

"I've seen many such healings that happened when there was no treatment but prayer," this highly respected expert in his field told me as he continued to operate on his wide-awake patient. "I don't recommend prayer as treatment," he added. "But if patients are going to do it anyway, I encourage them."

These days it is becoming more acceptable even for medical doctors to tell about miraculous healings they have witnessed and to affirm the role prayer can play in healing. My hope is that it will also become easier for Friends to acknowledge the reality of miracles and the power of intercessory and healing prayer. Whatever the reasons for Georgette's illness, Newtown Square Meeting is grateful for the opportunity to have participated in her healing, and we give witness to the mysterious power of God and the importance of prayer. Such experiences convince me that Friends (and all people) are called to dedicate more of our time and hearts to prayer. Indeed, I suspect prayer may be the single most powerful way that we can, individually and collectively, help bring God's healing to others and the world—both directly and through the action prayer prompts us to take.

Let us pray. □

EARTHLY ALIAR

This is our Creator.

Pure joy.

Simple.

Quaking aspens.

Guarding grove.

Shelter.

Calm.

Both organic and mystic,
because the teeming life
of the forest floor
rouses suspicion
of God's existence.

Intricate moss covering,
tender ferns.

But, that heavenly

awesome,

out-of-reach area,

The forest canopy;

We can only imagine

the beauty

of what drifts and sways

above our heads.

—Molly Wilson

Molly Wilson, a senior English and Music double major at Muhlenberg College, was an intern at FRIENDS JOURNAL last year.

INWARD LIGHT AND OUTWARD LIGHT

by Paul Buckley

When people get together for a business meeting in a non-Quaker setting, they analyze each problem, share the best solutions they can think of, discuss the implications of each alternative, and choose the one they consider most likely to succeed. In a healthy meeting, there is a lot of give and take—what one person says can spark an idea in another. People will speak often, sometimes interrupting each other, as they come to better understand the problem and various alternative solutions to it. Inevitably, there are personalities involved. Some people don't like some others. There are personal agendas and politics to consider. People may become so attached to their own ideas that it is difficult for them to really consider other approaches. But, the clock is running—the problem won't just go away by itself, so people find a way to work

together. Eventually, enough people are persuaded to accept one particular solution and it is adopted.

Many of us have been in such meetings as part of our jobs and often the solutions that come out of that process are exciting, original, and productive. So, why don't we use the same techniques in our Friends meetings for business? We are the same people on Sunday afternoon as we were in a conference room on Thursday morning. But, thinking through a problem and waiting for God's guidance on it are as different as seeing and hearing. We use our minds in both cases, but different parts are called into play.

THE LIGHT TO EARLY FRIENDS

When early Friends spoke of the Inward Light, they were referring to the Light near the beginning of the gospel of John (1:9): "The true Light, which

enlightens everyone, was coming into the world." Although for them, this Light was identified with Christ, it conveyed much the same meaning that the expression "that of God in every one" has for many contemporary Friends. The Light is something of God, not something that belongs to the individual. It enlightens all people—allowing them, in a spiritual sense, to see clearly. And because it is "of God" and not God, the Inward Light is just those few beams of an infinitely larger "Outward Light" that happens to strike their hearts and illuminate their consciences. Everyone shares in that same Outward Light, but it is incomplete within any particular person.

Unlike natural light, which shines passively, the Inward Light works actively on each person. Early Friends understood that for anyone who is not spiritually blind (i.e., closed his or her inward, spiritual eyes or looked away from the Light to darkness), the Light has three distinct actions:

Paul Buckley is a Quaker historian and theologian living in Richmond, Indiana, where he attends Clear Creek Meeting.

First, by enlightening the conscience, it makes one's own sins visible. "Conviction" was the term used to describe the moment when a person sees those flaws and shortcomings and realizes that he or she has acted in ways contrary to the will of God. Like a judge and jury for the soul, the Light convicts people of having done wrong.

But becoming aware that you have fallen short is only the first step. We all know how easy it is to avoid acknowledging our own faults. In its second action, the Light works on each person, urging one to repent—to stop doing anything sinful and to accept one's need for God's forgiveness. This is "convincement," the point at which the Light convinces the individual of the need to change.

But, admitting that one is lost doesn't show the way home. In its third action, the Light is a spiritual guide. It directs each person to "conversion." This is more than just stopping old behaviors and asking for forgiveness. Individuals are converted or spiritually transformed—they change the way they live their lives, actively seeking to know and do what God desires. In words that George Fox borrowed from the apostle Paul, they are "turned from darkness to Light and from the power of Satan to God."

THE LIGHT IN MEETING FOR BUSINESS

Besides working within each individually, early Friends believed that the Light acted on them collectively during meeting for business. Perhaps it is easiest to see this in the last sense given above. The Light is available as a guide for each person in the meeting. When a piece of business is considered, if everyone looks to the same Light to see what God desires, they are inevitably all drawn towards the same solution. Unity is achieved when everyone present is spiritually pointed in the same direction, following the same guide. Achieving unity requires patience and careful listening—both to that still, small voice of God within, and to each other. Speaking more than once to a topic becomes unnecessary. If each person waits to hear that voice and shares only what the Light leads him or her to say, then speaking only once is natural. And, since the Light within any one person is

a unique portion of the total Outward Light, it is important that each be willing to share with the meeting what he or she has been given.

The work of the Light as a guide is only part of what it can do for the participants in a meeting for business. Despite our best efforts, we still bring our personalities; our likes and dislikes; our beliefs, attitudes, and ambitions to the meeting. These characteristics can, if we let them, dominate us and keep us from finding unity. But, when we are in the Light, our

Thinking through
a problem and
waiting for God's
guidance on it are
as different as
seeing and hearing.
We use our minds
in both cases, but
different parts are
called into play.

shortcomings become visible. If we do not turn away, the Light can *convict* us of playing politics or trying to advance our own agendas. When that happens, the Light can *convince* us (if we let it) to repent of that gamesmanship and to *convert* our energies to listening and waiting for God's guidance.

Sometimes, this happens in remarkable ways, leading the meeting to solutions that would never have been found through logic, analysis, argument, or compromise. When all turn to the Light, the solution to a seemingly intractable problem may suddenly seem obvious—not because we have been persuaded by thoughtful reasoning, but because that it is what God is calling us to do.

If we are outside and the sun is shining, it is not remarkable that we all point in the same direction when asked where the light comes from. If we are in meeting for business, with our spiritual eyes open, why should we think it remarkable that we all see the same Light? □



Open your child's mind to the world

ABINGTON FRIENDS SCHOOL

A Quaker coeducational
day school grades
Preschool through 12

For more information, call
215-886-4350

575 Washington Lane • Jenkintown, PA 19046

Harry R. Forrest
Calligraphy

(609) 714-0100

callighrf@medleas.com

- MARRIAGE CERTIFICATES •
- INSCRIPTIONS • SCROLLS •

22 New Freedom Rd., Medford, NJ 08055

The Bible Association of Friends in America

since 1829 has offered Bibles, New Testaments,
and Portions free or at cost to Friends
institutions, individuals, and others worldwide.
Write to: P.O. Box 3, Riverton, NJ 08077

FRIENDS JOURNAL
Type & Design Services
NEWSLETTERS • BOOKS
BROCHURES • POSTERS



1216 Arch Street, 2A, Philadelphia, PA 19107
(215) 563-8629 • info@friendsjournal.org

"I have found profit in tracing the word [worship] back to its Old English root, weorthscipe, meaning worthship. In the religious services that have meant the most to me, the leaders have held up that which is of value, that which is of worth—this very life itself, with all its beauty, mystery, and pain. Therefore, I contend that when a religious service is at its best, when each of us is given reason to pause in reverence and awe at the interdependent web of all existence of which we are a part, we are being worshipful, wherever we may fall on the theist-atheist continuum . . . regardless of whether our worship has an unwavering object at its center or the ever-changing template of our existence itself."

—*"Minister's Column," by Mark Stringer, from Intercom, May 2002, a monthly newsletter from First Unitarian Church of Des Moines*

father, a retired Army colonel and physician. Becoming increasingly socially conscious, I was also rebellious against nearly everything my father stood for. Friends were a perfect match for my situation.

Having been baptized and confirmed in the Episcopal Church, I had been active in the choir and later as an acolyte. I began to identify with the more radical elements of my church, straying from the massive Episcopal cathedral I grew up in to attend a downtown church that fed and clothed the poor and preached a message of love, forgiveness, and peacemaking. I taunted my parents with how they weren't living the Gospel in their comfortable church.

I was heading for the ministry when I first began college. I saw myself as a future "Father David"—one who would live according to a radical interpretation of the New Testament, and one who had

Orient (Japan, Taiwan, Hong Kong), I met with the Episcopal bishop of Colorado, who prayed with me at his private altar that I would "find Jesus in Japan." On my travels I sought out English-speaking spiritual people whom I hoped could help me with my questions and struggle. The son of a Buddhist temple master sat with me on a wooden deck outside a meditation hall, with a shaved head and dressed in a long, black Zen Buddhist robe, smoking a cigarette. He told me that if I had been born in Japan, I would be Buddhist and if he were born in the United States, he would be Christian. What he said was so simple and yet so profound: we are all obviously bound by our own geography and culture.

An Anglican minister in Hong Kong took me to the church altar and prayed with me, telling me, "Your doubts are just the cross you will have to bear in this life."

Confessions of a Nontheistic Friend

by David E. Drake

How we become Friends and why we remain Friends is of interest to me. Have you ever wondered what other Friends believe about God, about an afterlife? Or what other Friends do with the one hour of silence in meeting? I have been interested in my own evolution in all these areas and have thought that any one of these topics would be of great interest to explore with other Friends.

I am a psychiatrist. I tend to dissect and read between the lines. I would like to communicate, as best I can, how I have come to a point in my life where I see myself as a nontheistic Friend: not at one pole or another—theistic or atheistic—but at a place where the question of the existence of God is not an issue. It is not on my mind nor is the question something I debate with others who are on either pole of the spectrum.

I first came to Friends as an 18-year-old high school student in Denver, Colorado, in 1970. The Vietnam War was raging. I was at loggerheads with my

answers for a troubled world. I now know that I would probably have had a nervous breakdown had I continued in that direction. One evening while studying mathematics in my college library, I came to the very sudden realization that I didn't believe in God. For the next several days or more I went around in a fog, shaken and overwhelmed. What did this mean? How could I live without God in my life?

As a child, my mother had said prayers with me every night. I had asked God to help me in many moments of distress. My God had been a fatherly male figure—kind, empathic, and powerful. As a teenager, I remember testing my notion of God, asking to see certain acts performed to prove that God existed. Could God close the drapes in my room when I asked? Could God turn on the light? I just wanted a little verification.

As my doubt continued and I shared this with some select friends and family, my mother would let me know that she was praying for me, i.e., that I would return to what she believed. This was never comforting and it seemed to disparage my own struggles and search for what gave me meaning.

Following a tumultuous year as student body president in college and just prior to a summer bicycle tour in the

I was mortified. Was this the best he had to offer?!

A former girlfriend, who later entered the Congregational ministry, would tell me she couldn't accept my view of the world. She told me that there was no reason to have any ethical standards without God—that life without God was meaningless. It seemed rather empty to me at

I have come to a point in my life where I see myself as a nontheistic Friend: not at one pole or another—theistic or atheistic—but at a place where the question of the existence of God is not an issue.

David E. Drake, a graduate of Harvard Divinity School, practices psychiatry, teaches, and writes in Des Moines, Iowa, where he is a member of the Des Moines Valley Meeting. His e-mail address is <ddrakedo1@qwest.net>.

the time: that there wasn't something more basic, some connection that would allow human beings to remain compassionate without a belief in God.

Back at college in Colorado Springs, I began to attend a very small Quaker gathering. The six or so of us who met usually found ourselves in silence for most of the hour. It was a time to stop my usual actions and just sit. I found it restorative. Never was there any pressure to believe anything.

After graduation from college, I attended divinity school at Harvard. I became a regular attendee at Cambridge Meeting and took a class on Quakerism taught by Elmer Brown. I was aware that when I attended meeting I could believe anything! I had some Sundays when I counted myself as an atheist, others as agnostic, and perhaps some still as a theist. In this transient student community,

ly and was exposed to a rational approach to religion, which intrigued me.

During my internship following medical school, I met my future wife, who had strong ties to the Methodist Church in Alabama. When we moved to Topeka, Kansas, for my residency at The Karl Menninger School of Psychiatry, we began to search for a church we would both want to attend. I was frankly disappointed by several that we went to, until we found a small preparative meeting that met in the lobby of a Methodist Church at 4 p.m. on Sundays. I became friends with many of the attendees, several of whom were also in the mental health field. Our first spiritual home together was friendly and supportive. Once again, I found no pressure to believe one way or another. When I once considered membership, a clearness committee was formed, with four good friends from

bers themselves. I was later told that I had been the first person in this preparative meeting to have had a clearness committee for membership and then decided not to become a member.

After completing my residency and in my early practice years in South Carolina, my wife and I both attended the meeting in Charlotte, North Carolina. Later in Albuquerque, my wife became a regular attendee at meeting, while I began attending and eventually joined the Unitarian church. I enjoyed the quick and curious intellects of the Unitarians, their comfort with questions in place of answers, as well as the option to become involved in leading services in the absence of the minister. I also taught an ongoing seminar on understanding how families work in light of evolution and family systems theory. My wife wasn't happy with the split in our attendance, and I occasionally would attend meeting with her.

On our move to Des Moines, I began attending both the Unitarian church and the local meeting. The meeting is only six blocks from our house, and walking to meeting gradually became a regular habit and a method of settling myself into the silence. Again I felt a desire to consolidate our family (now four of us) at one church, and so I became a regular and active attendee at Des Moines Valley Meeting.

After several years of thinking about it, I once again toyed with the idea of becoming a member. My anxiety went up each time as I considered why I would want to do this. I was aware that I didn't believe in a personal God—one who directs, answers, or comforts. I was aware that I didn't believe I was divinely inspired when I got up to speak in meeting—although I would not speak unless I did indeed feel considerable passion or inspiration to do so. I also became aware that to some degree it didn't matter what church I joined—that regardless, I would struggle with the message, doctrine, and core beliefs. I am not a pacifist in the sense that I would not fight back to defend myself or others and in fact could not say that I would never serve in the military under any circumstances. I have also studied martial arts for years—for conditioning, the philosophy, and to have a means of effective self-defense for myself and my family.

I became increasingly aware that my wife was close to becoming a member. We decided to ask for a clearness committee



attendees of meeting from a variety of religious traditions came and went.

While in medical school in Iowa, I attended Des Moines Valley Meeting only a few times. I also began attending the local Unitarian church just as infrequent-

meeting coming to my home. With great anxiety, I recounted my thinking about becoming a Friend, receiving great support from the members present. To their surprise, I decided against membership, even though not all of them were mem-

Julie Lonneman

Who comes to Pendle Hill—and why?

"For the last several years I have worked at a bank in Japan. I am interested in international affairs and social justice, and came to Pendle Hill to reassess my career direction. Reading the experiences of Mieko Kamiya, a Japanese woman at Pendle Hill in the 1930s, led me to apply for the Pendle Hill Resident Study Program in 2003.

"This experience has allowed me to discern how to best use my gifts, my nationality, and my gender for justice. When I return to my home in Tokyo, I intend to apply for medical school."



—Michiko Saito, Pendle Hill Resident, 2003

Deepen your experience of Quaker faith and community



PENDLE HILL

A QUAKER CENTER FOR STUDY AND CONTEMPLATION
338 Plush Mill Road • Wallingford, PA 19086
www.pendlehill.org

Contact Bobbi Kelly to find out more:
800.742.3150 (U.S. only) ext. 137
610.566.4507 ext. 137
bobbikelly@pendlehill.org

It's About Them.

Join our close-knit community of 160 students.



- Grades 6-12
- Boarding Options Available
- 8-to-1 Student/Faculty Ratio
- Just 75 Miles North of NYC

Oakwood
FRIENDS SCHOOL

Poughkeepsie, New York

1-800-843-3341

www.oakwoodfriends.org

for membership together. It was no big deal. My worst fears of some kind of inquisition into what I believed and why I wanted to pursue membership never materialized. We had already become active and attended regularly. I knew what Friends were about and the meeting knew us. The members of the clearness committee greeted us warmly and told us we had already become valuable contributors to the meeting. We were acknowledged as members at the next meeting for business.

After this time, like having a "religious affair," I would sometimes still meander over to the Unitarian church. I have some good friends there and attend if the topic of the sermon or forum is of interest. I have also become enamored with Buddhist meditation and began a regular morning and evening sitting—finding relaxation and greater focus as a result. This regular practice seems to have allowed me to connect more easily with the suffering in the world—my own and that of the families in my psychiatric practice. I no longer needed meeting as the place where I would sit quietly.

So why do I stay in meeting? It is a place to rest, to stop, to become quiet. It is a place from which to observe my mind and let it flow freely, or just focus on my breath to become present in the moment.

Meeting is a place where I can sit in community—sharing the change in seasons, births and deaths, doubts and callings, with a group of people who have not insisted that I believe as they do. In fact, when I have shared my struggles and doubts in the silence of meeting, I am often thanked afterwards for having done so. And, in coming from a Christian background, I am challenged by others who profess a belief in God.

I do not believe in a heaven or hell, in an afterlife of this body, or in a soul that dwells after this life. I do believe that our work, actions, and example in this life will affect others in ways and over time that we may never realize.

My own suffering from seeing the poverty and violence in our world, experiencing the loss of both my parents, sharing the struggles of my family and friends, and from my own disappointments and failures has brought me to a point of connection with all of life. I am not alone. We are in this together.

I do not think of God while sitting in meeting. For me, it is enough to sit with Friends. □

WHO'S BEEN READING George Fox's Journal?

by Newton Garver

I have been using the edition of George Fox's *Journal* edited by John L. Nickalls for years, and it was not until I needed a new reading list in connection with some university lectures that I discovered the more recent Penguin edition (1998), edited by Nigel Smith, a Reader in English at Oxford. The opening of Nigel Smith's introduction is a wonderful surprise:

In the 'Scylla and Charybdis' of his great experimental novel *Ulysses* (1922) James Joyce momentarily fuses the lives of the greatest English author William Shakespeare and the early Quaker George Fox: "Christfox in leather trews, hiding, a runaway in blighted treeforks from hue and cry. Knowing no vixen, walking lonely in the chase. Women he won to him, a whore of Babylon, ladies of justice, bully tapsters' wives. Fox and geese. And in New place a slack dishonoured body that once was comely, once as sweet, as fresh as cinnamon, now her leaves falling, all, bare, frightened of the narrow grave and unforgiven." Joyce's central character, Stephen Dedalus, is fascinated by Shakespeare's life, and he imagines here a Shakespeare neglecting his wife Ann Hathaway, as opposed to Fox, who, persecuted and in his famous leather breeches, won many women converts.

So we are not to keep George Fox for ourselves! Just as well, although the tribute Joyce pays to him is not one that I can fully appreciate.

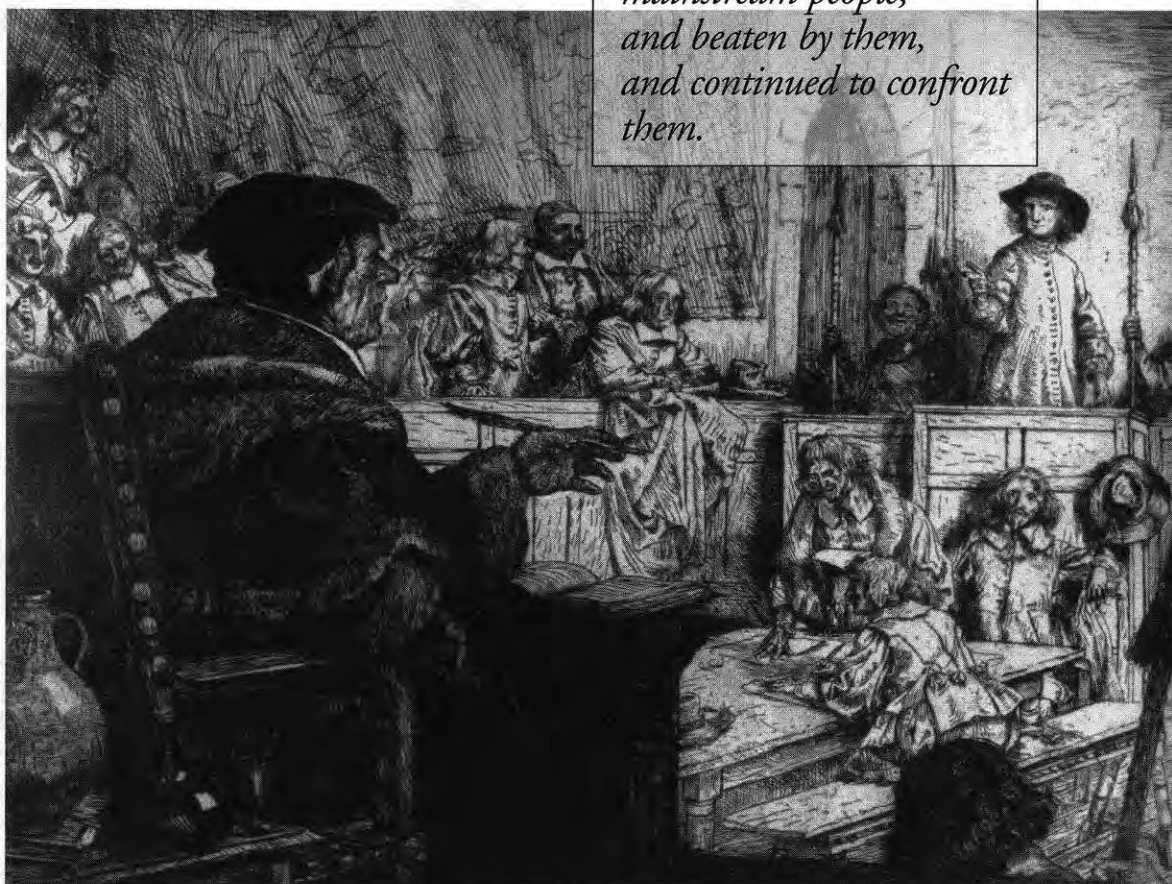
I have myself been wondering what to make of the fact that Ludwig Wittgenstein admired Fox's *Journal*. He gave Norman Malcolm (a student and close friend, then teaching at Cornell) a copy for Christmas in 1948, having come across it first in

1912, and told Malcolm that he saw George Fox as a paradigm for what it means to be a religious person. (Others he mentioned in that category include Augustine of Hippo, Francis of Assisi, John Bunyan, and Soren Kierkegaard.) Being a student of Wittgenstein, I reread the *Journal* with an eye for what Wittgenstein is likely to have noted and admired. The dozen points that I noted are hardly definitive, but they signal affinities that I find useful to ponder:

- Utter reliance on what he sees clearly himself.
- Utter rejection of outward authority, especially of priests and professors.
- Simple (nonintellectual) recognition of mystical (spiritual) reality.

- Need for Spirit and Light to see things aright.
- Passionate and persistent search for purity.
- Keen awareness of his own troubles, sorrows, and temptations.
- Sense of evil as a lack or privation, a failure to attend to one's inward Light.
- Hence lack of condemnation, combined with high moral sense.
- Narration rather than argumentation

I think it mattered to Wittgenstein, and perhaps also to Emerson and Joyce, that Fox was set upon by mainstream people, and beaten by them, and continued to confront them.



In an etching by Robert Spence illustrating George Fox's *Journal*, Fox is shown in a courtroom, refusing to take off his hat before the judge.

Newton Garver, a member of Buffalo (N.Y.) Meeting, is emeritus professor of Philosophy at SUNY/Buffalo.

Artwork reproduced with permission of the Library Committee of the Religious Society of Friends in Britain

What it means to be

SELECT

Curious

Intellectual

Articulate

Accomplished

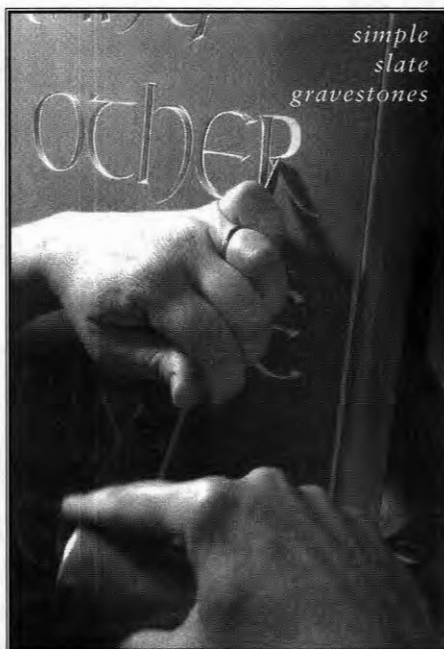
Athletic

Diverse

FRIENDS SELECT

Pre-K Through Twelfth Grade

17th and The Parkway, Philadelphia, PA 19103
215-561-5900 ext. 104 • www.friends-select.org



KARIN SPRAGUE

Wood & Stone Carvers

Scituate, Rhode Island

401.934.3105

www.karinsprague.com

FRIENDS COMMITTEE ON



NATIONAL LEGISLATION

Friends Committee on

National Legislation

www.fcnl.org

1-800-630-1330

245 Second St., NE

Washington, DC 20002

We seek a world free of war & the threat of war

We seek a society with equity & justice for all

We seek a community where every person's

potential may be fulfilled

We seek an earth restored....

or explanation.

- Translation of intuitions into actions, or integration of the two.
- Refusing special status, since everyone has the same inward Light as he.
- Hence not sparing others the task of thinking and seeing for themselves.

We could, of course, linger long and profitably over the textual basis and significance of each of these points. But rather than do so, I wish to leap to the suggestion that the Quaker-Wittgenstein kinship is manifold, and might be presented schematically as follows:

- Respect for *silence*, prominent in Quaker practice and at the end of the *Tractatus*.
- Emphasis on *common* domains of the *mind*, mental features that we share rather than experience separately and individually.
- Integral to the importance of silence is a *priority of actions* over words.
- One needs to achieve or be blessed with the *Light*, or with *perspicuity*, in order to see the world aright. What is most important can only be seen or shown, it cannot be proven either scientifically or logically.
- Emphasis on *the present*, prominent in an early letter of George Fox to his parents that "ye have no time, but this present time," and in Wittgenstein's remark to Moritz Schlick and Friedrich Waismann, core members of the Vienna Circle, that "we already have everything; in fact, it is *present*, so we do not have to wait for anything."
- An insistence on *alternatives*: for Fox and Quakers alternatives to what governments find necessary; for Wittgenstein alternatives to alleged philosophical necessities, both in *Tractatus*, and also throughout his later philosophical work, where he often notes possible alternatives and comments that the alleged necessity is one of a number of ways in which things may proceed.
- An intertwining of *rationalism with mysticism*: respect for science and rational argument combined with insistence on their limits and presuppositions, which require not *thinking* but *seeing* things right, either through "that Light and Spirit which was before Scripture was given forth" (*Journal*) or through "perspicuous representation" (*Philosophical Investigations*).
- A similar *style of thinking*, eschewing

theory and dogmatism on one side and theology and ecclesiastical authority on the other, while still modeling and requiring powerful *discipline*. Dogmatic starting points are replaced with *queries*, a Quaker practice and a striking feature of Wittgenstein's later work.

- Embracing a role of *service* rather than of command and control, evident in Wittgenstein's identification of philosophy with logic or grammar rather than with theory or doctrine, and in the prominence of the service for which Quakers were awarded the Nobel Peace Prize in 1947 as well in the idea of servant-leadership articulated by Robert Greenleaf.
- The combination of *discipline* with no dogma or creed or center of authority provides a model for *nonhierarchical thought* and social organization.

Perhaps all these bulleted points are too schematic to be of much value to others. They did, however, lead Professor Russell Goodman of University of New Mexico to make the following comment about another reader of the *Journal*, Ralph Waldo Emerson:

I was struck in many places by the connections between Fox and Emerson. The basic doctrine of the Divinity School Address—finding the church and ritual a dry husk of the living religious "sentiment"—seems to be just that of Fox. No wonder Emerson pays tribute to [Fox] in two of his greatest essays, "Self-Reliance" and "The Over-Soul."

I think it mattered to Wittgenstein, and perhaps also to Emerson and Joyce, that Fox was set upon by mainstream people, and beaten by them, and continued to confront them. Wittgenstein and the others were as distressed by the smugness and complacency of the people and institutions around him as many of us are today, and Wittgenstein once wrote that what made it all the worse was that there seemed no prospect of revolution in all that solidity. Part of the value for me has been the journey through which I arrived at these points. It has helped me not only to see more dimensions in George Fox, but also to see more dimensions in Ludwig Wittgenstein, and to catch a glimpse of ways in which Quakerism might have a wider role in the world, and thereby give me a firmer sense of what it means to be a Friend. It contributes a bit to fulfilling Robert Burns's advice that we learn to see ourselves as others see us. □

Trying to See GOD

by Mary Ann Downey

I climbed the mimosa tree in my backyard looking for God. My ten-year-old mind had latched on to the words I heard in church, "then we shall see God." It was the only part of the sermon that got my attention but it made a powerful impression, and I spent the rest of the church service looking around for God to make an appearance. As we left church and shook the minister's hand, I wanted to ask him when can I see God and if he's not here, where is he, but I couldn't quite work up the courage. (God was definitely a "he" for us, back then.)

In my church community I often heard people talk of walking with the Savior, or talking to Jesus and that Jesus was the Son of God. The pictures of Jesus in the Bible and my Sunday school books gave me the image of a tall, thin white man with long, brown hair knocking on a door. This convinced me that maybe God sent Jesus around to do the visiting and he just might show up at our house one day. Then we'd be able to go for a walk and I could ask him all the questions I had. I thought of some really good ones. Like if you love all the little children, red and yellow, black and white, why are some of them starving? And how is my mother making me eat things I don't like going to keep them from starving? Why

is there a polio epidemic making so many children crippled and making everybody afraid to go swimming?

When he didn't come to the house that day or the next week, I decided that he must still be in heaven and maybe if I just got up high enough in the mimosa tree, I'd spot him. I tried this several times and even took Daddy's field glasses, but still no luck. Then it occurred to me that maybe I just wasn't up high enough and that when we took our Sunday afternoon drive up the Blue Ridge Parkway, I'd be able to see him from one of the overlooks.

After several weeks of failure with this plan, I finally told my father about all the places I'd been looking for God and asked him where I needed to go. It was a beautiful Sunday afternoon in late spring and we were standing at an overlook along the Parkway. He didn't answer directly, but just said, "Tell me what you see." I described the blue line of mountains in the distance, the lake near a farm in the valley, and the tree-covered slope leading to it from where we stood. He said, "God is all these things and is more than anything we can see or know. God's Spirit is in everything created—plants, animals, and people. We can see God's face in everyone we meet because we are all made in the image and likeness of God." My father could see the doubt on my face as

certain people came to mind that I didn't think could possibly be like God at all. And he added, "Being made in God's image, doesn't mean we always act like we should, and what we might call ugly in looks is still beautiful in God's eyes."

This was not the answer I wanted, not even close. The Sunday School picture of Jesus knocking on the door was clear in my mind. "What about the pictures of Jesus? Do the people who draw pictures of Jesus get to see him?" I asked. He laughed and said, "We all have to find our own way to picture God and Jesus, and that is just those people's way."

I still climb trees and hike up mountains looking for God and there is still a piece of that little girl in me hoping I'll meet a kind, gentle man in long white robes who looks like that picture. I have also learned the wisdom of my father's words and can feel the living spirit in the trees and on the mountain path. And I see the face of God every day in all the people I meet when I don't let my own narrow images, fears, and prejudices about that face get in the way. □



Photo courtesy of Mary Ann Downey

Mary Ann Downey is a member of Atlanta (Ga.) Meeting and of the Board of Trustees of FRIENDS JOURNAL. She is director of Decision Bridges, which promotes consensus decision making.

THE CHRISTIANA RESISTANCE

by Brenda Walker Beadenkopf

In the early morning hours of September 11, 1851—ten years before the Civil War and exactly 150 years to the day before the September 11, 2001, catastrophe in New York City and elsewhere—a fight erupted that would rock the nation. It was initially between a Southern slaveholder and some escaped slaves in Christiana, a small town between

man was killed and his black attackers were freed in a subsequent jury trial.

Edward Gorsuch, a plantation owner from Maryland on the other side of the North-South border, had crossed over it, determined to retrieve his slaves. He met armed resistance from a small band of blacks, who were just as determined not to let one of their own be taken back into

and intelligent. He had memorized the Bible and was viewed as an upstanding citizen.

William Parker, who lived for a time as a tenant of my father's Quaker ancestor, Isaac Walker of Gap, later wrote in the *Atlantic Monthly* in 1866, "I formed a resolution that I would assist in liberating every one within my reach at the risk of my life, and that I would devise some plan for their entire liberation." Another of my father's ancestors, Lindley Coates—who was a member of the Anti-Slavery Society, active in the Underground Railroad, and living in Christiana—had great respect for William Parker. Lindley Coates described him as "bold as a lion, the kindest of men, and the most steadfast of friends."

Exacerbating the kidnapping problem, a band of horse thieves living in an abandoned nickel mine near Gap would also spy on newcomers and ruthlessly turn in fugitives for bounty money. Fields and trees above this mining cave, now closed, are visible across the valley from the Walker family farm. The chief spy for the Gap Hill Gang, William Padgett, was a repairer of clocks, which gave him the opportunity to visit and spy on local farms. He had written to Edward Gorsuch to inform him that his former slaves were residing in Christiana.

Quakers involved in the Underground Railroad often struggled in their consciences over their clear conviction against slavery versus a strong belief in pacifism and the importance of being law-abiding. They supported blacks in their bid for freedom so long as this did not entail violence. Most Quakers felt that laws which went against their consciences, such as those enforcing slavery, could and should be broken. However, some Quaker meetings disowned members who participated in the Underground Railroad, mainly because of the defiance of laws and its connection with occasional violence.

Two Walker relatives, pacifist Quakers Levi and Sarah Pownall, owned the house in which the Resistance took place. This building was rented to William Parker and his family. As reported by Margaret

The house, owned by Levi and Sarah Pownall and rented by William Parker and his family, in which the Christiana Resistance took place.



Philadelphia and Lancaster in Pennsylvania near the Mason-Dixon Line separating North and South, and two miles from Gap, where my father, Charles (Charlie) Coates Walker, grew up.

The Christiana Resistance (sometimes unkindly called the Christiana Riot or Christiana Rebellion) is considered to have been a turning point in the North's relationship to the South. The outcome was unheard of in those times: a white

slavery from which they had successfully escaped into a "free" state.

Back then, many freed slaves and freedmen, as well as escaped slaves, were kidnapped and taken back over the line to be sold into the Deep South to work in dreaded cotton plantations. Anyone might be taken who generally fit the description of a particular slave. People of all ages and genders were often taken in the middle of the night, beaten senseless, and dragged across the border. No black was safe.

Determined blacks banded together, held meetings, and pledged to fight before they would allow any of their own to be kidnapped. A man named William Parker, who had escaped from Maryland a few years earlier, emerged as a leader of these impoverished but free blacks. He was muscular, handsome, well-spoken,

Brenda Walker Beadenkopf, a member of Concord (Pa.) Meeting and the mother of nine children, lives in Niles, Michigan. She is a former editor of the weekly Michigan newspaper Berrien County Record and is currently a contributing editor of Bridgman Baroda Beat. She is writing a biography of her Quaker activist father, Charlie Walker, and she invites anyone with information or anecdotes about him to contact her at <BrendaBeaden@qtm.net>.

Hope Bacon in *Rebellion at Christiana*, Sarah Pownall, hearing of approaching violence, went to meet with William Parker the night before the battle. She hoped to dissuade him and his friends from forceful resistance. "I wish thee would consider whether it would not be better to escape to Canada rather than lead the colored people to resistance by force of arms," she entreated her tenant.

According to R.C. Smedley's *History of the Underground Railroad in Chester and the Neighboring Counties of Pennsylvania* (1883), William Parker replied, "If the laws protected us colored men as they do white men, I would be a nonresistant and not fight, but appeal to the laws. But the laws for personal protection are not made for us, and we are not bound to obey them. If a fight occurs, I want the whites to stay away. They have a country and may obey the laws. But we have no country."

On the foggy morning of September 11, Edward Gorsuch and his party of about 15 men from Maryland arrived in Christiana by train at around 5 a.m. Despite the cover of darkness, they had given themselves away on the train by talking freely. Their cover was further blown when a notorious Negro catcher, U.S. Deputy Marshall Henry H. Kline, whom the Marylanders had hired from Philadelphia to enforce their warrant, drunkenly called attention to himself as he stopped in taverns along the way.

Right before daybreak, Henry Kline and the Southerners strode up the lane to the small, stone house where William Parker lived. One or two watchful blacks outside had run in and warned the occupants of the approaching kidnappers, and a Quaker, Joseph Scarlet, ran by, shouting a warning. But the frightened blacks had inadvertently left the door open, so the slave catchers went partway up the steps, where they found themselves staring up at the barrel of William Parker's rifle. The Maryland party retreated to the bottom of the steps and partially outside.

Henry Kline read a warrant from the United States government, to which, according to the *Atlantic Monthly* article, William Parker answered that he "did not care for him or the United States." William Parker stood his ground for several hours, trying to persuade Edward Gorsuch to give up his ill-fated mission. The two held rifles in their hands but—so far—sparred only with Bible verses.



Samuel Hopkins and Peter Woods, survivors of the Christiana Resistance, in front of the house in 1896.

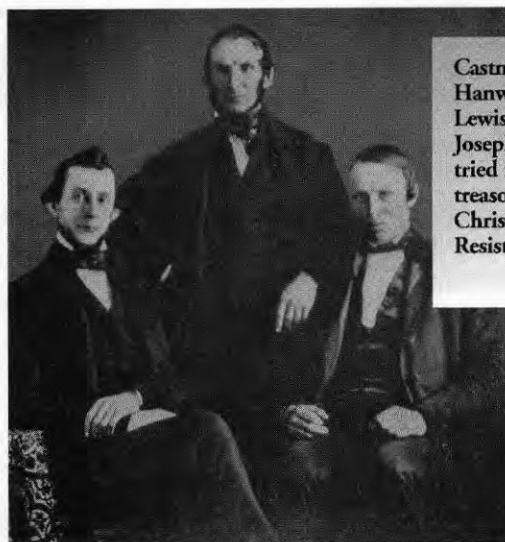
Photos: Collection of the Moores Memorial Library of Christiana

At Edward Gorsuch's demand that his "property" be turned over to him, William Parker slyly suggested the slave holder look in the house and barn for tables and chairs or farm stock that belonged to him. This angered Edward Gorsuch, and he became even angrier when William Parker's wife sounded an alarm with horn blasts from an upstairs window. When the Marylanders shot at the window in retaliation, the courageous woman ducked out of sight and continued to sound the horn. This warning brought out many black neighbors armed with pitchforks, corn cutters, and other farm implements; they watched from the corn field and then gathered around the house.

Two whites then appeared on the scene: a Quaker, Elijah Lewis; and his friend Castner Hanway, who—though not a Quaker—was married to one and later become one. They had heard of the trouble at the Pownalls and came to try to help avert violence. Henry Kline, seeing the whites in the group, showed them his warrant. He pointed out that the Fugitive Slave Laws, passed by Congress a year before, permitted anyone to be forcefully deputized to help bring in runaway slaves under penalty of treason. The two whites refused to help the Southerners, saying the blacks had a right to defend themselves. At the same time, they called out to the blacks in the corn field to keep their distance. These two

whites then left, to Henry Kline's extreme frustration.

Edward Gorsuch was thrown off track by William Parker's demeanor, but he remained stubborn. His son, Dickinson Gorsuch, pleaded with his father to leave, fearing they would be killed by the resolute blacks. The fugitives had not retaliated with guns to the shots fired by the Marylanders, but they made it clear that



Castner Hanway, Elijah Lewis, and Joseph Scarlet, tried for treason in the Christiana Resistance.

they would use their weapons if pressed too far.

Edward Gorsuch appeared at first to be relenting, but then he abruptly changed his mind and, according to William Parker's account in the *Atlantic Monthly*, reportedly said, "I've not had my breakfast. My property I'll have or eat my breakfast in hell." The younger Gorsuch shot at William Parker, who ran up to him and struck the gun out of his hands. A

NEWTOWN FRIENDS SCHOOL



"The accomplishments of adults
begin as the dreams of children.

Newtown Friends is a place
where dreams begin."

— NFS Mission Statement

Pre-K to Grade 8

For further information,
call 215-968-2225, or visit
us at newtownfriends.org

*Accredited by the Pennsylvania Association of
Private Academic Schools*

CREMATION

*Friends are reminded that the
Anna T. Jeanes Fund
will reimburse cremation costs.
(Applicable to members of
Philadelphia Yearly Meeting only.)*

For information, write
DORIS CLINKSCALE
15 East McPherson Street,
Philadelphia, PA 19119-1617

BENJAMIN

The Meetinghouse Mouse

by Benjamin, as told to Clifford Pfeil,
with illustrations by John D. Gummere

If you remember the Benjamin stories in
past issues, you will be happy to share
them—now in book form—
with your children, grandchildren,
and Friends!

*Available for \$6 plus \$2
shipping and handling
(\$3.50 for shipping and
handling outside U.S.,
Canada, and Mexico)
from the FRIENDS
JOURNAL office.*



melee ensued, during which most of the whites fled in terror, leaving Edward Gorsuch and his son to fend for themselves. When the battle was over, the older Gorsuch lay dead. Dickinson Gorsuch, seriously wounded, was taken to the Pownall's home and subsequently nursed slowly back to health by the compassionate Pownalls and their two daughters, Eleanor and Elizabeth.

The Pownall family, even with Dickinson Gorsuch recuperating in their home, secretly helped William Parker and his brother-in-law escape from the Pownall house by dressing them in gray Quaker garb. The daughters walked arm in arm with them out the gate to freedom, past the government guards outside, pretending they were young courting men.

The prominent black abolitionist Frederick Douglass also participated in William Parker's escape to freedom, arranging for him to journey by steamer from New York to Canada. Frederick Douglass later wrote in his autobiography that the Fugitive Slave Law had been decidedly checked at Christiana.

At the conclusion of the Resistance, the state brought three white men to trial for treason (the two who refused to help Henry Kline, and the man who had tried to warn William Parker of the Southerner's arrival), and it rounded up about 40 blacks in the area to be similarly charged. Along with other Quaker families involved, Lindley Coates's house was searched several times. However, he was not indicted for any crimes, even though he had hid some of the Resistance fugitives in his corn field and helped them escape to Canada.

The abolitionist lawyer Thaddeus Stevens was instrumental in obtaining a highly controversial acquittal for all the defendants during a nationally publicized trial (the largest treason trial in the history of the United States) at Independence Hall in Philadelphia. According to a trial report, one of the defense lawyers, Theodore Cuyler, said to the judge: "Leveling war against the United States. . . . Sir, did you hear it? That three harmless, nonresisting Quakers, and eight and thirty wretched, miserable, penniless Negroes, armed with corn cutters, clubs, and a few muskets, and headed by a miller, in a felt hat, without a coat, without arms, and mounted on a sorrel nag, levied war against the United States. Blessed be God that our

union has survived the shock."

Outrage in the South over the acquittal, along with many editorials pro and con throughout the nation, exacerbated the growing schism between North and South. Some historians have called the Christiana Resistance the first battle of the Civil War. General Robert E. Lee, when making his attack into southeast Pennsylvania in the next decade, is alleged to have asked where Christiana was so he could burn it down. In Christiana today, proud banners over its streets proclaim, "Freedom Began Here!"

Some historians also believe that the Fugitive Slave Law was a significant cause of the Civil War. If so, then the Resistance at Christiana played a key role in the origins of that tragic bloodbath. It has even been suggested that if the armed resistance and subsequent trial had not taken place, the Civil War might have been put off several more decades, to play out alongside the violent struggles between Native Americans and whites that continued until almost the turn of the 20th century.

Another fallout of Christiana came through Edward Gorsuch's youngest son, Thomas, who resented the fact that his father's killer had not been brought to justice. He spoke bitterly of it to his classmate, John Wilkes Booth, who later assassinated President Abraham Lincoln.

Quakers, along with all U.S. citizens, might learn some lessons from that September 11, 150 years ago. Whites have generally felt secure that the U.S. Constitution protects them. But William Parker felt that since the laws did not encompass the protection of blacks, they had no compulsion to obey them. As a white, I have always felt that my country's laws protect me, and I willingly obey them. They surround and assure me, and so I, in turn, embrace them. But I can imagine how I would feel if I saw my neighbors being protected from murder, rape, and kidnapping—but not me.

As historian Christopher Hill wrote, "Unless freedom is universal, it is only extended privilege." In this time of great struggle, the United States must demonstrate to all people—here and abroad—that its laws are meant to protect all its citizens. If the country embraces its people, the people in turn will embrace their country. We must all work to stop the hatred and contention between peoples in this country and enforce "liberty and justice for all." Our future may depend on it. □

Demie Kurz

by Kara Newell

With Demie Kurz, conversation about life, family, work, and beliefs is laced with phrases of feeling—"I love . . .," "I'm passionate about . . .," "I'm deeply interested in. . ." Yet she speaks thoughtfully, in measured tones, with a calm demeanor that is a contrast to her enthusiasm. Demie Kurz identifies the important aspects of her life as her marriage of 31 years to Bruce Birchard; their two sons, Ethan (25) and Joshua (22); being an active Quaker; her work as a sociologist, writer, scholar, teacher, and co-director of Women's Studies at University of Pennsylvania; and her residence and participation for 27 years in a small Quaker farm community in New Jersey.

Demie grew up in New Jersey, graduated from Wellesley College, spent a year after college in India on a Fulbright scholarship, came back to Chicago, met Bruce, and undertook graduate work at Northwestern University, completing her Ph.D. in Sociology in 1976. For a year, she and Bruce went around the world "on the cheap," including six months in India visiting Gandhian development projects. On their return, in 1974, they settled in the Philadelphia area, finding it an ideal place for them to be among Quakers and for her to find academic work.

Out of a family setting that was "kind of lapsed Protestant," she tried in college to reconnect somehow with a religious experience, and it didn't happen. She came to Quakerism in Chicago, although she admits she "heard about Friends and may have attended one meeting" near the end of her time in college. Her interest in sociology came much earlier. She says, "Since I was young I was just terribly curious about how societies work—it has been a passion." That passion has been exercised and refined through her academic work, her research and writing, and her Quaker beliefs and practices.

She credits her early discovery and embracing of Quakerism with adding depth and challenge to her work as a sociologist and feminist. She recalls realizing that "the rational mindset was just not enough. It precluded me from talking about a whole range of things that were really important to me, such as love, compassion, faith, and hope." In conversation with academic and intellectual colleagues, she learned that within the faith communities of many, "there was no space for feminist



John Wilkin

ideas at all—there was hostility." Happily, she was "getting involved in the religious faith that included the incredible tradition of Margaret Fell, who was really a 'feminist' pioneer."

Demie has been co-director of Women's Studies at Penn and has helped to shape the program since 1988. She says, "Change is a constant in Women's Studies. The conceptualization of women and men in gender is dynamic, growing, changing, and exciting. It has been pushed and challenged to expand and to look at the lives and experiences of women from many classes, ethnic and national origins, and educational levels, as well as of men." Gender studies and research also includes religion. For Demie, being a Quaker and having access to Margaret Fell and the many other Quaker feminists and religious women through the centuries has broadened her perspective to include religious studies as a ripe field for feminism, which is changing our understanding of history and of the church.

Demie bases her sociological research on extensive interviewing. She has co-authored or written chapters in several books, and she is the sole author of *For Richer, For Poorer: Mothers Confront Divorce*. Currently she is conducting research about parenting. One of the reasons she's interested in parenthood is that "sociologists have left the study of parenting to psychologists, who have their own agenda. So there has been this big vacuum in understanding what parents do. It's not been studied primarily because it's been women who have been parenting and we could assume that it was 'natural,' meaning we used to grow up in communities where we saw it being done. Now we don't see it so much and we know it's learned; it's very skilled."

"So some of us in the social sciences (history, economics, psychology, sociology) have been interested in this new area we're calling 'care work.' This is what I love to do in my

work: take a picture of reality and alter the lens—in this case, 'care work,' just the way it is, women do it, a little housework, raising some kids, helping sick people. My work on parenting comes out of the impulse to describe the reality more accurately—to show what's really going on here."

Demie says, "Truth is very, very important to me—truth in my spiritual life and truth in my professional life. We're barraged with mythology about life, from our increasingly market-oriented society and the forces that are eroding a common belief in the public's responsibility for social welfare. Beyond the facts, it is the challenge of naming things: finding the accurate and effective language to

challenge these forces. Friends' voices have always been desperately needed as an antidote to powerful, elite, governing ideologies that pretend to speak for everyone and absolutely do not!" She is deeply appreciative of Quakerism's melding of activism and the spiritual, feeling it is the "genius of Quakerism."

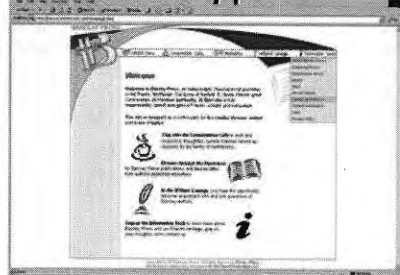
Regarding nurturing her spiritual life and growth, Demie is challenged to practice what works for her: "going to meeting; making some space each day to just sit quietly and be open to the Spirit, doing some reading." Her goal is "living in the present in a spirit of compassion and love." Her challenge is nurturing her "inner spiritual work in a really disciplined way." She finds it "easier to take action on things, having always been drawn to issues of justice." She met someone in graduate school who told her, "Friends are so important to social justice movements because their deeper spiritual base means they keep a balanced and larger perspective—they don't burn out, but find hope and joy even as they are upset by inequality, violence, and injustice."

Though her life may sound intense, she knows how to relax and have fun. She loves to read, and she and Bruce "do lots of outdoorsy things, like canoeing and hiking." She also finds the arts very important in "sustaining the spiritual side" of her life, as they reflect the themes of joy and beauty, as well as despair. Demie loves to learn, not only from reading, but also from students, friends, and colleagues.

She speaks quietly about her sense that "life is very precious"—a growing sense that comes from living through Bruce's cancer and recovery more than 20 years ago, and also of just getting older and having a different perspective on what's really important. She also acknowledges that the war in Iraq found her "doing more praying. Among other things, prayer helps me stay in touch with all the goodness, beauty, and love around us." □

Kara Newell is a member of Reedwood Friends Church in Portland, Oregon.

© 2003 Kara Newell



Step into the **Conversation Café** to read and respond to thoughtful articles. • Browse the **Bookstore** for Barclay Press publications and selected titles from other publishers. • Become acquainted with Barclay authors in the **Writers' Lounge**. • Stop at the **Information Desk** to learn more about Barclay Press or to contact us.

BARCLAY PRESS

211 N. Meridian St., #101, Newberg, OR 97132 • 800.962.4014



"When we're gone, our hearts will still belong"

Age K through 6th Grade
Summer Camp 2003, June 16–July 25
Call for information

2150 Butler Pike, Plymouth Meeting
PA 19462 • (610) 828-2288

SPECIAL ANNOUNCEMENT

Effective July 1, 2003,
FRIENDS JOURNAL will not honor
any offers based on the old
subscription rates.

Readers are reminded to act
on or before June 30, 2003.

For fast, convenient service,
visit the website:

www.friendsjournal.org

**FRIENDS
JOURNAL**

Australia Yearly Meeting

Australia Yearly Meeting gathered from January 4 to 10 in Adelaide on the grounds of Flinders University. We were welcomed to this land by an elder of the Kaurna people, Lewis O'Brien, who said, "*Martuityangga Kaurna meyunna ngai wanggandi marni na budni Kaurna yertaanna*. On behalf of the Kaurna people, we welcome you all to Kaurna country." In turn we send loving greetings to Friends everywhere.

Dwarfed by an imposing cathedral, the Adelaide Meetinghouse is a timber building dating from 1840. A tourist blurb refers to it as "this modest structure." With fewer than 1,700 members and attendees, Australia Yearly Meeting is also a modest structure. Nevertheless, over 200 F/friends are gathered together this January. Small numbers allow us the space and attention to come to know one another in things ephemeral and things eternal.

At our annual Backhouse Lecture, large displays of indigenous plants helped us to picture the local landscape of 1837, when the British Quaker botanist James Backhouse explored it. Today little remains of the original vegetation. As we look towards the sea on the horizon, we see planted woodlands, with city buildings in the distance. Amidst these signs of Western development, how are we to respond to the challenges of our testimonies? Troubles that are the lot of much of humanity come into our awareness. Leaders of powerful nations wage war on the peoples of "Two-Thirds World" countries. The threat of full-scale war against Iraq is a constant concern.

Backhouse lecturer Helen Bayes reminded F/friends of the ways in which the Spirit moves and guides us. She urged us to stay open and seek an adventurous unity in following its leadings. Early Quakers spoke, in vivid language, of feeling "God's tender love in their bowels." To an individual, the responsibilities of living with a leading may seem overwhelming; however, through discernment within community we can find a way forward.

Friends place much importance on living our lives in such a way that we will "come to walk cheerfully over the world answering that of God in every one." Our strength lies in the

inclusive nature of this phrase—it encompasses children, women and men, people of other faiths and denominations, the secular community, refugees, asylum seekers, and the "more than human" world. We reminded ourselves that it includes those on all sides of all conflicts and national leaders who shame us. In a session on facing our own racism, we read, "This work of the heart is essential to living out our Quaker Testimony of Equality—the deep moral recognition that we are all equal in the Spirit. It is work we must do." Friends gathered here know that when we find space for the heart, our work for peace and reconciliation has begun. In keeping with the theme of our summer school, "Spaces," we believe that every human being is entitled to a space in the world that enhances their dignity.

Australian Young Friends are keen to be involved in all aspects of Quaker life, and older Friends have been urged to hear young people with responsiveness and respect. Young Friends' business session ended with a burst of exuberant energy, as, under the midmorning sun, Friends of all ages "stripped the willow" and danced the polka across the grass. It was a Young Friend, during one of our compelling sessions on peace issues, who reminded us of the power of listening. Friends felt an especially deep sense of connection during these sessions. We want this unity to be expressed in a more visible public witness for peace; Friends know the inspirational effect that individuals and small groups may have in the world when they have hope and faith and love.

It is exciting to experience the heartfelt passion with which many Friends undertake their work in the Religious Society and beyond. In a complex, busy, troubled world, Friends feel impelled to take action against injustices; even to the point of physical and spiritual weariness. We have not forgotten our call to simplicity. We have been encouraged not to let ourselves slip into action for action's sake. The Spirit needs room to breathe. "Being and doing are both important, and the balance between them can change at various points in our lives. But do we take enough time to just be?"

—Colin Wendell-Smith,
presiding clerk



Lucy Sikes

Freedom and Responsibility

by Tristan Wilson

I didn't realize that blue hair would be such a problem. It was the campers' hair, not mine after all. It seems that the fashion world is more dangerous than I'd reckoned. As it turns out, it taught me a lesson in responsibility that I'm glad I know now. The story goes as such:

I work as a counselor at Camp Onas, an overnight Quaker summer camp in Bucks County, Pennsylvania, near Doylestown. It's set in the midst of a great wood and there's not a single housing development marring the view. The staff does a very good job of promoting Quaker values and teachings among the campers, and, as a Friend, I've always been impressed by how this place so

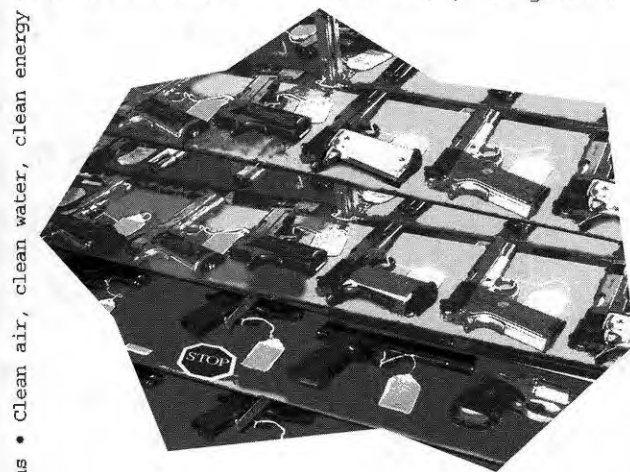
Tristan Wilson is a member of Chester (Pa.) Meeting.

easily integrates non-Quakers into a Quaker community. Children of all social and religious backgrounds seem to readily and positively respond to meeting for worship there, and since it is usually held outside I think it is a nice change of pace for the Quakers who attend.

They had recently built a new building called Dellview to house the infirmary and office. It has a porch on which the campers like to hang out. Keep in mind that this porch is new, fairly costly, and quite difficult to maintain. I was off duty and just wandering about when I noticed a gathering of my favorite campers on the porch. Apparently one of them had brought blue hair dye to camp, the kind that you just rub in and wash out. I didn't think to stop them from dyeing their hair. Why should I? They had found a creative, nonpermanent way of expressing themselves. I saw it as a type of arts and crafts. Why not give them the freedom to explore for themselves the exact manner in which to express themselves, their Inner Light? I did make them go down to the barn sink to wash the stuff out so they didn't get it all over the indoor bathrooms. The results were not quite what they hoped for, but that didn't really matter.

What mattered was what happened when the other counselors (and the director) found out. One counselor was furious because she was responsible for two or three of the campers. They were mostly concerned with what the parents would think. I hadn't considered that the parents of these kids might object to this. Shows me for assuming campers know what they're doing! Apparently, some parents wouldn't be pleased to find that their child had blue hair—go figure. Also, they had dripped a bit of blue dye on the porch and the maintenance crew had to use a power sprayer to get it off. All I got was a talking to by the director, but the kids got a few hours of the most frustrating and backbreaking labor the camp has to offer: raking the small rocks back onto the gravel roads. I learned that while it is important to allow children the freedom to discover for themselves how they wish to express their personalities, perhaps summer camp isn't necessarily the right place to act on these decisions. Even if you'd rather not suppress their creative urges, if you are responsible for someone you'd better be sure that they don't get in trouble. I also learned that hair dye, no matter how weak it is, takes a lot of effort to get off wood. □

• Build schools, not bombs • Green, not greed • Reduce, reuse, recycle • Prevent pollution • Minimize waste •



pollution • Make butter, not guns • Clean air, clean water, clean energy

Recently, The New York Times said, "Nonviolence is no longer in fashion."

We disagree. Since we began in 1971, our policy has dictated that we not invest in companies that manufacture weapons. We see no reason to change.

We're sticking to our guns: No guns.

but we also seek to avoid those that harm the environment; employ child labor, prison labor, or sweatshops; or treat minorities or women inequitably.

Does peace make plenty? Well, consider this: Our funds have managed to retain favorable overall Morningstar Ratings™ even through the recent market tumult that has produced negative returns for most mutual funds, including ours.

Our socially responsible funds are user-friendly. They have a low (\$250) minimum initial investment. They're appropriate for a complete range of low-fee IRAs. So request our prospectuses. They contain more information, including charges and expenses. Please read them carefully before investing.

Overall Morningstar Ratings™ (As of 3/31/03) ¹	
Pax World Balanced Fund	★★★★★
Pax World Growth Fund	★★★★★
Pax World High Yield Fund	★★★★★

PAX WORLD

Principles + Performance.
1-800-767-1729 www.paxworld.com

1. "A Tough Time to Talk of Peace." The New York Times, 2/12/02. 2. Past performance does not guarantee future results. Ratings are as of 3/31/03 and are subject to change every month. For each fund with at least a three-year history, Morningstar calculates a Morningstar Rating™ based on a Morningstar Risk-Adjusted Return measure that accounts for variation in a fund's monthly performance (including the effects of sales charges, loads, and redemption fees), placing more emphasis on downward variations and rewarding consistent performance. The top 10% of funds in each category receive 5 stars, the next 22.5% receive 4 stars, the next 35% receive 3 stars, the next 22.5% receive 2 stars and the bottom 10% receive 1 star. (Each share class is counted as a fraction of one fund within this scale and rated separately, which may cause slight variations in the distribution percentages.) The Overall Morningstar Rating for a fund is derived from a weighted-average of the performance figures associated with its three-, five- and ten-year (if applicable) Morningstar Rating metrics. Pax World Balanced Fund received 3 stars for the 3-year period, 4 stars for the 5-year period and 4 stars for the 10-year period as rated against 514 and 346 U.S.-domiciled Mid-Cap Growth funds, respectively. Pax World Growth Fund received 3 stars for the 3-year period and 3 stars for the 5-year period as rated against 742, 584 and 149 U.S.-domiciled Domestic Hybrid funds, respectively. Pax World High Yield Fund received 4 stars for the 3-year period as rated against 301 U.S.-domiciled High Yield Bond funds. Investment return and principal value may rise or fall so that shares, when redeemed, may be worth more or less than their original cost. April 2003. Distributor: H.G. Wellington & Co., Inc.

Conserve earth's resources • Child care, not warfare • Encourage alternative energy • Restore ecosystems • Protect old-growth forests •

**"the small school that
makes big people"**



Greene Street Friends School
5511 Greene Street
Philadelphia, PA 19144

•
Pre-K through Grade 8
Founded in 1855

**Please call TODAY for a
tour. 215-438-7545**

Support QUAKER HOUSE

Fayetteville/Ft. Bragg, N.C.

A front-line Friends Peace witness

GI Counselling, Draft/CO Information
Peace Research, Education & Action

223 Hillside Ave., Fayetteville, NC 28301

910-323-3912. www.quakerhouse.org

QPR@QUAKER.ORG

Chuck Fager, Director

SPECIAL ANNOUNCEMENT

Effective July 1, 2003,
FRIENDS JOURNAL will not honor
any offers based on the old
subscription rates.

Readers are reminded to act
on or before June 30, 2003.

For fast, convenient service,
visit the website:

www.friendsjournal.org

**FRIENDS
JOURNAL**

If Grace Is True: Why God Will Save Every Person

By Philip Gulley and James Mulholland.
Harper San Francisco, 2003. 224 pages.
\$22.95/hardcover.

The question seems to be whether the old gospel song "When we all get to heaven" is true or not. With the emphasis on the "all," the premise of Philip Gulley and James Mulholland's new book is that we all *do* get to heaven, whether we're George Fox or Mother Teresa or Adolf Hitler. That idea, and the idea that the authors as Quaker pastors were writing a book about it, has been generating heat, especially in their home state of Indiana.

Certainly, Friends who hold to a more orthodox view of Christianity will find some troubling ideas in *If Grace Is True*—especially in relation to the authors' answer to the 2,000-year-old question Jesus asked his disciples, "Who do you say I am?" The authors' notion that the Bible is a worthy book, but not the inerrant Word of God, is also likely to get them in hot water with some. Others, who believe that all truth is God's truth and that God makes God's self known in many ways to many people, will not have any trouble with this book at all.

Using the sentence "I believe God will save every person" as their touchstone, Philip Gulley and James Mulholland examine and explain what they think about and mean by salvation ("being freed of every obstacle to intimacy with God"), the nature of belief, God ("The Holy One always comes in love"), the will of God, and universal salvation ("We will all repent and be transformed"). They also wrestle with the reality of evil in this world and how their vision of universal grace does not negate the horror of an Idi Amin or Joseph Stalin. Likewise they work with the themes of holiness, justice, reconciliation, wrath, and more. They cover a lot of ground in a relatively short book.

Experience is also a recurring theme. "The God I've experienced is the God of Jesus—a God of unlimited patience, infinite love, and eternal faithfulness," is just one example of how experience serves as the prime basis for their thinking. In some ways, that resonates with Friends. After all, George Fox urged us all away from a merely intellectual faith to an experiential one.

But we can come to some grief if we rely too much on experience. After all, experience is tainted by our views and life and may not be reliable. Many of us have had the experience of having a close friend that our parents and friends warned us about. At times we've disregarded that in favor of our experience and been hurt by it later.

That is one thing the tri-fold test of Friends (personal leading, clearness committee coupled with historic witness, and the Bible) often helps us avoid—theologically, anyhow. It's not that Philip Gulley and James Mulholland's experience sounds false—rather that I distrust almost any argument based primarily on experience. They didn't, for me, use enough of the other two parts of the test.

This is not to say that they dismiss Scripture or historic witness. Indeed, their book is full of Scripture references and interpretations, and a call to historical figures such as Clement of Alexandria, St. Jerome, William Penn, Robert Barclay, and Elizabeth Barrett Browning.

While well written and thoughtful, *Grace* isn't deep. It's not Dietrich Bonhoeffer (*The Cost of Discipleship*) or Hans Küng (*On Being a Christian*) on grace. And that shouldn't be surprising. After all, Philip Gulley is best known for hometown tales of a folksy nature and James Mulholland came on the publishing scene with *Praying Like Jesus: The Lord's Prayer in a Culture of Prosperity*, an anti-*Prayer of Jabez* book.

The only jarring part, for me, is that *Grace* is written entirely in first person singular, and that "I"-talk bothers me—especially since I know two people authored the work and I'm always trying to figure out which experience happened to which writer.

This is a fine little book that helps us wrestle with some very important questions—what is the nature of humankind and God, what's our relationship to each other, and what about grace.

Even though I don't buy all of their arguments, it wouldn't be the worst thing ever to find out that the authors were right about God's all encompassing love.

—Brent Bill

Brent Bill is FRIENDS JOURNAL's assistant book review editor. He attends First Friends Church in Indianapolis, Ind.

The Best Spiritual Writing 2002

Edited by Philip Zaleski; introduced by
Natalie Goldberg. HarperSan Francisco, 2002.
277 pages. \$15.95/paperback.

The Best Christian Writing 2002

Edited by John Wilson; introduced by Eugene
Peterson. HarperSan Francisco, 2002. 316
pages. \$15.95/paperback.

Here are two books similar in theme and very different in content. Both deal with writing that is aimed, as Philip Zaleski writes, at

bringing forth "truth, beauty, and goodness." Yet even though both deal with spiritual issues, there is very little overlap. Two essays are common to both, but there the resemblance ends.

The newest edition of Philip Zaleski's *The Best of Spiritual Writing* series brings together essays on art, intimacy, prayer, love, meditation, and faith by Toni Morrison, Barty Lopez, Harvey Cox, Philip Levine, Natalie Goldberg, and others. Its contributions come from Christian, Muslim, Jewish, secular, and pan-Hindu perspectives. They are drawn from the *New Yorker*, *Vanity Fair*, *Atlantic Monthly*, *Sports Illustrated*, and more intentionally spiritual publications like *The Sun*, *Image*, and *Christianity Today*.

Though it is more uneven in tone and quality than past editions, *Spiritual Writing* has many strong pieces. Leon Kass's essay, "L'Chaim and Its Limits: Why Not Immortality?" asks the question, "If life is good and more is better, should we not regard death as a disease and try to cure it?" "Higher Education" by Gary Smith tells the story of a man and a place where magic happened. "It was magic so powerful that the people there can't stop going back over it, trying to figure out . . . how it'll change the time left to them on Earth." I was especially taken by "The Muslim Gandhi," Bill McKibben's tale of Abdul Ghaffar Kahn and his 100,000-man "Army of God" whose oath was, "I promise to refrain from violence and taking revenge. I promise to forgive those who oppress me or treat me with cruelty" and who died rather than give in to violence.

September 11 and its aftermath overshadow much of the book—much of the writing deals with life, death, reconciliation, and evil. Brian Doyle's "Leap" is especially haunting and comforting as it looks at a couple that leapt from the South Tower of the World Trade Center. "Their hands reaching and joining are the most power prayer I can imagine. . . . It is what makes me believe that we are not craven fools and charlatans to believe in God."

The Best of Christian Writing is edited by John Wilson (editor at large of *Christianity Today* and editor of *Books and Culture*). Its pieces come from across the Christian perspective—Episcopalian, Catholic, Presbyterian, Lutheran—and Jewish. These pieces appeared mostly in Christian magazines; *Books and Culture*, *The Christian Century*, *First Things*, *Leadership* are among the most notable. These are all fine periodicals, but they don't have the same breadth of audience as Philip Zaleski's sources—which is possibly why there's a "preaching to the choir" feel to some of them. These writings tend to affirm what their readers already believe and feel, rather than challenge them to new



Personalized Care in the Quaker Tradition

Since 1896

*A Quiet,
Home-Like Setting in a
Beautifully Landscaped
Atmosphere*

- Private Rooms, Suites and Apartments
- Assistance with Activities of Daily Living
- Emergency Response System
- Three Nutritious, Home-Cooked Meals Served Daily in Elegant Surroundings
- Linen and Housekeeping Services

- Recreational Activities
- 24 Hour Security
- Some Financial Assistance Available

For information please
call 856-235-4884

28 Main Street,
Moorestown, NJ 08057



Founded 1876

Friends Academy

Located on scenic Long Island,
less than 30 miles from New York City.

Celebrating our 125th Anniversary



Founded in 1876 by Gideon Frost for "the children of Friends and those similarly sentimented," Friends Academy is a Quaker, coeducational, independent, college preparatory day school serving 750 students from age three through the twelfth grade. The school awards significant financial assistance.

Friends Academy • Duck Pond Road • Locust Valley, NY 11560
Phone: 516-676-0393 • Fax: 516-671-2025 • work@fa.org

IMPORTANT ANNOUNCEMENT!
The FRIENDS JOURNAL subscription rate increase is coming July 1.
Order or renew now. The best deal is a 2-year subscription for \$54!



*It's great to have
your own copy.*

Start your own subscription
and keep your copies for
reading, reflection, and referral.

FRIENDS JOURNAL is a major forum for Quaker thought and
Quaker life in the 21st Century. It's a helpful reference for
conversation and contemplation.

*Share the ideas.
Keep the copy.*

Don't wait. Subscribe today
to the journal that tells you
what Quakers are thinking
and saying.

Subscribe now.

Get a full year of FRIENDS JOURNAL delivered to your door for just \$29.
That's less than \$2.50 per copy, a 19% savings off the \$3.00 cover price.

- ☐ Yes, send me one year of FRIENDS JOURNAL for \$29 (12 issues).
(Outside North America, please add \$6.)
- ☐ I want to save even more; start my two-year subscription now for \$54 (24 issues).
(Outside North America, please add \$12.)

If I am not satisfied, I can get a full refund for all unmailed copies.

☐ Payment enclosed ☐ Please bill me Charge my: ☐ Master Card ☐ Visa

Card number _____ Expiration Date _____

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

For fastest service, log on to <www.FriendsJournal.org> or call (800) 471-6863
during regular business hours. This special offer expires on June 30, 2003.

**FRIENDS
JOURNAL**

1216 Arch Street, 2A
Philadelphia, PA 19107-2835
Fax: (215) 568-1377
E-mail: circulation@friendsjournal.org

thinking and seeing.

Still, there are some fine pieces. Paul Elie's "The Catholic Writer in America?" is especially enjoyable. The issues and questions he raises about being a Catholic writer could (and should) be asked by those of us who are Quaker writers. Lauren Winner's "Is She a Bible-Thumper," about what it means to be an evangelical Christian, is pure delight. The pieces by Barbara Brown Taylor, Jurgen Moltmann, and Richard John Neuhaus, all weighty thinkers and good writers, make for intellectual and theological wrestling, even—or perhaps especially—when you don't agree with them. Eugene Peterson's introduction alone makes this book worth buying.

Both are worthy books, but I found Philip Zaleski's more spiritually satisfying. It helped me think in new ways about the important things of faith and life. It offered no easy or dogmatic answers. And it was chock-full of "truth, beauty, and goodness."

—Brent Bill

The Future of Peace: On the Front Lines with the World's Greatest Peacemakers

By Scott A. Hunt. HarperSanFrancisco, 2002.
368 pages. \$24.95/hardcover.

Standing at the top of a Himalayan mountain peak after four days of cave meditation, California writer and Buddhist teacher Scott A. Hunt sat on a large rock and watched as strings of tattered prayer flags fluttered in the wind—sending prayers for peace and happiness riding the breeze to people throughout the world.

"I looked out across the lake-filled plateau far below me," he writes in *The Future of Peace*. "In the distance, the snow-covered mountains rose up like never-ending steps. . . . A strong desire welled up in me to share this sense of peace with everyone in every corner of the globe, and I imagined this peace streaming from my body, flowing down the mountains and across the plains like a river and further still across the oceans and distant continents, rippling in the currents like the prayers from the flags around me, healing all that it touched, relieving the suffering of millions of beings throughout the world. It was in that moment, in that dazzling flight of the imagination, with the most profound and sincere desire to help spread peace, that the idea for this book was born. And no danger or hardship . . . was going to dissuade me from fulfilling the prayer that came from the depths of my heart."

Nor did it. Reading at times like an adventure story as Scott Hunt tracks down and

FJPRFJ-0603

interviews a dozen peacemakers who have influenced the course of history, *The Future of Peace* traces the peacebuilding activities of Aung San Suu Kyi in Burma, Thich Quang Do in Vietnam, Oscar Arias Sánchez in Central America, Maha Ghosananda in Cambodia, the Dalai Lama in India, and a number of lesser-known peacebuilders working every day throughout Israel and Palestine. He also catches globe-trotting primatologist Jane Goodall at a conference in San Francisco and asks her what her studies among primates have to say about the peacebuilding capabilities of humans. Is living in peace really against our natures? "I am afraid that we are hard-wired to be aggressive," replies Jane Goodall. "But I equally, strongly feel that we have the capability to overcome our aggression."

Using our fascination with the details of other people's lives, the author connects us to peace and justice issues as they come to ground in places around the world. As a result, *The Future of Peace* informs, educates, and suggests the possibilities of peace even as it lobbies against indifference and the notion that violence is inevitable.

"We should not forget," he writes, "... that whatever tendencies we have toward violence, we also have a profound tendency toward compassion."

Although the Buddhist prism through which Scott Hunt sees the world is occasionally intrusive—as in the Jane Goodall chapter when he regularly interjects Buddhist parallels to what the primatologist, a Christian, is saying—in most cases his spiritual perspective provides fresh insight into peacebuilding around the globe. It also allows him to conclude the book with the firm conviction that it is our compassion that will bring peace.

"Because of our innate compassion," he writes, "we can never truly be happy and enjoy our lives when we know that we could help alleviate suffering but choose not to instead. No matter how much we try to turn away from suffering, when we know our fellow beings are in pain, it affects our conscience. In our inaction, we will not be at ease, and we certainly will not have a sense of inner serenity or fulfillment."

"Only by aligning with and expressing our innate compassion through helpful actions can we feel the sense of inner peace and satisfaction that we so fundamentally desire."

In other words, true happiness is only attainable if you try to set the world to rights. And when you do, peace triumphs—within and without.

—Ellen Michaud

Ellen Michaud is the JOURNAL's book review editor and a member of South Starksboro (Vt.) Meeting.



It's about something more.

"My first experience with investing made me realize that where I put my money is about something more. My financial advisor showed me some options that had great returns, but most of them had ties with the military or armaments. I told him I wasn't comfortable putting my money in those types of companies.

"Then I found MMA Praxis and learned about their investment philosophy. I was so captured by the idea that there was a Christian company that actually invested money in a way that fit in with my belief system. They invest in companies that support human rights, justice, healthy lifestyles, and respect for the earth.

"My husband and I really want to contribute in an active way to things we believe in. By investing with MMA Praxis we feel, in some small way, we can make a difference."

—Katrina McConaughey, Boise, Idaho



MMA®

*Stewardship
Solutions*

MMA Praxis Mutual Funds

**Engage your faith. Learn more
about MMA Praxis Mutual Funds
by visiting us on the Web at
www.mmapraxis.com. Or call
(800) 9-PRAXIS or (800) 977-2947.**

For more complete information, including charges and expenses, see your investment representative to receive a prospectus, or call (800) 9-PRAXIS or (800) 977-2947. Please read the prospectus fully before you invest or send money. MMA Praxis Mutual Funds are distributed by BISYS Fund Services.

THE Hickman

Residential and
Assisted Living
since 1891



In addition to The Hickman's "not too big, not too small" size, Bill and Becky McIlvain liked the retirement community's in-town location.

"There are so many things you can do within walking distance. We're still driving now, but the day will come. . . ."

Quaker-Sponsored • Homelike • Affordable • Close to Town • Welcoming Diversity



400 N. Walnut St., West Chester, PA 19380

610-696-1536

e-mail: hickman@thehickman.org

www.thehickman.org

Scattergood

FRIENDS SCHOOL

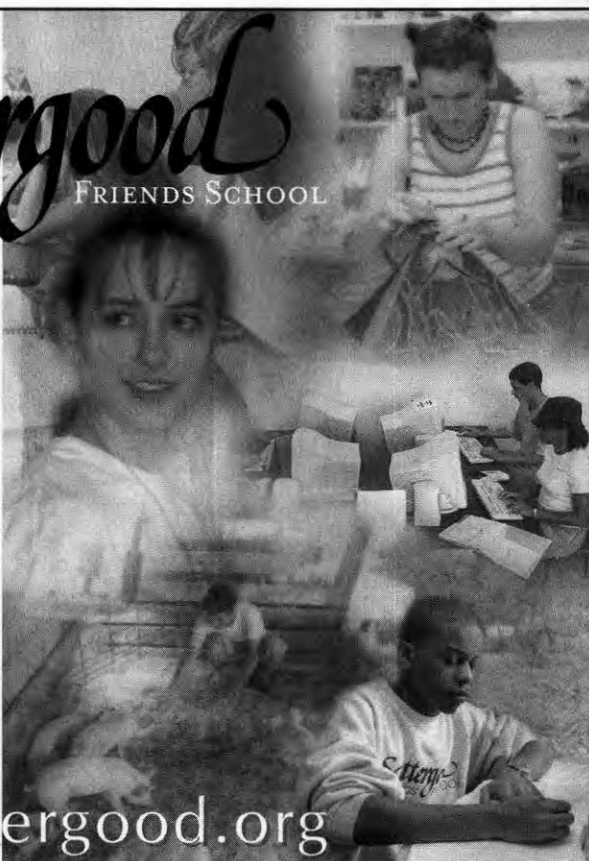
Scattergood Friends School, founded in 1890, is committed to fostering lifelong and self-directed learning, developing a sense of personal responsibility and cultivating global citizenship.

- All recent graduates have gained college acceptance
- Student-to-teacher ratio: 4 to 1
- Innovative block scheduling
- Community service graduation requirement
- Shared work program
- Organic garden, farm
- Comprehensive, exciting Arts Department
- Daily Collection, weekly Meeting for Worship

For information, call toll-free at 1-888-737-4636, or e-mail admissions@scattergood.org

1951 Delta Avenue
West Branch, Iowa 52358

www.scattergood.org



News

The international Nonviolent Peaceforce (NP) was launched at a gathering held from November 29 to December 3, 2002, in Surajkund, India. Delegates from 47 countries and 75 NGOs helped realize Gandhi's vision of the Shanti Sena, a trained peace-keeping corps to intervene in conflict areas and create safe space for local groups to struggle nonviolently and seek peaceful resolution. Volunteer recruitment for the NP already has begun; the first 150 volunteers will be trained; and by July 2003 some will be on the ground in Sri Lanka, the selected pilot site. Current plans call for the NP to grow eventually to a standing peace army of 2,000. At the gathering, there were guest speakers, training demonstrations, and a variety of inspirational and community-building experiences. In her opening remarks, Niru Vora of the Gandhi Foundation offered a special challenge to women peacemakers: "We must come forward. Gandhi himself called on women to take up this responsibility." Samdhong Rinpoche, a Buddhist monk and prime minister of the Tibetan parliament in exile, urged the delegates to read Gandhi on self-rule and noncooperation and to address the root causes of violence and strengthen reconciliation work. For information, see www.nonviolentpeaceforce.org. — *Fellowship of Reconciliation*

On February 23, approximately 300 students and many teachers and parents gathered at Friends Center in Philadelphia, Pa., for the Friends School Day of Peace. Students came from 25 Friends schools and from the extended Quaker community. The event was planned, organized, and led by students at Friends schools, with support and coordination from their teachers and schools. There was strong representation (estimated 20 percent) by young Friends who attend public and other schools. No fewer than eight heads of Friends schools also participated alongside their students. There were 17 workshops relating to the looming war in Iraq, history and techniques of nonviolent social change, peaceful protest music, banner- and button-making, and more. In the afternoon, with a police escort leading the way, an estimated 500-1,000 demonstrators marched from Friends Center to Arch Street Meetinghouse, by way of City Hall and the Liberty Bell. The day culminated in meeting for worship at Arch Street Meetinghouse. Literature and staff from a wide variety of peace and human service organizations were available afterwards for participants to gather more information. Photos and student reflections from the day will be made available on the website www.friendschooldayofpeace.org. — *Tom Hoopes, Education Coordinator, Philadelphia Yearly Meeting*

Three Quaker peace activists from the Lexington, Va., area were arrested on March 4 after smearing their hands with fake blood and refusing to leave following a meeting with Congressman Bob Goodlatte in his Roanoke office. Philip Hyre, Morris Trimmer, and Kathy Fox met with Congressman Goodlatte (R) to talk about their reasons for opposing a U.S. war against Iraq. Goodlatte voted last fall in favor of military intervention in Iraq. According to a newspaper report, the congressman took issue with the smearing of symbolic blood by the protesters on themselves, and was also irked at the protesters' plans to hold silent worship in his offices for an extended period. Goodlatte, quoted by the *Roanoke Times*, said, "At some point in time, you have to say, 'If you're not going to leave, we're going to escort you out.'" A few hours after the meeting, Goodlatte had left his office when a staff member called the Roanoke police. Four officers arrested the Friends, who were engaged in silent worship. Charged with misdemeanor trespassing, the three were released around 4 p.m. Trimmer told the *Roanoke Times*, "This is civil disobedience of the Martin Luther King Jr. type. We felt that something more than the standard means of communication had to be done." —<<http://www.roanoke.com/roanoke/news/story145538.html>>

How much of your 2002 federal taxes are going to the military? For Fiscal Year 2002 (FY02), which began October 1, 2001 and ended September 30, 2002, the federal government spent \$587 billion dollars on current and previous years' military activities. Friends Committee on National Legislation has calculated this to be 40 percent of all federal funds outlays. Since individual income taxes make up the lion's share of the federal funds revenues, 40 percent is a close approximation of the amount of one's income taxes that are being used to support the military. Of the total expenditures, \$369 billion (25 percent) is funding current military activities while \$218 billion (15 percent) is paying costs associated with past military activities. FCNL's analysis includes all of the programs identified in the federal budget as military programs, including the Department of Defense, nuclear weapons programs in the Department of Energy, and military-related programs in the departments of Justice, Homeland Security, and other independent agencies (e.g., Selective Service). FCNL's analysis also includes mandatory payments to the military and CIA retirement systems and outlays for foreign military financing, sales, grants, and training. FCNL's analysis also includes spending for past military activities such as the portion of the interest paid on the national debt that

Display Ad Deadlines

Reservations are required for display ads in FRIENDS JOURNAL.
August issue: Reserve space by June 9.
Ads must be received by June 12.
September issue: Reserve space by July 14.
Ads must be received by July 17.
Ad rate is \$38 per column inch.
Call (215) 563-8629 now with your reservation or questions.
E-mail: adsales@friendsjournal.org

FRIENDS
JOURNAL

Educational Opportunities

AUGUST 4-15
2003
EARLHAM SCHOOL of RELIGION

Upcoming Intensive Courses

at the Earlham School of Religion Richmond Campus:

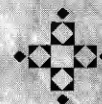
- Educational Ministries in the Local Meeting or Church
with Phil Baisley
- Introduction to Spiritual Formation
with Stephanie Ford
- Aspects of Writing as Christian Ministry
with Peter Anderson

Earn graduate credit or simply audit courses to meet your need.

Courses are open to students seeking degrees or professional development.

Want to learn more about your theological education options?

Contact: Sue Axtell, Director of Admissions • Richmond, IN 47374-4095
1-800-432-1377 • est.earlham.edu • axtellsu@earlham.edu



EARLHAM
SCHOOL of RELIGION

For learning. For leading.
Among Friends.

The Meeting School

56 Thomas Road, Rindge, NH 03461

Organic Farm

rare breeds, active student involvement

Caring Quaker Community

putting faith into practice in our daily lives

Progressive Secondary Education

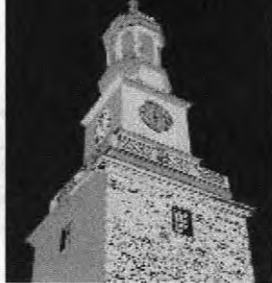
day/boarding, small classes, hands-on learning



[email:office@meetingschool.org](mailto:office@meetingschool.org)

(603) 899-3366

www.meetingschool.org



PENN CHARTER

The oldest Quaker school in the nation, William Penn Charter School embraces tradition and welcomes innovation.

Essential Quaker principles and practice guide Penn Charter, a Friends school by birthright and conviction. Within a diverse community, we engage students in a stimulating and rigorous educational program. We foster academic discipline and intellectual curiosity to prepare graduates for higher education and for life.

Call to visit our 44-acre campus in East Falls:

215-844-3460

3000 West School House Lane, Philadelphia
www.penncharter.com

KIRKBRIDGE

Retreat and Study Center

Where the inner and outer journey come together

Coming Soon!

**Summer Sabbath:
Let's Take a Walk**
Margaret Guenther
July 14 - 17

**Making a Living While
Making a Difference**
Melissa Everett
July 18 - 20

**Healing Circles: The
Healings of Jesus and Reiki
Healing Touch**
Bruce and Kate Epperly
August 8 - 10

A beautiful setting 85 miles
from NYC and Philadelphia

2495 Fox Gap Road
Bangor, PA 18013
(610) 588-1793

www.kirkridge.org

Quaker Press

of Friends General Conference

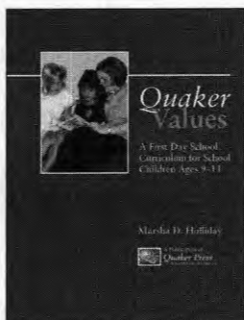


Quaker Values

by Marsha D. Holliday

Teaching Quaker faith and practice to children is perhaps the most important job a Friend can have. This book excels as an aid to First Day School teachers no matter what size the class. Each of the 14 units contains stories from Biblical, Quaker and secular sources that speak to the topic of the week. Exercises, questions and activities supplement the lesson and provide variety and fun. 8.5" by 11", Appendices, 3-hole punched.

QP of FGC, 2002, 88 pp., paperback \$14.95



Learning How to Care for the Meeting's Children

by Harriet Heath, Ph. D.

This curriculum is a valuable resource for training the meeting's young people in caring for children. The step by step directions involve teachers, teens, parents and children in developing a Quaker-friendly program of child care. 8.5" by 11", 3-hole punched.

QP of FGC, 2003, 60 pp., paperback \$20.00

Available from
QuakerBooks of FGC



1216 Arch Street, 2B
Philadelphia, PA 19107

For a free 2003 catalog or to order, call:

1-800-966-4556

E-MAIL:
bookstore@fgcquaker.org

Now order through the web!
www.quakerbooks.org

can be attributed to past military spending and veterans services. "How Much of Your 2002 Federal Taxes Support Current and Past Military Activities?" is available on FCNL's website: <www.fcnl.org/issues/mil/sup/military_federal-taxes-FY02.htm>.

American Friends Service Committee has nominated Women in Black for the 2003 Nobel Peace Prize. A worldwide network of women committed to peace, the Women in Black movement began in 1988 in Israel among women protesting the occupation of the West Bank and Gaza. Today, Women in Black across the world carry out a simple form of protest: they stand together in silent vigil in the same public location at the same time each week, wearing black. In the words of the women, "We are silent because mere words cannot express the tragedy that wars and hatred bring." Visit <www.womeninblack.net>. —AFSC

Navy Secretary Gordon England certified to Congress and President George W. Bush that it will cease bombing exercises on the populated island of Vieques, Puerto Rico by May 2003. Alternative methods and sites in Florida and North Carolina will be made available to replace the bombing range in Vieques, used by the navy for more than 60 years for training and weapons tests. "The navy's departure is testament to the widespread nonviolent protest organized by people of conscience, as Chief of Naval Operations Admiral Vernon Clark himself acknowledged in the navy's certification. This protest has included massive civil disobedience by more than 1,000 Puerto Ricans and their friends," said John Lindsay-Poland of Fellowship of Reconciliation. "It is time for the U.S. Navy to clean up the mess it has made in Vieques so as to prevent more people from dying of cancer," said Sonia Dueno, Coordinator of FOR's office in Washington on Vieques. FOR has supported the islanders' efforts to oust the U.S. Navy for five years and organized a public health delegation to Vieques in February to address the elevated rates of cancer and contamination by heavy metals. —Fellowship of Reconciliation

Victor W.C. Hsu, senior advisor for the Church World Service, visited North Korea April 1-5 to monitor delivery of a CWS donation of 1.5 million pounds of fortified flour. This gift was intended for children under age seven, pregnant women and nursing mothers—among the most vulnerable of millions of hungry North Koreans who rely on donated food aid to stay alive. He visited seven of 20 beneficiary institutions in Pyongyang, the port city of Nampho on the west coast, and South Phyongan Province.


The CWS flour reached Pyongyang by train from Dandong, China, in three shipments March 19-26 and was promptly divided up and transferred to the beneficiary institutions, Mr. Hsu confirmed. CWS sent the flour in response to a direct appeal from the United Nations World Food Program, an important source of aid for hungry North Koreans. "After years of crop failures, disastrous weather, and an economy that is best described as fragile and embattled, millions of North Koreans rely on this food aid to stay alive," said the Rev. John L. McCullough, CWS executive director. "The CWS shipment helps 20 institutions to bridge the gap during the lean months prior to the next harvest. It enables them to provide nutrition to babies and young children. It continues the trend of reversing wasting and stunting in North Korea's future generation," Mr. Hsu said. Visit <www.churchworldservice.org> or <www.nccusa.org>. —Carol Fouke

Fair Hill Burial Ground celebrated its 300th anniversary on April 12. On a bright, sunny Saturday, local dignitaries, actors in historical costume, and North Philadelphia (Pa.) neighborhood residents and Quakers from the greater Philadelphia area in work clothes spruced up the grounds and then settled back for a celebration that included historical vignettes, music, carriage rides, and an anniversary cake. The seven-acre burial ground is on a plot of land originally given by William Penn to George Fox. Nineteenth-century Quaker reformer Lucretia Mott and African American Robert Purvis are among those buried there. After a long history of Quaker involvement in the burial ground and a former meetinghouse (now owned by a Baptist church), the burial ground fell upon hard times in the 1980s and became a drug-infested wilderness. Then a local group of neighbors, along with Quakers in surrounding meetings, organized the Fair Hill Burial Ground Corporation to clean it up and care for it. The group now has a website: <www.fairhillburial.org>.




Fair Hill Burial Ground Corporation


The original Fair Hill meetinghouse



FRIENDS HOSPITAL
RANKED AMONG THE NATION'S
BEST PSYCHIATRIC HOSPITALS
IN U.S. NEWS & WORLD REPORT
— JULY 2000



4641 Roosevelt Boulevard
Philadelphia, Pennsylvania 19124-2399
1-800-889-0548 or 215-831-4600
www.FriendsHospitalOnline.org
Established 1813





Friends Home at Woodstown

A Century of Quaker Care

Featuring: Skilled Nursing Care • Private Residential Living •
• Patient, Supportive Staff • Physical, Occupational, and Speech Therapy •
• Medicare/Medicaid Certified •

Introducing The Village
Apartments and Cottages for Seniors

856-769-1500
Call for more information

P.O. Box 457 Friends Drive Woodstown, NJ 08098



FRIENDS JOURNAL

Help ensure that FRIENDS JOURNAL will be there when she's ready to read it, with the simple act of putting a bequest provision in your will.

For more information, or to let us know that we're already in your will, please call (800) 471-6863, or write to us at: FRIENDS JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA 19107 • development@friendsjournal.org

Are some Quaker perspectives on the wrong track?

Do you want to know what sincere Quakers think, who truly advocate peace, justice, and helping the poorest of the poor, but who think many Quaker perspectives are on the wrong track?

Try reading *The Quaker Economist*, a free weekly online news commentary on peace, justice, and world affairs, somewhat different from the usual Quaker line.

Fifty-seven letters have now been published and appear on the e-mails of 450 subscribers, mostly Quakers. To see them all online, visit <http://tqe.quaker.org>. To subscribe (free), send an e-mail to tqe-subscribe@quaker.org.



To see the first 48 in print, send a check to Jack Powelson, 4875 Sioux Drive # 001, Boulder, CO 80303, for \$5 per copy, plus mailing costs of \$2 for the first copy, plus \$1 for each additional copy. Ask for "The Quaker Economist."

Bulletin Board

Upcoming Events

- June 5–8—Southern Appalachian Yearly Meeting
- June 6–8—Great Plains Yearly Meeting
- June 6–8—Rocky Mountain Yearly Meeting
- June 6–8—Finland Yearly Meeting
- June 6–9—Switzerland Yearly Meeting
- June 11–15—Intermountain Yearly Meeting
- June 19–22—Lake Erie Yearly Meeting
- June 20–21—Evangelical Church Southwest
- June 25–July 5—The Practice of Spirituality and Nonviolence, a Quaker education and work camp, will be held at Camp NeeKauNis in Toronto, Ont., for ages 15 and up. Living in community, participants will be exploring the Peace Testimony and spirituality of non-violence. Applications will be accepted on a first come, first served basis, and financial assistance may be available. Visit www.hwcen.org/link/hmm/nkn or contact Donald Bowyer deebowyer@writeme.com.
- June 26–29—Seeking a Praxis of Peace: The Sacred and the Secular, Friends Association for Higher Education and Friends Council on Education conference. Jointly sponsored by FCE, FAHE, and Pendle Hill, the focus will be on Quaker approaches to education throughout our lives (pre-K through lifelong learning), emphasizing action, contemplation, and service. Visit www.friendscouncil.org.

Opportunities/Resources

- Woodbrooke Quaker Study Centre invites applications for the Ferguson Quaker Fellowship. This new opportunity is intended to attract Friends with substantial experience in their field to reflect on their work, draw lessons from it, and share them with a wider audience. The intended outcome of the reflection and analysis will enrich Friends spiritual understanding of global, social, moral or political issues and spread Quaker insights more widely. Introducing this innovative new Fellowship, Helen Rowlands, Woodbrooke's Head of Education, commented, "The difference with the Ferguson Quaker Fellowship is the flexibility in which the outcomes are communicated to Friends: be it through seminars, workshops, or even writing for publication." Contact Woodbrooke Quaker Study Centre, 1046 Bristol Road, Birmingham, B29 6LJ UK; e-mail: enquiries@woodbrooke.org.uk.
- Bolivian Quaker Education Fund (BQEF) offers challenges and opportunities for Friends

elsewhere to work with one of the largest and fastest-growing bodies of Quakers in the world, the largely Aymara Friends of Bolivia. The mission of BQEF is to strengthen ties between Bolivian Quakers and those of North America and Europe through programs that improve the education of Bolivian Quakers and of Quaker schools in Bolivia and neighboring countries. BQEF has received a small grant from New York Yearly Meeting and support from Purchase and Buffalo monthly meetings. In Bolivia, prices and salaries are generally 5 percent of what they are in the U.S., so support can go a long way. More information about programs (including a five-year plan), organization, opportunities for service, and contributions can be obtained from Newton Garver, 11253 Boston Road, East Concord, NY 14055, or by writing BQEF at <BolEdFund@aol.com>.

•A new FCNL civil liberties protection network is forming. Are you a librarian, library employee, volunteer, user, or supporter? Are you a bookstore owner, employee, or frequent bookstore visitor or shopper? FCNL's Library Friends Network will be a nationwide grassroots network; receive the latest updates in civil liberties developments and action alerts; help with civil liberties-related research; and coordinate with other organizations oriented to protect the right to read, write, and publish. The Library Friends Network will focus on issues related to post-9/11 encroachments on libraries' and bookstores' capacity to protect, preserve, and advance the civil liberties of their patrons and customers. For information visit <www.fcnl.org/listserv/quaker_issues.php>. E-mail inquiries to Jeanne Herrick-Stare at <civil-liberties@fcnl.org>.

•A new AFSC Web feature, the Human Face of War, focuses on the humanitarian crisis caused by the war on Iraq. It relies on first-person accounts from AFSC senior correspondent Doug Hostetter, based in Amman, Jordan, and other highly reliable sources. <www.afsc.org/human-face>

•Recent photos from Iraq and Afghanistan are available on the website of School of the Americas Watch/Northeast: <www.soawne.org>.

•The New York Yearly Meeting website <www.nyym.org> now has a newsletter, "Infoshare," which comes out six times yearly, between issues of the regular newspaper *Spark*.

The wholesome alternative:

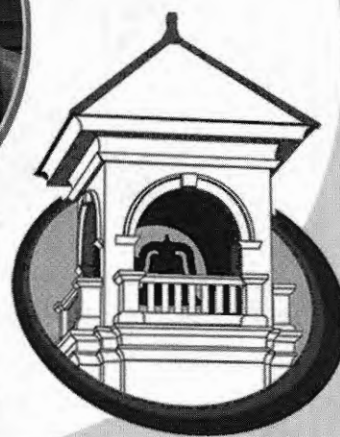
an intellectually challenging college preparatory program within a supportive Quaker community.



Olney Friends School

www.olneyfriends.org

1-800-303-4291



Arts & Spirituality

July workshops at Pendle Hill include:

July 13-17

Weaving on Spirit's Web

with Gloria Todor and Robyn Josephs

July 18-22

Landscape Painting

with Helen Mangelsdorf

July 23-27

Our Wild Nature: Art and Creation

with Jill Powers

July 23-27

Chant as Praise and Prayer

with Isabella Bates

July 27-31

Piecing It All Together

with Richard J. Watson



Pendle Hill

A QUAKER CENTER FOR STUDY AND CONTEMPLATION

338 Plush Mill Rd • Wallingford, PA 19086

ext. 142 • (800) 742-3150 (US) or (610) 566-4507 (worldwide)
registrar@pendlehill.org • www.pendlehill.org



photos in collage © Coleman O'Watts & Jane Jones



Friends gather here ...



*... where each resident
enjoys a comfortable,
secure and caring
environment*

*... where newcomers
quickly feel at home and
long-time residents find
new delights every day*

A Quaker Sponsored Continuing Care Retirement Community
• Independent Living • Assisted Living • Skilled Nursing Care



6300 Greene Street, Philadelphia, PA 19144

215-844-0700

Visit our Internet site at: www.stapeley.org



Fellowship of Friends of African Descent

"Seeking and Nurturing Diversity within the Religious Society of Friends"

*In the spirit of Sarah Mapp Douglass
and Bayard Rustin, join us for -*



Our Ninth Annual Gathering "In Spirit and In Truth"

August 7th - 10th, 2003—Morehouse College, Atlanta, Georgia

The Fellowship of Friends of African Descent was formed out of a desire that Black Quakers know one another. The mission of the Fellowship is:

- ❖ To publish and respond to the concerns of Friends of African descent within the Religious Society of Friends
- ❖ To provide for the nurture of Friends of African descent, their families and friends
- ❖ To address and respond to issues affecting people of African descent in their communities worldwide.

For more information contact:

1515 Cherry Street
Philadelphia, Pa., 19102
ffad@quaker.org
215-843-9319

Milestones

Deaths

Anderson—*Marion Block Anderson*, 70, on December 7, 2002, in East Lansing, Mich. She was born on November 7, 1932, in New Haven, Conn. to Richard Block and Peggy Strasser. Marion grew up in Scarsdale, N.Y., and was a 1954 graduate of Oberlin College, where she majored in History and minored in Art History and Government. She became a Quaker in college. In 1954 she married Werner Krebser; the couple later divorced. In 1967 she married James R. Anderson. In 1958, as a 26-year old housewife opposed to the sharing of nuclear secrets with allies, she testified before the Joint Committee on Atomic Energy. From 1959 to 1963 she was a lobbyist, meeting with over 220 members of Congress a year on issues including establishing the Peace Corps and founding the Arms Control and Disarmament Agency. In 1964 Marion became the field organizer for SANE, working nationwide to lobby against the Vietnam War. During that period she also directed the Washington Friends Seminar Program, a course on Congress and foreign policy. She organized the 1966 Columbia University Conference on National Priorities. She was national field organizer for Clergy and Laymen Concerned about Vietnam in D.C. (1966-67), and became the Michigan director for the organization. She also set up the Michigan Institute for Nonviolence. From 1972 to 1974 she was director of peace education for the Michigan Council of Churches. In the late '70s, as legislative director for the Public Interest Research Group in Michigan, she wrote a number of reports, including "The Empty Pork Barrel," on damage to the economy caused by military spending. From 1979 to 1995 Marion was the founder and executive director of Employment Research Associates, an economic research firm dedicated to analyzing and publicizing the negative impact of military spending on the U.S. economy. In the late '90s she was the Michigan field organizer and lobbyist for the scientific research society Sigma Xi, where she established a framework that brought research scientists to meet with Congressmen to preserve federal funding of scientific research. She worked for many presidential campaigns, as well as numerous Michigan Democratic campaigns. She was a member of East Lansing Meeting. Marion is survived by her husband, James R. Anderson; sons David Anderson, Richard Krebser, and Tom Krebser; and one sister.

Child—*Ralph Grassing Child*, 83, on January 16, 2003, in Sandy Spring, Md. He was born on October 7, 1919, in New York, N.Y., to Mary Jane Grassing and Andrew M. Child Jr. After receiving a BS from Hofstra College in 1941, and while stationed at Bethesda Naval Hospital (1942-44), he married Rose Bednar. From 1944 to 1946 he served as a medic on a submarine chaser in the South Pacific. Following the war, he obtained a master's degree from George Washington University and, in 1950, a PhD from Iowa University. Ralph and his family moved to New York, where he worked at Lederle Laboratories as a senior research chemist until his retirement. At Lederle he was the author or co-author of 23 chemical patents, and was a member of Sigma Xi. After retirement, Ralph and his wife spent summers at their house in rural Vermont, and winters with friends in South Florida. He was an avid tennis player who

remained competitive well into his 70s. A member of Sandy Spring Meeting, he volunteered at the Friends House Nursing Home and FCNL. In addition to his skills as a scientist, Ralph, a capable carpenter, was on call when something needed fixing. Ralph is survived by his wife, Rose Ann Bednar Child; children, Laura Morgenstein, Marcus Child, and Edith Holt; grandchildren, Greg and Cory Morgenstein; and a sister, Gertrude Klein.

Curtis—Suzanne (Sue) Richardson Curtis, 50, on October 9, 2002, in Lanham, Md. Sue was born January 27, 1952 in Hood River, Ore. She graduated from high school in Anchorage, Alaska, and received a BA from Lewis and Clark College, and MS and PhD in Food and Nutrition from Virginia Polytechnic Institute and State University. She initially encountered Friends as a graduate student, attending and then joining Blacksburg (Va.) Meeting. In 1983 she moved to Maryland, where she was a professor at University of Maryland and an active member of Adelphi Meeting. There she met another U of M employee, Peter H. Curtis; they were married December 28, 1985. Described as "the glue that held the undergraduate program together," Sue was named teacher of the year by the College of Agriculture in 1996, and served as a mentor and advisor for many students. Active in the community, Sue served for many years on College Park's Friends Community School Board, and volunteered for her hometown paper, the *Greenbelt News-Review*. At Adelphi Meeting, she edited the weekly newsletter for many years and led a sewing group that created beautiful quilts that were sold to benefit meeting projects. Sue is survived by her husband, Peter H. Curtis; a daughter, Cara E. Curtis; her parents, James and Muriel Richardson; and two sisters, Kary McKinney and Brit Ritchey.

Sargent—Martha (Marty) Sargent, 70, on February 1, 2002, in Coral Bay, St. John, U.S. Virgin Islands. Marty was born on October 12, 1932, the daughter of Samuel and Sarah Bucknell, in Unionville, Pa. She was a lifelong member of the Religious Society of Friends, first as a member of Westtown (Pa.) Meeting, then Acton (Mass.) and Portland (Maine) meetings. Finally, she was an original member of the Waterboro (Maine) Meeting, founded in 1982. Marty's education included Westtown School, Macalester College, and Swarthmore College, from which she graduated in 1955. During college she worked a year for American Friends Service Committee and served in two AFSC workcamps. She received a master's degree from Harvard's Graduate School of Education in 1956. She married Phil Sargent in 1957 after teaching second grade for one year. The early years of marriage were spent in Concord, Mass., where Marty worked for AFSC, raised three children, and volunteered in the local school. During the late '60s she worked with several national and local antiwar organizations. Marty devoted her many talents to her family, community, and all the children she met. She had a deep appreciation of the natural world, was an expert birdwatcher, and supported environmental causes. She was a wonderful teacher, always interested in sharing her knowledge, compassion, and love. Marty is survived by her husband, Phil Sargent; children Russ, Ben, and Sarah Sargent; sister, Joanna Sadler; four grandchildren; and several nieces, nephews, and cousins.

GuideOne Insurance

GuideOne Insurance is America's leading insurer of religious institutions, and has been protecting Friends houses of worship and schools for more than 20 years. In fact, since 1979, GuideOne has been the Friends Insurance Group property and casualty insurer of choice. To arrange for a **FREE** premium quotation, and to learn more about GuideOne Insurance, call **1-877-448-4331 ext. 5429**.



Cultivate your retirement to reflect your lifestyle.



Kendal-Crosslands residents nurture an array of life-affirming opportunities:

- 140 resident-directed interest groups
- lifelong learning at the University of Delaware and West Chester University
- two 11,000-volume, resident-run libraries
- 300 acres with trails, woods, ponds
- on-site concerts and lectures
- local community volunteer opportunities

Named as one of the nation's top 25 continuing care retirement communities, Kendal-Crosslands is not-for-profit and Quaker-related. Full services, lifetime restraint-free health care.



KENDAL~CROSSLANDS Communities

610-388-7001 • 1-800-216-1920
P.O. Box 100 • Kennett Square, PA 19348
www.kcc.kendal.org

Did you miss the special October issue, "Friends and Prisons"?

The "Friends and Prisons" issue is a compelling look at prison through the eyes of prisoners and those who care deeply about them. We have printed additional copies of this issue for those who are involved in prison service work and those who wish to learn more about this concern. Order additional copies now.

Quantity	Price per copy
1-5	\$3.00
6-25	\$2.70
26-50	\$1.95
51+	\$1.50

Price reflects copies of the same issue.
Call for discounts on multiple issues.
Prices include shipping and handling.

For fastest service, call toll free (800) 471-6863.

Please send me _____ copies of the special issue "Friends and Prisons."

Name _____

Address _____

City _____

State/Zip _____

Enclosed is my check for \$ _____

Please charge my ☐ Master Card ☐ VISA

Account # _____

Expiration Date _____

FRIENDS JOURNAL



Farm & Wilderness Summer Camps and Year Round Programs

hike mountain trails.
milk a cow • build a cabin
paddle a canoe • harvest
carrots • create a drum •
swim in a mountain lake •
share stories, songs &
laughter • sleep under
the stars •



Challenges and fun for girls and boys in a
supportive, diverse community
based on mutual respect,
simple rustic living, joy
and adventure. Residential
camps for ages 9-17 and
day camp in Vermont's Green Mountains.
65 years Quaker leadership.

Farm & Wilderness, Plymouth, VT 05056
802/422-3761 email: fandw@fandw.org

FCOR

FRIENDS COMMITTEE ON OUTWORLD RELATIONS

GOOD NEWS FOR GAIA !

A NEW ENERGY SOURCE CAN REPLACE FOSSIL FUELS.

Completely clean, available in the space
around us: known as Zero Point Energy
(ZPE). Following a recent successful
run, a collector device is now being re-
searched and tested, with public exhibi-
tion planned. FCOR visualizes vast so-
cial and economic changes. Ask for infor-
mation, or visit the FCOR display and
Interest Group this year at the SAYMA
Gathering, Swannanoa, N.C. (June 5-8),
or the FGC Gathering at Johnstown, Pa.

FCOR-#2 LOOKOUT RD. ASHEVILLE NC 28804
TEL. 828-664-0550 E-MAIL: fcor@main.nc.us



The Storehouse Collection of Memories

...a Life Story service to help you
savor your memories, tell your story
and create a beautiful book—
a cherished legacy for generations
to come.

We invite your inquiries.

Marty Walton & Linda Lyman
5488 Woodbridge Lane
Dayton, OH 45429
(800) 738-8599
lifebooks@aol.com
www.storehousecollection.com



Members, Association of Personal Historians
Quakers Uniting in Publications

Forum continued from page 5

Valuing the silence in meeting for worship

I wonder if your readers have thoughts
about how one can deal with the following
problem: wherever I attend a meeting for
worship these days, whether it is my own or
some other, I find a distressing tendency for
speakers to use the meeting to unload their
personal concerns. A possible divorce; the
problem of coping with family illness; how to
deal with loss of a job; difficult children or an
uncooperative spouse. Very often the
speaker seems not to consider how the
account of these preoccupations can
contribute to the life and spirit of the
meeting community.

It seems to me these messages, if you can
call them that, are misplaced. They are more
appropriately discussed with friends, close
relatives, or with a therapist. The meeting
should not be used as a substitute for these
other relationships.

I would be less concerned by these
interventions if the speaker were attempting
to use the report of his or her troubles to
convey a general message or insight that
would benefit all of us, or if he or she were
thinking: How can I use my distress to help
the members of the meeting understand
better the nature of our life together?

The meeting for worship is intended to
be nourishing. But the speaker who focuses
exclusively on his or her personal
misfortunes ignores what one Quaker writer
has called "the courtesies of silent worship."
We should be sympathetic to an individual's
distress of course, but as a meeting we also
can expect that those who are moved to
speak address collective needs and concerns.

Quakers over the centuries have been
aware that comments by the self-absorbed
are one of the risks of silent worship, a
consequence of our religious method, which
we must endure occasionally in return for
the many joys and revelations of a gathered
meeting. But when these interventions
become common occurrences—as they do
in many meetings today—they fracture
togetherness.

I wonder how many of your readers
have similar apprehensions about the way
in which meetings are being used. Have
they discovered a constructive way to
address the issue?

Robert Gutman
Princeton, N.J.

Convincement

I live in San Jose, California—I believe it
to be a fairly typical representative
community of middle America; it could be

suburban Houston, Atlanta, Los Angeles,
Dallas, Seattle, Kansas City, you name it. In
getting around town, I hear snatches of
conversation about the goings-on of the war
protesters in nearby San Francisco. Almost
to a T, the general sentiment is one of being
completely turned off by any message they
may be trying to deliver. "I've had enough of
them sitting on people's cars and blocking
roads and building entrances." Or, "They
always seem so angry and ready to tear
something down." The general gist is that
people in communities like San Jose don't
take protesters seriously, and breathe a sigh
of relief that "there aren't more like them."
The general public doesn't differentiate
between protesters using violence and those
Quakers among them only wanting to make
a statement by a strong, nonviolent
presence.

I wonder if Quakers who believe that
marching in protests is effective would for a
moment consider the potential effectiveness
of conviction—as in, "The pen is
mightier than the sword." A failing I have
observed in the larger Quaker community in
recent years is its inability to reach out to the
common suburban American with a written
or oral educational message—one
convincing people that a certain line of
thought about wars, social legislation,
homelessness, etc. may be better than the
one they are currently using. There has got
to be a way to attract people's attention to
this via tracting, letters to the editor,
appearances on shows like *Oprah*, etc., and
slowly convince them by effective argument.
I wonder if the FCNL or the AFSC would
be up to leading the task? AFSC became
very well known after the two world wars for
its European relief efforts, and it hasn't been
in the limelight much since then. Perhaps its
time has come again?

Peter Schmidt
San Jose, Calif.

FRIENDS JOURNAL welcomes Forum con-
tributions. Please try to be brief so we
may include as many as possible. Limit
letters to 300 words. Viewpoint is lim-
ited to 1,000 words. Addresses are omit-
ted to maintain the author's privacy;
those wishing to correspond directly
with authors may send letters to FRIENDS
JOURNAL to be forwarded. Authors'
names are not to be used for personal or
organizational solicitation. —Eds.

*Consider the advantages
of investing in the future of*

FRIENDS
JOURNAL

With a planned gift, you can help ensure that the JOURNAL continues to be a vital resource for Friends far

into the future, and realize capital gains and income tax savings while providing lifetime income for yourself and a loved one.

For more information, check the items you would like to see and mail this card, or call Gretta Stone, Development Coordinator, toll free at (800) 471-6863.

- ☐ our booklet on charitable gift planning ☐ a gift annuity illustration for the
☐ sample bequest language for your will birthdates below

Name: _____ Birthdate: _____

Name: _____ Birthdate: _____

Address: _____

City: _____ State: _____ Zip: _____



NO POSTAGE
NECESSARY
IF MAILED
IN THE
UNITED STATES

BUSINESS REPLY MAIL

FIRST-CLASS MAIL

PERMIT NO 35933

PHILADELPHIA PA

POSTAGE WILL BE PAID BY ADDRESSEE



**FRIENDS
JOURNAL**

1216 ARCH ST STE 2A
PHILADELPHIA PA 19107-9370



Classified

For information call (215) 563-8629.
Fax (215) 568-1377.
E-mail: adsales@friendsjournal.org

Classified rates 75¢ per word. Minimum charge is \$20. Logo is additional \$18. Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six. Appearance of any advertisement does not imply endorsement by *Friends Journal*.

Classified Ad Deadlines:

August issue: June 16
September issue: July 21
Submit your ad to:
Advertising Manager, *Friends Journal*
1216 Arch Street, 2A
Philadelphia, PA 19107-2835
(215) 563-8629

Accommodations

When you are in Southern Oregon, **Anne Hathaway's Cottage** in Ashland is a convenient, friendly place to stay. 8000 643-4434.

William Penn House, Washington, D.C. Quaker Seminars, youth programs, bed and breakfast. Five blocks from the Capitol, Supreme Court and near Smithsonian museums. Shared accommodations for individuals and groups. Gays, lesbians, and people of color are welcome. 515 East Capitol Street, SE, Washington, DC 20003, (202) 543-5560, fax (202) 543-3814, <dirpennhouse@pennsnet.org>, <www.Quaker.org/penn-house>.

Beacon Hill Friends House: Quaker-sponsored residence for 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. Openings in June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624, (617) 227-9118. Overnight and short-term accommodations also available.

Santa Fe—Simply charming adobe guest apartment at our historic meetinghouse. Fireplace, bath, kitchenette, very convenient to downtown and galleries, as well as our tranquil garden. One night—one month stays, affordable. Call (505) 983-7241.

An oasis of calm in the heart of London? Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available, as well as conference facilities. Excellent homemade food. For further information contact telephone: +44 (0207) 387-5648, fax: +44 (0207) 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

Pittsburgh—Well located, affordable, third-floor (walkup) guest rooms with shared bath. Single or double occupancy. Kitchen available. Contact: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2669.

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: +44 (0207) 636-4718. Fax: +44 (0207) 636-5516.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Sofia Community, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066.

Looking for a creative living alternative in New York City? Penington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

Books and Publications

Transforming Power for Peace, by Larry Apsey—\$8.50 postpaid. Quantity Discounts. AVP Distribution Service, 844 John Fowler, Plainfield, VT 05667. (802) 454-4675. <ataplou@lifename.com>.

You're in good company with Friends United Press authors, including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Wil Cooper, T. Canby Jones, D. Elton Rueblood—and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that take you to the roots of Quaker beginnings, belief, and beyond. Write 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. <www.fum.org>.

Quaker Books: Rare and out-of-print journals, history, religion, inspirational. Contact us for specific books or topics. Vintage Books, 181 Hayden Rowe Street, Hopkinton, MA 01748. (508) 435-3499. E-mail us at <vintage@gis.net>.

Become a Published Author. 80-year tradition of quality book publishing, promotion, distribution. Author's Guide to subsidy book publishing. (800) 695-9599

For Sale

Watercolor paintings of PYM meetinghouses. Beautifully rendered watercolors by John Satterthwaite of meetinghouses available for sale to support the preservation of Merion Meeting, built in 1695. Information about the paintings can be obtained by calling Alice Hoffman, (610) 896-6614, or e-mail: <amhoffma@brynmawr.edu>.

Note cards with a Friendly flavor. Quaker quotes and inspirational sayings; colorful original illustrations. \$10.00/pack of six, recycled paper and envelopes. Holly Coia Design Studio, 220 Wolfburg Road, Bedford, PA 15522, <hgcioia@earthlink.net>.

Peace Fleece yarns & batting in 35 colors; kits, buttons, needles. Sample card \$3.00. Yarn Shop on the Farm, 1235 Red Run Road, Stevens (Lanc. Co.) PA 17578. (717) 336-5860.

Opportunities

July at Pendle Hill
Summer Retreats, led by Nancy Bieber
July 6–10: **Spiritual Enrichment for Daily Life**
July 27–31: **Practicing Prayer Today**
August 1–5: **Spiritual Discernment: Noticing God's Nudges**

July 18–20: **Inquirers Weekend: Basic Quakerism**, led by Emma Lapsansky and Thomas Swain
Please refer to our display ad on page 39 in this issue for a listing of this summer's Arts and Spirituality workshops.

For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, (800) 742-3150, extension 142, <www.pendlehill.org>.

Friends Journal is looking for expert technical assistance and support for our Mac production and editorial computers. Reasonable rates or volunteer assistance desired; references requested. Contact Susan Corson-Finnerty at <publisher_exec_ed@friendsjournal.org>.

To consider mountain view retirement property, near a Friends center, visit <arizonafriends.com> or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

Costa Rica Study Tours: Visit the Quaker community in Monteverde. For information and a brochure contact Sarah Stuckey: 011 (506) 845-5436; write: Apdo. 46-5655, Monteverde, Costa Rica; email: <crstudy@racsa.co.cr>; <www.crstudytours.com>, or call in the USA (520) 364-8694.

Do you care about the future of the Religious Society of Friends?
A deferred gift with Friends General Conference (bequest, charitable gift annuity, trust) will nurture a vital Religious Society of Friends.
For information, please contact Michael Wajda at FGC, 1216 Arch Street, 2-B, Philadelphia, PA 19107; (215) 561-1700; <michaelw@fgcquaker.org>.

Quaker House Ann Arbor has periodic openings in a six-person intentional community based on Friends principles. (734) 761-7435. <quakerhouse@umich.edu>. <www.ic.org.qhnaa>

Quaker Writers and Artists!
Quakers used to shun the arts—but no more! Join the Fellowship of Quakers in the Arts; get our exciting, informative newsletter, "Types & Shadows"; keep up with other artistic Friends around the country; and help create a new chapter in Quaker history. Membership: \$24/yr. FGA, P.O. Box 58565, Philadelphia, PA 19102. e-mail: <fqa@quaker.org>. Web: <www.quaker.org/fqa>.

Personals

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

Concerned Singles

Concerned Singles links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, environment. Nationwide. All ages. Straight/Gay. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; (413) 445-6309; <<http://www.concernedsingles.com>>.

Positions Vacant

Dean of Pendle Hill
Pendle Hill invites applications for the position of dean. The dean has overall responsibility for the administrative, spiritual, and financial health of Pendle Hill's educational programs, especially the resident program. This includes overseeing educational programming, providing leadership and pastoral care within the resident community, leading curriculum and faculty development, managing finances, and integrating educational programs with Pendle Hill's other work.

Qualifications:
1. Seasoned Quaker with deep sensitivity to Quaker process and strong relationship skills.
2. Evidence of past leadership in a religious or educational community and skill at consensus-building.
3. Experience in financial and curriculum management.
4. Ability to live on campus and be an active part of the community.
5. An advanced degree in a relevant area is desirable but not necessary.

Information about Pendle Hill is available at <www.pendlehill.org>. Contact <bscott@pendlehill.org> for a full job description and application materials. Application deadline is October 3. Pendle Hill is an Equal Opportunity Employer.

Philadelphia Yearly Meeting seeks a Peace and Justice Coordinator, to assist monthly and quarterly meetings in advancing Friends testimonies for justice and peace. This full-time position, with much evening & weekend work, pays in the mid-\$30,000s. Applicants must be active members of our Religious Society. To apply, contact Joan Broadfield: <peace@pym.org>, (215) 241-7230. **Deadline: 6/30/03. Starting date: 9/1/03.**

Santa Fe Friends Meeting seeks resident. Mature, hospitable Friend for a two-year term, beginning 9/2003. Commitment to Quakerism and service. Send for information: Search Committee, SFMMF, 630 Canyon Road, Santa Fe, NM 87501; (505) 983-7241. Application deadline: June 30.

Interns: 9–12 month commitment. Assist with hospitality and seminar planning at William Penn House. Room and board with small stipend. Applications from gays, lesbians, and people of color are welcome. 5 blocks from the Capitol, Supreme Court, and near the Smithsonian Museums. 515 East Capitol Street, SE, Washington, DC 20003, (202) 543-5560, fax: (202) 543-3814, <dirpennhouse@pennsnet.org>, <www.Quaker.org/penn-house>.

Real Estate

Property Wanted: A Friendly PYM family looking to relocate and buy a home in West Chester, Pennsylvania borough. We have excellent references and are looking for the following: 3 bedrooms, 1 bath, living room, dining room, kitchen, garage—anything larger is a bonus. Able to move immediately. Please contact Nancy Diaz-Svalgard (717) 284-9933 or <ndiazsval@redrose.net>.

Property wanted—for year-round living. First time home buyer looking for land to build a log cabin, (if the cabin is already there—great!) in Vermont. Buyer's work requires access to cable/satellite internet connection. Would love to have something sweet and simple in place by this spring or sooner. Please call Bobbie and leave your message. All calls will be returned. Thank you. (215) 242-3659.

Rentals & Retreats

Cuernavaca, Mexico: Families, friends, study groups enjoy this beautiful Mexican house. Mexican family staff provide excellent food and care. Six twin bedrooms, with bath and own entrance. Large living and dining room, long terrace with dining area and mountain and volcano views. Large garden and heated pool. Close to historic center and transportation. Call Joe Nicholson, (502) 894-9720.

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>.

A Friendly Maui Vacation on a Quaker organic farm close to local beaches. New model stone honeymoon cottage. Panoramic view of Pacific—large veranda sun deck. Fireplace. Pizza oven. Also, newly-built 2-bedroom and sleeping porch. 1000' el. panoramic ocean view. Tile bath with jacuzzi—modern kitchen. Suitable for family of 6 or club. Vacation or lease. Call (808) 572-9205, fax: (808) 572-9205. *Prefer write*, Henrietta and Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708.

Cape May Beach lovers, feel the sand in your toes. Centrally located, beautiful, new 4-bedroom Cape, sleeps 8, central air, 2 1/2 baths. Large kitchen with all conveniences. \$1,600 per week July and August. Great weekend, and off-season rates. Edie at <eyler@ptd.net> or (484) 232-6222.

Cabin rentals on isolated Vermont farm. Propane utilities, lake, surrounded by protected land. Contact: Bekah Bailey Murchison at (802) 254-7128 or <bekah@sover.net>.

Blueberry Cottage on organic lavender, blueberry and dairy goat farm in the mountains of N. Carolina. Pond, mountain views, protected river. Sleeps 8+. Family farm visit or romantic getaway. Near Celo Friends Meeting. By week or day. <mountainfarm@aol.com> or (828) 675-4856.

Chincoteague Island, Va. Off-Season (before 6/15 or after 9/3): Two adjacent, fully equipped vacation homes; sleep 8 or 10. Walk to town, bike to Assateague Island National Seashore, birdwatch anywhere. Polite pets permitted. Weekly rates \$420, \$490 respectively; weekend costs half. (703) 448-8678 or <markvanraden@yahoo.com>.

Cape May, N.J. Beach House—weekly rentals; weekend rentals in off-season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wraparound porch. Call: (718) 398-3561.

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, April through October. Contact Jonathan Snipes: (215) 880-1231.

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.

Retirement Living

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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.
Kendal at Lexington • Lexington, Va.

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>.

Walton Retirement Home, a nonprofit ministry of Ohio Yearly Meeting since 1944, offers an ideal place for retirement. Both assisted living and independent living facilities are available. For further information, please call Nirmal or Diana Kaul at (740) 425-2344, or write to Walton Retirement Home, 1254 East Main Street, Barnesville, OH 43713.

Schools

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.

Frankford Friends School: coed, Pre-K to grade 8; 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, 1530 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

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.ssfs.org>.

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.

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.

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, Haverthorn, PA 19083. (610) 446-3144.

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, OH 43713. (740) 425-3655.

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

Elder Companion. Retired pastoral psychotherapist available for short-term live-in assistance, day excursions, planning a move, travel companionship, and hospice care. Kay Bainbridge, M.A., (610) 296-5489.



- Marriage Certificates
- Calligraphy
- Graphic Design
- Note Cards
- Illustration

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



Visit the
Quaker
Wedding
Website

www.QuakerWedding.com

Recently updated! Photos of illustrated and calligraphed Wedding Certificates realistically hand-drawn in colored inks. Ketubahs, gay celebrations of commitment and non-Quaker examples. Ideas, and easy online form for fast estimates. Email Jennifer Snow Wolf, a birthing Friend, for sample vows. <snowlloff@att.net>. We don't spam. Allow one month for Finished Artwork.

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.

Custom Marriage Certificates, and other traditional or decorated documents. Various calligraphic styles and watercolor designs available. Over ten years' experience. Par Bennett, P.O. Box 136, Uwchlan, PA 19480. (610) 458-4255. <prb@stonehedgefunding.com>.



Fine Line Studios

Marriage certificates, invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. Check <www.flsdesign.com>, or phone toll-free (800) 763-0053.

H.FREEMAN

501 East Main Street
Centerville, IN 47330
765-939-6910

ASSOCIATES, LLC HFreeAssoc@aol.com

Consulting services for educational institutions and nonprofit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries, independent schools, social service agencies, Pendle Hill, FGC, and many other Friends organizations.

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.

Celo Valley Books: Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 160 Ohle Road, Burnsville, NC 28714.

Summer Camps

Night Eagle Wilderness Adventures, in Vermont's Green Mountains, is a unique primitive summer camp designed to build a boy's self-confidence and foster a better understanding of native peoples and their relationship with the Earth. Activities tend to spring from the natural environment and teach boys to rely on their own ingenuity. Through community living and group decision making, campers learn to live and play together in a spirit of cooperation rather than competition. For 40 boys, ages 10-14. Two, three and six week sessions. Please visit our website: <www.nighteaglewilderness.com> or call for a full brochure: (802) 773-7866.

Accredited by The American Camping Association

Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Carl and Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.

Adult Singles Vacations—Single adults 18 years or older. Weeklong, inexpensive, lakeside, midwest gatherings. Workshops, activities, relaxation. New friendships, personal growth, great adventures, outrageous fun. Positive values, caring family spirit. Best week of your summer! For additional information, visit our website at: <www.AMUUSE.org>, or contact Sharon Spencer via e-mail at <AMUUSE@compuserve.com>, or (847) 816-3356.

Summer Rentals

Keuka Lake Cabin in N.Y.'s Finger Lakes area, 12' from water, 100' of beach. Sleeps 2-3. Modern, fully equipped. June 15-October 15. \$735/week. (410) 889-3311 or <akgriffith@earthlink.net>.

Adirondacks—Housekeeping cabins on quiet, unspoiled lake—fireplaces—fully equipped—June thru Septem-ber—(609) 654-3659 or write Dreby, Cranberry Lake, NY 12927.

Provence, France. Beautiful secluded stone house, village near Avignon, 3 BR (sleeps 5-6), kitchen/dining room, spacious living room, modern bathroom. Terrace, courtyard, view of medieval castle. Separate second house sleeps 4. Both available year-round \$1,200-2,900/mo. <www.rent-in-provence.com>. Marc Simon, rue Qume, 30290 Saint Victor, France. <msimon@wanadoo.fr> or J. Simon, 124 Bondcroft, Buffalo, NY 14226, (716) 836-8698.

Prince Edward Island (Canada): 3 BR, 1 1/2 baths, cottage with view of Bay. Modern kitchen, huge deck. 3-acre lawn. July-August \$650/week. June or Sept. \$500/week. Website: <www.vrbo.com>. #10301 (610) 520-9596

Do you have a service to offer, a product to sell, or a talent to promote? How about announcements, messages, or personal requests? Are you looking for a job, or do you have a job opening? FRIENDS JOURNAL advertising can help you advance whatever you have to offer.

Advertise here! Make a splash in Friends Journal.



1216 Arch Street, 2A,
Philadelphia, PA 19107-2835
(215) 563-8629
adsales@friendsjournal.org

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.

AUSTRALIA

All Australian meetings for worship are listed on the Australian Quaker Home Page (<www.quakers.org.au>). Meetinghouses in Brisbane, Sydney, Melbourne, and Perth offer overnight accommodation. Further details from Yearly Meeting Secretary (<quaker@netspace.net.au>), or phone +61 (0) 3 98276644.

BOTSWANA

GABORONE—phone/fax (267) 394-7147, <gudrun@info.bw>.

CANADA

OTTAWA—Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9923.

TORONTO, ONTARIO—Worship and First-day school 11 a.m. 60 Lowther Ave. (north from cor. Bloor and Bedford).

WOLFVILLE MM, NOVA SCOTIA—(902) 679-3743.

COSTA RICA

SAN JOSE—Unprogrammed meeting, 11 a.m. Sunday at The Friends Peace Center/Guest Hostel, (506) 233-6168. <www.amigosparalapaz.org>.

GHANA

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

NICARAGUA

MANAGUA—Unprogrammed worship, 10 a.m. Sundays. El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: (727) 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. (251) 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.

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.

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 8:15 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 (Hope, Ark.) (870) 777-1809, (Mena, Ark.) (479) 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. (510) 843-9725.

BERKELEY—Strawberry Creek, P.O. Box 5065, (510) 524-9186. Unprogrammed worship and First-day school 10 a.m. At Berkeley Alternative High School, Martin Luther King Jr. Way and Derby Street, Berkeley.

CHICO—9:45-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 14th Street. (530) 895-2135.

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 (530) 758-8492.

FRESNO—Unprogrammed meeting, Sunday 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93721. (559) 237-4102.

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

LA JOLLA—Meeting 10 a.m. 7380 Eads Ave. Visitors call (858) 456-1020.

MARIN COUNTY—10 a.m. Falkirk Cultural Center, 1408 Mission Ave. at E St., San Rafael, Calif. (415) 435-5755.

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

MENDOCINO—Worship 10 a.m. at Caspar Shul, halfway between Mendocino and Ft. Bragg. (707) 937-0200.

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. 10 a.m. 4061 Mission Inn Ave., Riverside. (909) 782-8680 or (909) 682-5364.

SACRAMENTO—Meeting 10 a.m. 890-57th Street. Phone: (916) 457-3998.

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 3850 Westgate Place. (619) 687-5474.

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—Call: (805) 528-1249.

SANTA BARBARA—Waldorf School, 2300 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., 225 Rooney St., Santa Cruz, CA 95065.

SANTA MONICA—meeting for worship and First-day school 10 a.m. 1440 Harvard St. Phone: (310) 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. Garzo/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 First Day, 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.

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

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

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, 176 Oswegatchie Rd., off Niantic River Rd., Waterford, Conn. (860) 444-1288 or 442-7947.

NEW MILFORD-Housatonic Meeting, Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 355-9330.

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

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, 698-3324.

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-10-11 a.m. First-day school, 10-10:30 a.m. adult singing, 10:30-11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.

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

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

District of Columbia

WASHINGTON-Friends Meeting of Washington, 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., 10:30 a.m., and 6 p.m. Sundays, also 7 p.m. Wednesdays. First-day school at 10:50 a.m.

QUAKER HOUSE-2121 Decatur Pl., next to meetinghouse. Worship at 10:30 a.m. with special welcome for Lesbians and Gays.

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 7:30 a.m. seven days a week.

Florida

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

DAYTONA-Ormond Beach-Halifax Friends Meeting for Worship, 2nd and 4th First Days at 10:30 a.m. 87 Bosarvey Dr., Ormond Beach. (386) 677-6094, or (386) 445-4788.

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: (239) 274-3313.

FT. PIERCE-Stuart Area Worship Group, 10:30 a.m., Fall-Spring. (772) 460-8920 or 692-2209.

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 713-9717.

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

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

LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (561) 585-8060.

MELBOURNE-11 a.m. (321) 676-5077. Call for location. <www.quakerscmm.org>.

MIAMI-CORAL GABLES-Meeting and First-day School 10:30 a.m. 1185 Sunset Dr., (305) 661-7374. Clerk: Warren Hoskins, (305) 253-2635. Website: <miamifriends.org>.

OCALA-Meetinghouse: 1010 NE 44 Ave., 34470. (352) 236-2839. Contact: Larry Clayton, 1906 NE 8 St., 34471. <larryclayton@geocities.com>. Worship Sundays 11 a.m.

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

ST. PETERSBURG-Meeting for worship and First-day school 10:30 a.m. 130 19th Ave. S.E. Phone: (727) 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.

VENICE FRIENDS FELLOWSHIP-(Christian) meets jointly with Venice Church of the Brethren (programmed): 9:45 discussion, 10:45 worship. 233 Tamiami Trail, Venice, Fla. Mary Boyd, pastor, (941) 412-0572. Bill Martin, clerk, (941) 544-0621.

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. <pjay@mindspring.com>.

AUGUSTA-Worship 10:30 a.m. (706) 863-2299 or (803) 278-5213.

ST. SIMONS ISLAND-Meeting for worship. For information, call (912) 635-3397 or (912) 638-7187.

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call (808) 322-3116, 325-7323.

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.

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 344-4384.

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. For information call Elizabeth Wiley, 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.

CARBONDALE-Southern Illinois Society of Friends. Unprogrammed worship on Sundays at 10 a.m. at the Interfaith Center, 913 S. Illinois Ave. Phone (618) 529-8058, or (618) 549-1250.

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: P.O. Box 408429, Chicago, IL 60640. Worship 11 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.

DECATUR-Meeting for worship 10 a.m. Call for location: (217) 872-6415 or 877-0296.

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

✶ **EVANSTON**-Worship 10 a.m. Singing 9:15 a.m. 1010 Greenleaf, Evanston, (847) 864-8511. Contact person, Jeanette Baker (847) 869-0553. Clerk, Ken Laughlin. 2 blocks South of Dempster, 1 block E of Ridge.

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 10 a.m. (815) 385-8512.

McNABB-Clear Creek Meeting, 11 a.m. Meetinghouse 2 mi. south, 1 mi. east of McNabb. (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, IL 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-Friends Meeting, Plymouth Congregational Church UCC 501 West. Berry Room 201, Fort Wayne. 10:30 a.m. Unprogrammed worship. 10:45 a.m. Joint Religious Education with Plymouth Church. (260) 482-1836.

HOPEWELL-Unprogrammed worship 10 a.m., discussion 11 a.m. 20 mi. W. of Richmond between I-70 and US 40. I-70 exit Wilbur Wright Rd., > 1 1/4 mi. S., then 1 mi. W. on 700 South. Contact: (765) 987-1240 or (765) 478-4218. <wilsons@voyager.net>.

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>>.

✶ **RICHMOND**-Clear Creek, Stout Memorial Meetinghouse, on the campus of Earlham College, unprogrammed, 9:15 a.m. (765) 935-5448.

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. a 176 E. Stadium Ave., West Lafayette.

Iowa

AMES-Worship 10 a.m. Sunday. 121 S. Maple. (515) 232-2763.

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.

✶ **EARLHAM**-Bear Creek Meeting—Discussion 10 a.m. Worship 11 a.m. (unprogrammed). One mile north of I-80 exit #104. Call (515) 758-2232.

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

PAULLINA-Small rural unprogrammed meeting. Worship 11 a.m. Sunday school 10 a.m. Fourth Sunday dinner. Business, second Sunday. Contact Doyle Wilson, clerk, (712) 757-3875. Guest house available.

✶ **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**-Qread 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. Our Web address is: <<http://heartland.quaker.org>>.

Kentucky

Berea-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, Ky. Call: (859) 986-9256 or (859) 986-2193.

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 11:30 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (225) 665-3560.

NEW ORLEANS-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave. (504) 865-1675.
JUSTON-Unprogrammed. Call: (318) 251-2669.
PREVEPORT-Unprogrammed. Call: (318) 459-3751.

Maine

NORTH HARBOR AREA-Acadia Friends. Worship 9 a.m., neighborhood house, Northeast Harbor. (207) 288-4941 (207) 288-8968.
ELFAST AREA-Unprogrammed meeting for worship, 30-10:30 a.m. Telephone: (207) 338-6823.
RUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. 725-8216.
ASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S Rt. 11 near Hall's Funeral Home. (207) 693-4361.
ARMINGTON AREA-Unprogrammed meeting for worship, 10-11 a.m. Telephone: (207) 778-3168.
EWISTON-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.
ADCOAST-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 coming from the north. (207) 563-3464 or 354-8714.
RONO-Unprogrammed meeting for worship 10 a.m. Rono Senior Center. (207) 862-3957. (207) 285-7746.
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, and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.
ASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Assalboro. (207) 923-3572.
ATERBORO-Unprogrammed worship, First-day school 10 a.m. For details call (207) 636-4149, 490-7113.
HITING-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2191.

Maryland

DELPHI-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (Fourth Sunday at 10 a.m.). Additional worship: 9-40 a.m. 1st, 2nd, 4th, and 5th Sunday. 7:30 p.m. each Wednesday. Singing 9-10 a.m. 3rd Sunday. Nursery. 103 Metzertott, near U. of Md. (301) 445-1114.
NNAPOLIS-351 Dubois Rd. Worship 11 a.m. none. (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 9:30 a.m. year round. 3107 N. Charles St. (410) 235-3838. Fax: (410) 235-4451. E-mail: <homewood@all-sterns.com>.
BALTIMORE/SPARKS-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 72-4583.
ETHESDA-Classes and worship 11 a.m. (year round) Edgewood Friends Lower School, Edgewood Lane and Beverly Rd. 986-8681.
HESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Vonna Taylor, P.O. Box 1005, Hestertown, MD 21620. (410) 78-0050.
ARLINGTON-Deer Creek Meeting. Worship 10:30 a.m. Clerk: Anne Gregory, (410) 457-9188.
ASTON-Third Haven Meeting, 405 S. Washington St. 9 a.m. Sun., 5:30 p.m. Wed. Marsie Hawkinson, clerk, (410) 822-0589 or -0293.
ALLSTON-Little Falls Meeting, 719 Old Fallston Rd. worship 10:30 a.m. John C. Love, clerk, (410) 877-3015.
FREDERICK-Meeting for worship 10 a.m. First-day school 1:15 a.m. Wednesday 5:30 p.m. 723 N. Market St. (410) 631-1257.
ATAPSCO-Preparative Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 465-6554.
ALISBURY-Unprogrammed worship 11 a.m. Carey Ave. Glen. (410) 749-9649.
SANDY SPRING-Meetinghouse Road off Md. Rt. 108. worship Sundays 9:30 and 11 a.m. and Thursdays 9:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. none (301) 774-9792.
ENECA VALLEY-Preparative Meeting 11:30 Kerr Hall, byds. Children's program and weekly potluck. (301) 540-228.
SOUTHERN MARYLAND-Patuxent Friends Meeting. worship 10 a.m. 12220 H.G. Trueman Rd., P.O. Box 536, Esby, MD 20657. (410) 394-1233. www.patuxentfriends.org.
TAKOMA PARK-Preparative Meeting. Unprogrammed worship 10 a.m. Sunday at Crossings, 1 Columbia Ave. (at ne). P. O. Box 11365, Takoma Park, MD 20913. (301) 71-8887.

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. Minute Man Arc, 1269 Main St., West Concord (across from Harvey Wheeler). Clerk: Sally Jeffries, (978) 263-8660.
AMESBURY-Worship 10 a.m. 120 Friend St. Call (978) 463-3259 or (978) 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) 253-5687.
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 Cadbury Road
FRAMINGHAM-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot 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, (508) 228-0136.
NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring St. Phone (508) 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, 43 Center Street. (413) 584-2788. Aspiring to be scent-free.
SANDWICH-East Sandwich Meetinghouse, 6 Quaker Rd., N of junction of Quaker Meetinghouse Rd. and Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-7629.
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-Worship Sundays 10 a.m. 938 Main Road. (508) 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-Unprogrammed meeting for worship 9 a.m. and 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Clerk: Claire Tinkerhess, (734) 663-9003.
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. Co-clerks: Margaret Kanost (248) 373-6608, David Bowen (248) 549-8518.
DETROIT-First Day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.
EAST LANSING-Red Cedar Friends Meeting. Unprogrammed worship and First-day school, 12:30 p.m. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing. Worship only, 9:30 a.m. (except 1st Sunday of month), Sparrow Wellness Center, 1st floor, 1200 East Michigan Ave., Lansing. (517) 371-1047 or <redcedar.quaker.org>.
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-Pine River Friends Meeting. Unprogrammed worship 10 a.m., discussion 11 a.m., Wesley Foundation, 1400 S. Washington St. Don/Nancy Nagler at (989) 772-2421 or <www.pineriverfriends.org>.

Minnesota

BRAINERD-Unprogrammed meeting and discussion, Sundays. Call: (218) 829-6917.
DULUTH-Superior Friends Meeting. 1802 E. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school Sunday, 10 a.m. (218) 724-2659.
MINNEAPOLIS-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>.
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) 645-3058 for more information.
ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Friends Forum (adult education), First-day school, and meeting for worship with attention to business (651) 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) 862-3963.

Montana

BILLINGS-Call: (406) 252-5647 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

CENTRAL CITY-Clerk: Don Reeves. Telephone: (308) 946-5409.
LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.
OMAHA-Unprogrammed worship 9:45 a.m. Strawberry Fields, 5603 NW Radial Hwy, Omaha, NE 68104. 292-5745, 391-4765.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 615-3673.
RENO-Unprogrammed worship. For information, call: 329-9400. website: <www.RenoFriends.org>.

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: Judith Pettingell, (603) 643-2164. June through November: meeting at Kendal at Hanover, 80 Lyme Road.
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. Childcare and First-day school at 10:30 a.m. Worship 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.
WEARE-10:30. Quaker St., Henniker. Contact M. Baker, (603) 478-5650.
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-Bible study 9:30 a.m., worship 11 a.m. All welcome! Call for info: (609) 652-2637 or <www.acquakers.org> for calendar. 437-A S. Pitney Rd., Galloway Twp. (Near intersection of Pitney and Jimmy Leeds.)

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) 627-0651.

GREENWICH-First-day school 10:30 a.m., worship 11:30 a.m., Ye Grete 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 9:45 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. Sundays. Haddon Ave. and Cooper St., Camden. Frank Goodfellow-Jones (856) 429-4653.

PLAINFIELD-Meeting for worship and First-day school 10:30 a.m. 225 Watchung Ave. at E. Third St. (908) 757-5736.

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.

RANCOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15-9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. E-mail: <e7janney@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. 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 9 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: (856) 845-5080, if no answer call 845-9516.

WOODSTOWN-First-day school 9:15 a.m. Meeting for worship 10:30 a.m. 104 N. Main Street. (856) 769-9839.

New Mexico

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

LAS CRUCES-Meeting for unprogrammed worship 10 a.m. 622 N. Mesquite. Call: (505) 647-1929.

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

SILVER CITY AREA-Gila Friends Meeting. 10 a.m. Call: (505) 388-3478, 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. Call (505) 758-8220 for location.

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. Visit us at <www.alfredfriends.org>.

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. (845) 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 vicinity/surrounding counties. Unprogrammed meeting and First-day school. Call for time and place: (585) 526-5196 or (607) 243-7077.

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 Swarthmore 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) 632-6022. 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: Chris Rossi. (315) 691-5353.

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 <clerk@longislandquaker.org> or (631) 271-4672. Our website is <www.nyqm.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 221 East 15 Street (Rutherford Place), 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 Riverside Church 10th fl.: unprogrammed worship every Sunday at 11 a.m.; and Staten Island Meeting: worship 2nd and 4th Sundays at 10:30 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. (845) 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-84 Scio St.** Between East Avenue and E Main St. Downtown. Unprogrammed worship and child care 11 a.m. Adult religious ed 9:45 a.m. Child RE variable. 6/15-9/7 worship 10 a.m. (585) 325-7260.

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

SARANAC LAKE-Meeting for worship and First-day school; (518) 891-4083 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 2nd and 4th Sunday at 10:30 a.m. 128 Buel Ave. Information: (718) 720-0643.

SYRACUSE-Worship 10:30 a.m. 821 Euclid Ave. (315) 476-1196.

♣ **WESTBURY MM (L.I.)-Contact us at** <clerk@longislandquaker.org> or (631) 271-4672. Our website is <www.nyqm.org/liqm>.

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-Swannanoe Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 299-4889.

BOONE-Unprogrammed meeting for worship 10 a.m. 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: Carolyn Stuart, (919) 929-2287. 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. (704) 559-4999.

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, 6 p.m.; discussion, 5 p.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. John Young, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410 (336) 292-5487.

GREENVILLE-Unprogrammed worship and First-day school. (252) 758-6789.

HICKORY-Unprogrammed worship, First-day school 10:15 a.m.; forum 11:30 a.m. 328 N. Center St., (704) 323-3334.

RALEIGH-Unprogrammed. Meeting for worship Sunday 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., 202 N. 5th Street. Call (910) 251-1953.

WOODLAND-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2573 or (252) 587-3911.

North Dakota

BISMARCK-Faith and Practice, 8 a.m., and meeting for worship, 9:15 a.m. Sundays, UUA Bldg., 818 E. Divide Ave. Contact Therm Kaldahl at (701) 258-0898.

FARGO-Unprogrammed meeting, 10:30 a.m. Sundays. Call for current location. (701) 237-0702.

Ohio

AKRON-Unprogrammed worship, 10:30 a.m. Discussion, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; 374-21.

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

DWELING 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.

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

NCINNATI-Community Meeting (United FGC and FUM), 60 Winding Way, 45229. Worship from silence and first-day school 10 a.m. Quaker-house phone: (513) 861-53. Frank Huss, clerk.

LEVELAND-Meeting for worship and First-day school 10 a.m. 10916 Magnolia Dr. (216) 791-2220.

OLUMBUS-Unprogrammed meeting 10:30 a.m. 54 Indianola Ave.; (614) 291-2331.

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

CLAWARE-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 (403) 362-8921.

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

ANT-Meeting for worship and First-day school 9:30 a.m., UCM lounge, 1435 East Main Street. David White. Phone: (330) 670-0053.

ARIETTA-Mid-Ohio Valley Friends unprogrammed worship First and Third Sundays 10:30 a.m., Betsey Mills Park, 4th and Putnam Sts. Phone: (740) 373-5248.

BERLIN-Unprogrammed worship Sundays, 10:30 a.m., J. Lewis Environmental Center, 122 Elm St., Oberlin. 1st Sunday 10:30 a.m., 4:15 p.m., Kendal at Oberlin. Phone (440) 774-6175 or Mail Box 444, Oberlin, OH 44074.

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

AYNESVILLE-Friends meeting, First-day school 10 a.m., unprogrammed worship 10:45 a.m. 4th and 1st Sts. (513) 897-5946, 897-8959.

LMINGTON-Campus Meeting (FUM/FGC), Thomas Center, College St. Unprogrammed worship 10:30 a.m. year-round.

OSTER-Unprogrammed meeting and First-day school 10 a.m. SW corner College and Pine Sts. (330) 345-43 or (330) 345-8664.

LOW SPRINGS-Unprogrammed worship, FGC, 10 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Diana Chiddister, (937) 767-5921.

Oklahoma

LAHOMA CITY-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays in parlor at 2712 N.W. 1st St. (Andrews Presb.). (405) 631-4174.

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

LSA-Green Country Friends Meeting. Unprogrammed worship 5:15 p.m. Forum 4 p.m. For information, call (87) 743-6827.

Oregon

HLAND-South Mountain Friends Meeting, 543 S. Mountain Ave. First hour activities 9:30 a.m., children's program and silent meeting for worship 11 a.m. Child care available. Bob Morse, clerk, (541) 482-0814.

ND-Central Oregon Worship Group, unprogrammed worship. (541) 923-3631 or (541) 330-6011.

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

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

DRENCHE-Unprogrammed worship (541) 997-4237 or 7-5691.

RTLAND-Multnomah Monthly Meeting, 4312 S.E. Ark. Worship at 8:30 and 10 a.m. First-day school at 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 Lump, (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) 644-501.

WOOD RIVER AND THE DALLES-MOUNTAIN VIEW WORSHIP GROUP-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Oreg. Contact Mark Lennox, (541) 296-3949.

SALEM-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone (503) 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-252 A Street, 17013; (717) 249-8899. Bible Study 9 a.m. Meeting and First-day school, 10 a.m.

CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Lindia Drive. Telephone (717) 261-0736.

CHELSTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 10:45 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.

CORNWALL-(Lebanon Co.) Friends worship group, unprogrammed meeting for worship and First-day school 9:30 a.m. each First Day. Call (717) 964-1811 for location and directions.

DOLINGTON-MAKEFIELD-Worship 11-11:30 a.m. First-day school 11:30-12:30. E of Dolington on Mt. Eyre Rd.

DOWNINGTON-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. Simmstown 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. Sumneytown 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, Havertown; 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.

KENNETT SQUARE-on Rte. 82, S of Rte. 1 at Sickies 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.

LANDSOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Landsowne 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: (570) 522-0231.

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.-May, 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 49. (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 19044.

OXFORD-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., Oxford, PA 19363. (610) 932-8572.

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk: (215) 234-8424.

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.)

CHELSTENHAM-Jeanes Hosp. gmrs., 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.

PLUMSTEAD-Meeting for worship and First-day school 9:30 a.m. (215) 822-2299.

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 10 a.m. year-round. First-day school also 10 a.m. except summer. Conestoga and Sproul Roads (Rte. 320), Villanova, 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. 328-2424.

STATE COLLEGE-Early and late worship 8:30 and 11 a.m. Children's programs 10:45 a.m. Adult discussion on most Sundays at 9:45 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

SWARTHMORE-Meeting and First-day school 10 a.m. 12 Whittier Place, off Route 320.

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 10 a.m. Fort Washington Ave. & Meetinghouse Rd., near Ambler. (215) 653-0788.

VALLEY-1121 Old Eagle School Rd., Wayne (North of Swedesford Rd.). 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 Helmuth, (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.

YORK-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St. (717) 848-6781.

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 10-11 a.m. For latest location, call: (843) 723-5820, e-mail: <contact@CharlestonMeeting.dyn.dhs.org>, website: <http://CharlestonMeeting.dyn.dhs.org>.

♣ **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, worship 1:30 p.m., First Christian Church, 704 Edwards Rd. (864) 895-7205.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.

SUMTER-Salem Black River Meeting. First Day meeting for worship 11 a.m. Call (803) 495-8225 for directions.

South Dakota

RAPID CITY-(605) 721-4433.

SIOUX FALLS AREA FRIENDS-11 a.m. worship and First-day school. Phone: (605) 339-1156 or 256-0830.

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. 184 Hood Dr. Gladys Draudt, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.

♣ **JOHNSON CITY**-Foxfire Friends unprogrammed worship 10 a.m. 731 E. Maple, (423) 283-4392 (Edie Patrick)

MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 274-1500.

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. Penelope Wright, clerk.

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) 372-7888 or (806) 538-6241.

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.

CORPUS CHRISTI-Costal Bend Friends Meeting, meets 1-2 Sundays per month at 2 p.m. Contact Beverly at (361) 888-4184 for information.

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) 546-5651. 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) 531-2324 or 299-8247.

GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. Andrew McPhaul, Clerk, (409) 744-4214.

HILL COUNTRY-Unprogrammed meeting 10 a.m., discussion 11 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 10:30 a.m. Sundays. For location call Carol J. Brown (956) 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

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, 126 Monroe Street, Middlebury. (802) 388-7684.

PLAINFIELD-Each Sunday at 10:30 a.m. Call Alan Taplow, (802) 454-4675.

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 Chris O'Gorman, (802) 775-9552.

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 893-9792.

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: (434) 971-8859.

FARMVILLE-Quaker Lake FM, (434) 223-4160.

FLOYD-Unprogrammed meeting and First-day school 10:30 a.m. Call for directions. (540) 745-2365 or 745-6193.

HARRISONBURG-Valley Friends Meeting. 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. Lynchburg College Spiritual Life Center, info: Owens, (434) 846-5331, or Koring, (434) 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.

MIDLOTHIAN-Worship 11 a.m., children's First-day school 11:15 a.m. (804) 598-1676.

NORFOLK-Worship and First-day school at 10 a.m. Phone (757) 627-6317 for information.

RICHMOND-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

ROANOKE-Worship 10:30 a.m. Usually at Hollins Meditation Chapel. 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: <abacon@visuallink.com>.

Washington

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 641-3500.

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: (360) 438-5440 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) 527-0200.

SEATTLE-University Friends Meeting, 4001 9th Ave. N. Quiet worship First Days 9:30 and 11 a.m. 547-6449. Accommodations: 632-9839.

SULTAN-Sky Valley Worship Group. (360) 793-0240.

TACOMA-Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

WALLA WALLA-10 a.m. Sundays. 522-0399.

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659 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 914 Porter, preceded by singing. Call (715) 833-1138 or 874-6646.

GREEN BAY AREA-Fox Valley Friends Meeting, Sunday 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.

KENOSHA-RACINE-Unprogrammed worship on Sunday at 10 a.m. 880 Green Bay Rd., Kenosha. (262) 552-6833 <www.geocities.com/quakerfriends/>.

KICKAPOO VALLEY FRIENDS-Gays Mills. Worship Sunday 11 a.m. Children's program 2nd and 4th Sunday (608) 647-5923. E-mail: <ablant@mhct.net>.

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.

MADISON/MONONA-Yahara Friends. Unprogrammed worship, Sundays 10:30 a.m. 4503 Winnequah Rd., Monona. (608) 441-9193. Web: <home.att.net/~yaharafriends/>.

MEMONIE-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 658-1042.

♣ **MILWAUKEE**-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

OSHKOSH-Meeting for worship 10:30 a.m. on Sunday. (920) 233-5804.

An Active Commitment to Social Justice

Social Witness Programs at Pendle Hill

Based within the context of a spiritually led Quaker community, Pendle Hill offers its residents and staff a variety of opportunities to be involved in social witness on campus and in the larger community.

Social Action/Social Witness Internships

Each year our Resident Study Program includes interns who take part in some classes and other campus activities while also engaging in community service and action. Internships are available to both seasoned activists looking to deepen their work, and to younger adults exploring social justice. Some are involved in Pendle Hill's own programs in urban community justice and peace activism, while others may engage in social justice work according to their individual leadings.



Elizabeth Ellis (left), director of Pendle Hill Social Witness Programs, plans the next step in the Chester Project with Ella Tenant and Darrin Pearsall who staff the program.

The Chester Project

Once a vibrant small city, Chester has faced years of economic disinvestment and decline. Pendle Hill, working in collaboration with several Chester groups, has joined the effort to revive this city by providing empowering programs for young men and women. In co-operation with the Masjid as-Sabiqun Mosque and the Chester YWCA, Pendle Hill provides counseling and job training for young people who have dropped out of school or been involved with the criminal justice system.

The William Newman Peace and Social Action Fund

The initial funding for this interfaith community project is being provided by grants from the William Newman Peace and Social Action Fund. The Fund was established by gifts from Bill Newman, long-time Pendle Hill supporter and board member.

Pendle Hill continues to seek long-term support for the Chester Project. Contributions to Pendle Hill's Social Witness Programs are welcome.

Please contact us for more information on...

how you can support Pendle Hill programs

Barbara Parsons, Director of Development at ext. 132 or
contributions@pendlehill.org

our Social Witness Programs

Julian O'Reilly at ext. 126 or julian@pendlehill.org

800.742.3150 (U.S. only) • 610.566.4507



PENDLE HILL

A Quaker Center for Study and Contemplation
338 Plush Mill Road · Wallingford, PA 19086
www.pendlehill.org



American Friends Service Committee

What we take for granted...

**...warm blankets...sturdy shoes...a brush and comb...
clean water...adequate clothing....**



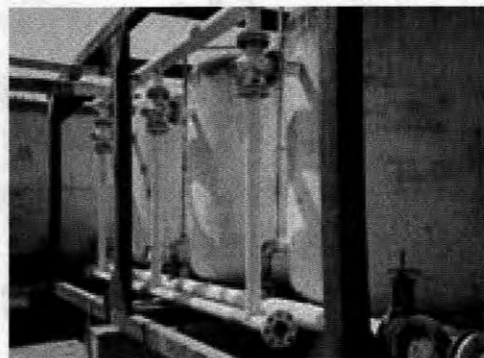
Giving their children such life basics is what every parent around the world wants to do.

Too often, they can't. That's when AFSC's Crisis Fund makes a difference.

Responding to the humanitarian crises created by war, conflict and natural disasters, over the years the Crisis Fund has:

- purchased a mobile water purifier for Iraqis that moves where needed and processes enough water for 15,000 people a day. We've also dug wells in poor suburbs of Baghdad and provided collapsible water storage tanks that can serve whole neighborhoods;
- purchased food and delivered it to northern Afghanistan in the midst of armed conflict;
- funded health projects to aid earthquake victims in India;
- provided emergency assistance to communities affected by volcanic eruptions in Angola;
- bought pots and pans for Lakota families in South Dakota whose possessions were lost to tornados.

We'd like to do more—and with your help, we can. Please consider the importance of the basics in your life—and provide those same basics for needy people around the world. Give generously to AFSC's Crisis Fund. Thank you!



Water treatment facility donated to Iraq by AFSC

PHOTOS: PETER LEMS

Yes, I want to support AFSC's Crisis Fund.

Here's a contribution of ☐ \$250 ☐ \$125 ☐ \$85 ☐ \$50 ☐ \$35 \$_____ other

To donate by credit card, please call toll-free 1-888-588-2372, ext. 1

NAME _____

ADDRESS _____

CITY _____

ST _____

ZIP _____

EMAIL _____

RETURN TO: AFSC Development Office • 1501 Cherry Street, Philadelphia PA 19102-1479

www.afsc.org

FJ03