In Search of Sanctuary
AMONG FRIENDS

The Measure We Give

In the last five years I have seen significant changes in the old Philadelphia neighborhood where I live. During this time there has been an infusion of a large number of refugees from Southeast Asia. The community has responded positively, for the most part, to the challenge of welcoming these new residents: local schools have helped to provide language instruction, housing has been made available, and churches have provided a number of human services. A local Catholic church in particular has shown strong leadership.

A weekly mass is conducted totally in Vietnamese, and a farmer's market in the church courtyard is a popular gathering place for Asian families (and others).

Friends across the United States have responded as well to the needs of refugees in the last few years. Many meetings have welcomed and sponsored families. Swarthmore (Pa.) Meeting, for instance, rents a house from the college, and the meeting has housed and placed 56 refugees during the past five years. The story of Long Beach (Calif.) First Friend Church (FJ 1/15/80) has been deeply moving to hear; a number of refugees from Cambodia have become active in the meeting and have helped to bring new life and growth.

As I consider such personal involvement with people uprooted by war and violence, I realize how much learning and sharing can occur when people work together. As we see minister to the needs of others, our lives become enriched by the lessons we learn about the courage and strength and hope of many refugees becomes a sort of ministry to us. I am reminded of these words from Luke 6:38: "Give and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back."

Friends are now called to make an even deeper commitment. As a new wave of the world's homeless arrives from Central America in search of sanctuary, many meetings are seeking an appropriate response. To what degree, many of us ask, are we prepared to challenge U.S. immigration law, that will deport many of these victims of violence—violence so ironically, that has been fed by an increased U.S. military presence in Central America. As we seek our way forward, I recall these words by Edward Burrough (1659):

We are not for names, nor men, nor titles of government, nor are we for this party nor against the other... but we are for justice and mercy and truth and peace and true freedom, that these may be exalted in our nation, and that goodness, righteousness, meekness, temperance, peace, and unity with God, and with one another, that these things may abound.

I am pleased to announce the appointment of Ely Homan to the position of assistant editor. Her astute abilities as a copy editor for the past year have been greatly appreciated, and I welcome her to her new assignment.
The Two Faces of Liberty

by Lilith Quinlan

One word summarizes the current situation with regard to U.S. policy in Central America and the treatment of refugees entering as a result of those policies. The word is hypocrisy. Two construction projects are images, signs of this hypocrisy.

The first is the restoration of the Statue of Liberty and Ellis Island in New York Harbor. My guess is some of your kinfolks came by there awhile back. Mine did—economic refugees—from Ireland when the potato crop failed.

A special commission is raising $230 million to give Lady Liberty, mother of our "beloved immigrant," a facelift. The head of this commission is Lee Iacocca, renowned for his salvage of bankrupt endeavors. He states the importance of the restoration this way: "The statue is really for all of us. It is a reaffirmation of what freedom means. Next to the flag, it is the most important symbol we have."

While school children in New England are selling candy to rebuild the Statue of Liberty, we have a large and quite different project going on here in Louisiana: the "alien detention center" in Oakdale. This $17.1 million facility with a projected budget of $6-$7 million per year will be able to imprison 1,000 "aliens" initially, then 2,000. It has been described by Immigration and Naturalization Service (INS) officials as a long-term holding facility and is the first such prison administered jointly by the unholy alliance of the Bureau of Prisons and the INS. A new center is also being built in Alexandria to train 1,000 people for the border patrol, doubling the present capacity.

So while the Statue of Liberty gets ready for tourists, Oakdale looks forward to holding and deporting men, women, and children who are refugees fleeing the violence in Central America that we help to create. We in Louisiana will have a place where the poor and oppressed languish as they do in El Corralón in the Rio Grande Valley in Texas and at another corralón opened recently in Houston. Deportations will continue; the rate now is 2,000 per week. The Archdiocese of San Salvador reports that 30 percent of the people deported to El Salvador are murdered.

Hear the words of international law, U.N. protocol, and U.S. law: A refugee is one who "owing to well-founded fear of being persecuted for reasons of race, nationality, religion, membership in a particular social group, or having a certain political opinion is unable or unwilling to return to his/her own country."

Hear the words of another law: "When a stranger sojourns with you in your land, you shall not do him wrong. The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt" (Lev. 19:33-34).

There is a third building being constructed in this nation in obedience to these laws: a movement of compassion. On March 24, 1982, Southside Presbyterian Church in Tucson, Arizona, provided sanctuary for the first time. Today Baton Rouge Meeting joins 121 other churches and synagogues offering hospitality to refugees from Central America. We join 12 other churches waiting for refugees to enter their sanctuaries. The arrests of church workers transporting refugees in the valley and the tightening of checkpoints mean our government is again pushing aside hands outstretched in love—in the name of political expediency.

Unless the policies of this nation change, there is no point in Lee Iacocca's restoring the facade of the Statue of Liberty. A facelift will not reawaken the soul of this country. Our violence to others is coming home. "There is no freedom on earth or in any star for those who deny freedom to others" (Elbert Hubbard). A disillusioned Salvadorian recently described his vision of a solemn statue in New York Harbor, barring entrance to our nation with a raised torch of warning for aliens who try to enter.

Today, we open our doors, put up the banner "Sanctuario" and hold up the light of welcome and refuge in obedience to the law of our land, international law, the laws of Scripture, and the law of love. We do so in the tradition of Gandhi and Martin Luther King and in nonviolent resistance to oppression, racism, and murder.

We must remember, however, that today we are vessels for the light of liberty. This light is not ours but the light of the Spirit, not the artificial light of a cold statue but a living light which may expose the hypocrisy of our nation and help to make visible again its soul.
One Quaker Meeting's Experience

by Virgie Bernhardt Hortenstine

A family of illegal Salvadorian aliens came to live at Quakerhouse in Cincinnati, in August 1983. Community (Ohio) Friends Meeting had endorsed the idea of church sanctuary for Salvadorian and Guatemalan refugees earlier, along with 18 other church congregations in the Cincinnati area. At that time, according to Amnesty International, 36,000 people had been killed in El Salvador since 1981, one out of every 125 Salvadorians.

Our meeting's process of deciding to declare public sanctuary took several months in spring 1983, during which we learned in depth about the situation in Latin America. Among various information sources, the testimony of Charles Clements on March 23, 1983, to the House of Representatives' Western Hemisphere Subcommittee (published by the American Friends Service Committee) was most informative. Charles Clements is a Quaker physician who had provided health care in El Salvador for a year. Clements testified:

The population I serve are the recipients of daily military aid from the United States; I cannot remember a day since last July that a village has not been bombed by A-37 jets, strafed by Huey helicopters, or rocketed by Cessna spotter planes, all gifts of our government. [The guerrillas] have no sophisticated weapons and absolutely no air defense capability. To characterize this as a Soviet-influenced struggle is to deny the legitimacy of the Salvadorians who have watched their children starved, their workers underpaid, their land usurped, and their very basic human rights grossly violated for generations. As an American I have been greatly embarrassed that our president has certified that there has been good faith and progress in human rights violations. I am amazed that the U.S. Congress continues to listen to those certifications every six months. Of the $116 million in military aid sent to El Salvador between January 1981 and March 1982, only $36 million was approved by Congress. The remainder was authorized solely by the president. Today these figures are worse.

At the meeting when we were facing a decision, we could almost see the spirit moving. There was nothing to do but move forward in holy obedience. How could we say no?

Virgie Bernhardt Hortenstine, a member of Community Meeting, is executive coordinator of the Fayette-Haywood workcamps and has worked with rural blacks in western Tennessee for more than 20 years. She is also an award-winning author of poetry and children's books.

nearly 1,000 a month, to face possible imprisonment or death. Very few Salvadorian applications for legal asylum were being granted by the INS. In the
Most of our 50 members, plus a few attenders, seemed over-scheduled as well, already busy with other important concerns. Fortunately, however, we had Suzanne Doerge.

Suzanne, 29, an attender of the meeting for several years, had always shown deep insights. A highly skilled group leader, she is cheerful and positive, alert to the abilities of other people and able to get them involved. Two years ago she met people from Central America and learned what was happening there. She went to Mexico for four months, living among poor people, then to Nicaragua. When Suzanne came back, she did not merely tell us about Central America; she took us there, using music, slides, and exercises in which we closed our eyes and imagined ourselves as campesinos, confined to working in the fields and living in a box.

Dedicated to doing something about Latin America and searching for others with similar interests, Suzanne joined concerned nuns and members of the Cincinnati Central American Task Force, people who had founded the Chicago Religious Task Force. This group had much information about sanctuary. The local endorsing congregations formed the Cincinnati Coalition for Public Sanctuary and began to meet in our meetinghouse.

During Community Meeting’s April meeting for business, we discussed the issue of declaring sanctuary, an illegal action. Almost nobody was against it; people were just busy and, living far away from El Salvador, felt safely insulated from it. As we were tabling the issue for a later decision, someone suggested polling the members to see how much money we could count on per month, how much time our members could spend in shifts monitoring the meetinghouse 24 hours a day, who spoke Spanish, and who would provide transportation, legal and medical services, and so forth. The results of the poll were surprisingly high.

At the May meeting when we were facing a decision, we could almost see the spirit moving. “Individuals and small groups in our meeting have done significant things,” said a member, “but our meeting has not worked as a whole on any major concern for 30 years.” “It could split our meeting apart,” said one.

“Is that the issue?” responded another.

“Being a small meeting,” one said, “we will not be able to pull the project off; and that will destroy the meeting.”

The risk of a $2,000 fine and five years in prison was a factor. One weighty member was firmly against committing civil disobedience and offered dissenting arguments many times during the discussion. Yet members I expected to say something negative came forth miraculously with positive, inspiring statements:

“They would be flesh and blood in our midst.”

“We must act from a spirit of faith.”

“How can we not do this when our taxes contribute to their suffering?”

“I’m convinced.”

“How can we say no when we have so much and they so little?”

“I’ll volunteer to be arrested” (from three people).

We sat in silence, our hands clasped in a circle. “Are we opening ourselves to be guided by the Light?” someone queried.

The member who had felt the action could be detrimental to the meeting said, “I have reasoned it through. By reason I thought this was out of the question. But I was suddenly led to seeing this was the right thing to do. There is nothing to do but move forward in holy obedience. How can I say no?”

The dissenting member said she would not hold back the meeting’s action. We agreed to declare sanctuary, with the backing of the coalition in finances and work.

One evening in September we celebrated the arrival of a Salvadoran family of five with a public ecumenical service on the meetinghouse lawn. Over the front door of the meetinghouse was placed a huge sign: Nuestra Casa Es su Casa (our house is your house). Facing the assembled silent group, on a small platform, sat five people wearing yellow masks. The five, “our family,” were using assumed names: Gabriella, the young mother; Miguel, the father; Jasmín, Miguel’s sister; Marguerita, six; and Angeline, four.

Out of the silence came the voice of a Friend, reading first from Leviticus 19, then from Psalm 20. A musical quartet led the group in singing, “Our God Hears the Cry of the Poor.”
Miguel spoke in Spanish, with an interpreter. He expressed gratitude to the religious leaders for the warm welcome, then told us that it was because he worked to help the poor in El Salvador and because someone controversial came to his house, that he and his family were in danger. “All people who carry out this work,” he said, “are considered subversive by the government. We remember with sadness the assassination of three nuns and one North American layperson.”

Miguel spoke of their life in El Salvador as “one of death, oppression, and hunger. Three of my fellow workers were killed before I left. Other friends were jailed. I expected someone to knock at my door at any moment in the middle of the night,” he said. To escape, they sold everything they owned and borrowed money from their family and friends. He said he had to give a $400 mordida, or bribe, to Mexican police. He paid $100 for false passports, which were later stolen, and $1,700 to a “coyote,” a person who transports people illegally across the U.S.-Mexican border for a fee. Their trip cost about $2,700. His voice then took on an apologetic quality. “In El Salvador we say things about America that are not very nice. When we see a plane or a helicopter flying, we say, 'There are those American planes come to kill us.'”

Gabriella told of the death squads. “We are very grateful for all your support,” she said “but we won’t really be happy until we can return to our country.”

Jasmin related her personal experience of having to leave her five-year-old son because it was impossible to bring him. She stressed that their stay in the United States is temporary, “but if we were to return now to El Salvador, it is very possible that within two or three days our dead bodies would be hanging from a tree.”

Miguel, Gabriella, and Jasmin distributed Salvadorian tortillas, thick, heavy ones that they had made. The members of the audience broke them and shared them with one another.

A procession of people came to the microphone, most of them representing congregations, and read statements, some in Spanish, some in English: Community Friends Meeting; St. Joseph of Medaille; Yellow Springs Friends Meeting; Sisters of Divine Providence; Cincinnati Mennonite Fellowship; a Benedictine nun; 175 Bellarmine parishioners (not an endorsement of entire parish); Oxford Friends Meeting; a collective of Sisters of St. Francis of Oldenburg; Miami Friends Meeting, Waynesville, Ohio; and Ohio Valley Yearly Meeting of Friends.

As night fell, speakers used a flashlight to read their statements. Toward the end a woman from Louisville, Kentucky, went to the microphone and said, “it is stimulating to be here and witness how the greater Cincinnati community is taking a public position together. We are trying to declare sanctity and hope for your help.”

Now, in 1984, whatever happens to our Salvadorian family also happens to Community Friends Meeting and the Cincinnati Coalition for Public Sanctuary. They are part of us.

Beyond the bars of Krome Camp, Miami

Cruel justice for many confronting hopes hidden behind iron bars
that ring out “unwelcome.”
Mother, daughter, father
separated by walls of contempt as the repressive sun plays tricks
on the mind
caged in the monotony of a year’s imprisonment.
Pawn in a struggle for a better life and a chance to taste the land of opportunity; the black boat people of Haiti seem to complicate definitions, legal procedures, and order. We watched them drown on their voyage to freedom calling them refugees of opportunity not persecution; looking the other direction as they cluttered white sandy resort beaches.
A painful reminder of the failure of U.N. treaties and human rights standards ringing out guarantees no one seems to honor.
Cruel justice
now with a slow prison release, but always remembering the Creole proverb: “behind mountains there are more mountains.”

—J. Tenhula, August 1982

John Tenhula teaches a seminar at Columbia University on refugee migration and is a member of Florida Avenue Meeting, Washington, D.C.
The following material was prepared by members of Baton Rouge (La.) Meeting and is based upon the stories of real individuals known through the sanctuary movement. It is excerpted from a longer text used as a litany during an ecumenical service of dedication and declaration of sanctuary, April 26, 1984.

A young man experienced the death of many of his family and friends. But he managed to escape to the United States. The INS captured him, kept him alone in a corralon, then deported him from San Antonio. He knew that the government had supplied the Salvadorians with a list of the deportees among the passengers. When he got off the plane, he tried to walk away from the rest of the passengers. A pick-up truck stopped. Some friendly soldiers picked him up—and killed him.

And the King will answer them, “Truly I say to you, as you did it to the least of these my brethren, you did it to me” (Matt. 25:40).

A Salvadorian family had Bible study in their home, so they were suspect and their small store was bombed. They were forced to watch their teen-age daughter be raped. Many of their friends experienced violence. One day government troops came. They took the father away, blindfolded him, and accused him of selling supplies from his store to the guerrillas.

By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? (Isa. 53:8).

The mother and children spent a month looking for him—looking at dead bodies. Finally they gave up. They left El Salvador and traveled through Mexico to Texas.

Learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow (Isa. 1:17).

The family owned a farm in El Salvador. Near their home was a place which was called “Skull Mountain” because of the many dead bodies found there.

God has taken his place in the divine council; in the midst of the gods he holds judgment: “How long will you judge unjustly and show partiality to the wicked?” (Ps. 82:1-2).

People were killed around them. They knew that they could be killed at any time. For the sake of their children, they sold all of their goods and fled. They left grandparents. They left cousins, aunts, uncles. They left friends. They left everything familiar.

They have neither knowledge nor understanding, they walk about in darkness; all the foundations of the earth are shaken (Ps. 82:5).

The mother wept as she told this. Her family, even the small children, dream of horrors—and probably always will.

Arise, O God, judge the earth; for to thee belong all the nations! (Ps. 82:8).
Building a Human Network

by Joyce Hardin

Three years and one month after Jim Corbett circulated his first invitation (sent to friends and Friends around the United States) to join in a sanctuary movement, he stood with representatives of 12 congregations in Tucson, Arizona (including Pima Friends Meeting, of which he is a member), in an interfaith celebration of the signing by those congregations of a covenant of sanctuary. Characteristically, he stayed in the background, even though the sanctuary movement, both in southern Arizona and elsewhere in this country, owes much of its vigor and certainly its initiation to Jim Corbett, former teacher and retired rancher.

Joyce Hardin is a member of Pima Friends Meeting in Tucson and also of the Unitarian Universalist Church of Tucson, both signatories of the local sanctuary covenant. Journal readers may remember her as Joyce Ennis, a former managing editor.

On May 12, 1981, he wrote:

I can see that if Central Americans’ rights to political asylum are decisively rejected by the U.S. government, or if the U.S. legal system insists on ransom that exceeds our ability to pay, active resistance will be the only alternative to abandoning the refugees to their fate. The creation of a network of actively concerned, mutually supportive people in the United States and Mexico may be the best preparation for an adequate response.

"—A network? Quakers will know what I mean." He then offers the challenge, "This letter is addressed primarily to Friends because their history presents them with special responsibilities."

Jim explained the need for immediate action and support of efforts already being made by groups originally organized to help undocumented aliens (primarily "economic" refugees from Mexico). These groups were then trying to aid the new wave of undocumented from farther south who were fleeing political, not economic, injustice.

Why Friends? Jim elaborates:

There is one area in which Quakers may be able to make a distinctive contribution in dealing with the problems of Central American refugees: speaking truth to power.

Because Quakers tend to be more Hasidic than Christian in their understanding of good and evil—trusting in the fundamental goodness of the Creation, unwilling to accept any concept of redemption that falls short of the all-inclusive peaceful kingdom—they may be able to initiate fruitful conversations with people who work for the border patrol and the Immigration and Naturalization Service, conversations that bridge adversary relations.

Members of the patrol and INS are not SS goons delighting in sending undocumented refugees to their fate. Most of those I’ve met are pleasant enough. Some also feel uneasy about deporting Salvadorians. So why do they try to prevent refugees from learning about and benefiting from the human rights provisions of U.S. law? The game seems to be the mov-
Jim not only gathered vigorous support from his own Quaker meeting, but he also stirred keen interest in other members of the Tucson Ecumenical Council (which subsequently established a special task force to work on the Central American refugee problem). Jim Corbett’s message evoked an especially sympathetic response in John Fife, pastor of Southside Presbyterian Church, who had long shared Friends’ concerns for acting against injustice toward minorities and the economically deprived and who continues to guide his denomination in matters of socially conscious investment of their funds. John’s church is identified by a conspicuous sign declaring (in Spanish) “The Sanctuary of God for the Oppressed of Central America.”

John Fife expressed to me his amazement at the theological leadership Jim Corbett—a Quaker—has provided to the entire sanctuary movement, and remarked especially about the acceptance of that leadership by his own and other traditionally theology-oriented denominations (as contrasted with the Society of Friends). “Corbett is the guy,” John quickly acknowledged to me, “who led us all the way through the moral dilemma in ministry to refugees.”

In a series of letters (one of which I have already quoted), in which Jim Corbett followed up his original plea for a network, he provides thoughtful insights into liberation theology and its relationship to the current situation in Latin America. At the same time he provides a theological and moral imperative for the actions he sees necessary to counter the evils behind our country’s stance regarding these refugees. “Jim’s moral-ethical insight led and has kept us moving. He has not allowed us to get bogged down in one or another form of ministry,” John Fife commented to me, adding, “It’s hard for a Presbyterian to admit getting that kind of leadership from a Quaker.”

Jim Corbett is providing not only theological but practical leadership to the sanctuary movement. John Fife told me that Jim Corbett repeatedly risks his life to aid his chosen people undoubtedly far more often than any of the others involved in transporting, housing, and otherwise aiding the refugees. He is indeed an inspiring example to Friends as well as others who seek to live their religious beliefs on a daily basis.

Some Reflections on Sanctuary

by Jim Corbett

The following article is excerpted from Jim Corbett’s paper, “Some Reflections on Sanctuary,” which he wrote in November 1983.
conceived it) to be individualistic resistance to injustice, but the declaration of sanctuary is a different kind of civil disobedience that is intended to do justice.

In choosing to stand with the oppressed, the Latin American church has entered a new age of martyrs. As yet, we in Anglo America have little reason to fear martyrdom. We only find ourselves called to give up the privileges of conquest, to share our wealth with the poor, and to become illegals alongside the refugees.

Violence is structured into society itself. Armies are not the only institutions that slaughter people. In a world of starving children, a feedlot full of prime beef or a bank full of money quietly earning interest is often as lethal as an infantry battalion. A society governed by acquisitive competition and dedicated to consuming the creation is itself the war machine.

The misery that prevails and continues to increase in Latin America is rooted in established injustice rather than ignorance; the prevalence of ignorance is itself a consequence of entrenched injustice. (We will never know how many of the peasants and laborers whom the U.S. missioners taught to read and encouraged to reflect have subsequently been murdered by U.S.-sponsored military governments that perceive the educated poor as a threat to the established order.)

Speaking to Quakers, William Penn once said, “We are the people above all others who must stand in the gap.” His presumption is inoffensive in light of the fact that we are all called to go into the breach which from our place in history is the gap. If the call is rarely heard, it may be because we are not organized as congregations expecting to hear and act.

In the United States, unprogrammed Quakers are notorious for this kind of activism, which tends to establish a presence for them in national affairs that is out of proportion to their membership.

The Quaker experiment demonstrates that small groups meeting to hear and do as the Spirit leads are not necessarily crippled or retarded by a lack of professional leadership—rather, that the contrary may be the case.

We must take our stand with the oppressed or with organized oppression; there is no middle ground.

**Mallets in Wonderland**

or

Looking Through the Grass

by Frances Wills

All of you who read the Wall Street Journal or the New York Times must be aware that the beautiful people and even some show-biz types have taken up the ancient game of lawn croquet. Little do they know that we at Crosslands, a retirement community, have been playing croquet for roughly five years (or five years roughly) and have become quite proficient at the game.

So far nobody here has come up with a mink mallet cover or even paid as much as $10 for a mallet, whereas $1,000 is the going rate for serious croquet players’ mallets. Ours are kept in shape with a new coat of paint every four years.

Some clubs won’t allow members on the grounds unless they wear ‘whites.’ We allow play in whites of all colors. And we like hats. Although they are not required, they are a great addition. Especially pith helmets, Phillies baseball caps, or straw boaters. Of course slacks or skirts or pants are de rigueur. Short pants have been seen, but nowadays not many have the knees for these.

We do have rules. And we have a contentious committee which sets the rules. There are British rules and/or U.S. rules. And our own Crosslands rules which are posted here and there. But who can read fine print at our age?

One rule you can never break: Do not wallop your opponent’s ball clear outside the court. This is only done by extremists who like to win. If there is a dispute about rules, one should defer to the referee, who will decide what the rules are at the moment. Since Crosslands is based on Quaker principles, in case of a real fight, the referee is required to force the issue by Friendly Persuasion.

We have tournaments twice a year, spring and fall. Since many people go north in summer and south in winter, or vice versa, that leaves few here to practice. However, the real addicts persevere, and the names of the winners of the tournaments are posted in the lobby, separate but equal, framed in gold, for all Eternity.

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The Crucial Role of Spoken Ministry

by Leonard S. Kenworthy

There is one ministry that seems to me to be sorely lacking in many (shall I say most?) of our meetings: the vocal ministry in our meetings for worship. In fact some of us are reluctant or even embarrassed to talk about it. Yet, how urgently we need men and women who can speak experientially, powerfully, and convincingly to the disillusionment and despair, the longing and seeking of our contemporaries.

Our ideal of the vocal ministry as Friends is an incredible one. Far from abolishing the clergy, as many non-Friends and some Friends think we have done, we have attempted to abolish the laity. In Quaker worship there is no division between pulpit and pew; we are all participants, we are all priests or ministers.

But it has always been difficult to translate that ideal into practice. Throughout more than 300 years of our history we have tried various approaches, with varying degrees of success. In the early years of Quakerism the ministry of the spoken word was powerful and widespread. Most people have heard of the Valiant Sixty, public Friends who from 1654 onwards traveled widely, proclaiming the message of Christianity. Few of us are aware of the number of other ministers. In the July/August 1983 issue of Quaker Life, Ellinda Vipont Foulds referred to a meeting at Beckerings Park in 1658 with from three to four thousand men and women from all over England who were there because they were all considered "gifted ministers." Imagine that! Do you suppose we could replicate that today?

When the original group of God-filled message-bearers passed from the scene, Friends relied for decades primarily on people who were "recorded" for their gifts in the ministry. Many of them were apparently moving interpreters of the Word, but many were not. Consequently the vocal ministry was often woefully weak; recorded ministers and a few others gave the same or similar messages week after week—or there were often no messages for long periods.

Therefore it was in large part the failure of the vocal ministry which in the 19th century led to the rise of the pastoral system in Quakerism in the United States. This is extremely important for those of us in unprogrammed meetings to realize.

Then, in the 1920s, London Yearly Meeting decided, after years of discussion, that "recording" was in conflict with the ideal of the universal ministry. British Friends therefore ceased that practice. Soon several yearly meetings in the United States did the same.

Most people today feel that that was a wise move and that we do not want to return to the practice of recording a few people as ministers. But our current practice has its shortcomings. What is everybody's business may become nobody's business. Currently too few Quakers feel a special concern for the vocal ministry. Hence in many meetings we suffer from a lack of the spoken word and in other places from a surplus of secular talks, inappropriate in a religious gathering. Too often such messages come from the front page of the Sunday newspaper, from a recent television program, or from a fleeting thought the speakers had while shaving or doing their hair that morning.

A classic example of such a state of affairs is the account of Thomas Merton's first visit to a Friends meeting, which he recorded in The Seven Storey Mountain. He says he was impressed by the silence, even moved by it. Then a Friend arose, whipped out a snapshot from her pocketbook, and described her recent visit to the Lion of Lucerne. It was Thomas Merton's first—and last—visit to a Friends meeting. Eventually he became a Catholic mystic rather than a Quaker mystic.

Could that have happened in your meeting? I hope not.

Friends have long been concerned about the quality of their vocal ministry. Around the turn of the century, John Wilhelm Rowntree, that remarkable English Friend, wrote:

I think that the state of our meetings generally justifies the belief that our greatest outward need is a ministry—fearless and direct—able to deal with life in its various aspects, and presenting in fresh and modern terms, and with prophetic power, the message of Jesus [for the people] of today. (John Wilhelm Rowntree, Essays and Addresses, page 16)
And William Hubben wrote in the 1950s that “ministry seems to be Quakerism’s greatest problem.”

There are thousands of people today who are probably ready for the messages of Friends. They are shocked by the oppression of people in the United States and all over the world. They are terrified by the possibility of a nuclear holocaust. Many are active in protest movements or are engaged in a wide variety of causes for human betterment. Some are young, others are older. Many of them realize that their lives are spiritually stunted and that they need spiritual sustenance. Quakerism will not speak to the condition of all of them, but we do have a message for many of these modern-day seekers.

What we need now more than anything else are more Friends who can articulate boldly, simply, and powerfully the universal accessibility of God and the releasing power that can come from direct contact with the Divine, transforming our lives and giving us the power to work unceasingly for the creation of God’s kingdom on earth.

To carry out such a task in the immediate future, we need not a Valiant Sixty but a Valiant Six Hundred or a Valiant Six Thousand. Even more, we need hundreds of Friends who take seriously the importance of a vital, dynamic vocal ministry in our local meetings—people who feel called by God to speak to seekers in these troubled, perilous times.

Many years ago I picked up a forbidding-looking little book which contained the memoirs of A. Neave Brayshaw, an English Friend of the early 20th century. I read it hurriedly until I came to a passage which glowed as if it were flashing neon lights:

"The expression “the gift of the ministry” may slide into an excuse for shirking if we forget that it is a gift for which search is to be made, yea, coveted earnestly."

(Memoir and Selected Writings, page 85)

Then he asked the reader: "Have you ever coveted it earnestly, or is it a gift which you fervently trust will never be bestowed on you?"

That passage meant much to me then; it means much to me now. It is very possible that the vitality of the Religious Society of Friends in the foreseeable future will depend in large part on how Friends answer that question. Do you covet this gift earnestly—or is it one you hope will never be bestowed on you?

Such a "gift of the ministry" demands commitment and courage. But it also demands preparation.

Fortunately there are some stirrings among all kinds of Friends in the United States today concerning preparation for the vocal ministry. For example, there are the efforts of Pendle Hill, of the Earlham School of Religion, and, in a different way, of Powell House and other conference centers. There is the highly commendable effort of Philadelphia Yearly Meeting through its Quaker Studies Program to deepen the spiritual life of its many participants and hence to nourish the roots of public ministry.

Ideally our local committees on ministry and oversight (or counsel) should be concerned constantly with the vocal ministry, encouraging some Friends (and discouraging others). But my impression is that such committees usually do a superior job on the oversight or counsel aspects of their work and far less well on the ministry phases. Is that true in your meeting?

But if the level of vocal ministry is to be raised in our meetings, that concern and that call must be primarily a personal one. Others can encourage us, but we must be the ones who commit ourselves
to this important aspect of the Religious Society of Friends.

No one has said what I am trying to say better than John Henry Barlow, who in his leaflet The Vocal Ministry in Our Meetings for Worship, wrote:

I believe the time has come when some—perhaps many—must be prepared to recognize the ministry as a "first charge" upon their lives. I am not pleading for a separate professional class. Far from it. But I am convinced that we need a fuller acknowledgement of the claims of the ministry and a more complete consecration to them.

For many that means a rededication to the public ministry in which they have been engaged for a long time. For others it means prayerful consideration of whether this is an aspect in which they want to participate wholeheartedly in the months and years ahead.

Most of the people who decide to participate should concentrate on one local Quaker group. They might also spend a few Sundays or vacation days each year visiting other meetings—or visiting a nearby meeting fairly often so that they become well acquainted with its members and attenders and are thus able to speak more directly to their needs.

If all of us truly believe in the universal ministry, we will need to carry on some broad preparation for our periods of group worship in expectant silence. One of the curious misconceptions of many Friends is that we do not believe in preparation for our corporate worship—or indirectly, for the vocal ministry. If someone means the preparation during the week of a sermon to be

We are relatively good at practicing what we preach; perhaps we need to learn to preach what we practice.

delivered in the next meeting for worship, we would all agree that the answer is no. But if we mean a continuing concern for the local meeting for worship and the planting of seeds during the

week that may sprout or the cultivation of plants that may blossom on Sunday, then nearly all of us would say yes.

If our times of waiting upon the Lord together are the core of our existence, then everything we do during the week is germane to that special time on Sundays. And we need to prepare for it in a variety of ways—by our daily or intermittent devotions, by our visits with members and attenders, and by our reading of the Bible, the great devotional classics, and other materials. For some it means keeping a personal journal; for others, compiling their own collection of favorite quotations or the frequent use of such printed compilations.

It may even mean that a message will come to us during the week, for God certainly speaks to human beings other than between 11 and 12 o'clock on Sundays. If so, those thoughts should be taken to the meeting for worship and tested in the silence to see if they are really God's messages.

Writing of such background preparation, Bliss Forbush once said in a little leaflet, The Spoken Word:

Rufus M. Jones was always a welcomed visitor in any meeting because his mind was stored with a wealth of observations and ideas, the result of wide reading and meditation. The wells of the spirit can be kept filled by extensive reading of the best things [people] have thought and done. The results of personal observation and experience always come with a freshness which gives validity to what we say. Jesus drew lessons from nature and from home and village life; Paul, from the arena, foot races, and gladiator combats.

And those of us who have been privileged to know Bliss Forbush will agree that his passage about Rufus Jones applies as well to Bliss.

What kinds of messages are needed in our meetings? Of course we must rely on our leadings in worship. But there are some themes we should probably bear in mind as we pray for ourselves and for our fellow worshipers.

Many of us need more adoration in our meetings for worship; "O Lord, our Lord, how excellent is thy name in all the earth!" (Ps. 8:1).

Many of us need messages of hope and of encouragement as we face difficulties in carrying out our visions of what life ought to be.

Many of us need affirmations of faith and the assurance of the Presence of God in times of testing, especially from people who have lived through trials and tribulations—and triumphed.

Many of us need the assurance that we can grow through grief—a message Elizabeth Vining, Elizabeth Watson, and others have expressed so vividly and sympathetically, saying that we seldom overcome grief but that we can learn to live with it.

Many of us need to be counseled to find times for meditation and prayer in our busy lives, lest we outrun our leadings.

Many of us need to be reminded of John Woolman's advice "to turn all we possess into the channel of universal love," for we tend to try to water the deserts around us with sponges rather than with irrigation canals.

Many of us need words of joy and exultation. In a compelling statement Tom Kelly once said:

I'd rather be jolly St. Francis hymning his canticle to the sun than a dour old sober-sides Quaker whose diet would appear to have been spiritual persimmons. (Testament of Devotion, page 92)

And many of us need more messages in prayer our meetings. Such vocal outpourings are too often the casualties of contemporary Quakerism. As E. Herman once wrote, "We suffer from arrested development in prayer." We have many messages in meeting about prayer, but few vocal prayers. Howard Brinton reminded us frequently that "prayer is the highest vocal exercise in a meeting for worship"; Helen Hole called vocal prayer "the cornerstone."

We do, indeed, have a message for these troubled times—in fact, a whole cluster of them: mighty messages, moving messages, life-sustaining messages, life-transforming messages, and sometimes life-disturbing messages.

We need to live them and to proclaim them. We are relatively good at practicing what we preach; perhaps we need to learn to preach what we practice. What Quakerism needs at this important juncture of history are hundreds and thousands of messengers, message-bearers, and interpreters.

I hope you feel that God is tapping you on the shoulder and saying quietly but persuasively: You are the one.
Beautiful, sunny weather formed the backdrop as 1,100 Friends participated in the Friends General Conference Gathering of Friends, June 30-July 7, at St. Lawrence University in Canton, New York. “The Future Is Now” was the gathering theme, and stimulating workshops, plenary sessions, recreation, and good fun, music, and fellowship abounded.

Approximately 50 workshops met each morning to explore a multiplicity of topics and concerns. As a regular gathering attendee, I have discovered that these workshops provide a central focus for most individuals during the week. The workshops combine ample time each day for presentations by workshop leaders, individual participation, and worship-sharing. The workshop I attended considered the question of living and traveling in the ministry. It was ably led by Elizabeth and George Watson, who shared richly from their many years of ministry among Friends.

Four speakers addressed the larger community during the week. Sam Caldwell, general secretary of Philadelphia Yearly Meeting, made the opening presentation. His speech, “The Joy That Is Set Before Us: The Cross and the Crisis Today,” stirred considerable controversy. Sam challenged his listeners to consider seriously the message of the Cross, not to shy away from it as outdated or inappropriate to Quakers.

“The Cross Jesus is directing us to,” Sam said, “is not necessarily the outward one he himself endured, but an inward one that we must all shoulder on a daily basis.” He continued, “The Cross is the inward yoga of yielding, a strange and divinely directed discipline of the soul.” He went on to explore the subject of the Cross as the key to both spiritual and social transformation. Sam’s central theme of yielding/submissiveness aroused some feminist criticism. Lively discussion also ensued between Christocentric and non-Christian Friends, not surprising at a gathering of FGC Friends.

At another plenary session Mulford Sibley, Twin Cities Friend and retired political science professor, presented a challenging glimpse of several utopian visions. What might a Quaker-inspired society of the future be like? Can we envision, for instance, a world in which only nonviolent conflict is acceptable, in which new technology cannot be used unless there is wide public consent, in which our present nationalism has been replaced by a spirit of global unity?
Quaker author and lecturer Leonard Kenworthy spoke effectively on the topic "Our Messages, Our Message-Bearers." (A portion of his speech appears on page 11.)

The only woman who addressed the gathering, and the only non-Friend, was Mary Cosby, a founding member of the Church of the Savior. She described in moving terms their dynamic experiment in interracial Christian fellowship in inner city Washington, D.C. A central covenant of her church is to call forth the individual and creative gifts of its members.

More than 200 Friends attended the FRIENDS JOURNAL-sponsored Henry J. Cadbury Event early in the week, which was an afternoon panel discussion on "The Boundaries of Life." T. Noel Stern moderated as panelists explored the controversial subjects of abortion, euthanasia, genetic engineering, and medical intervention. The panelists, Demie Kurz, Johanna Sibbett, Dean Bratis, and George Perera, made brief opening statements, and a period of lively audience participation ensued. The JOURNAL plans to explore these subjects more fully in coming months. A tape recording of the Cadbury event (as well as all plenary addresses) is available from FGC.

The most moving single event of the week was John McCutcheon's upbeat folk concert performed outdoors at dusk on July 4. Friends who attended the 1981 gathering in Berea will remember as well John's varied presentation of songs, his humorous and penetrating social commentary, and his amazing facility with different folk instruments—banjo, fiddle, guitar, hammered dulcimer, and "hambone." A mood of joy and community unfolded. John closed his concert with Holly Near's "Gentle, Loving People." Those who wanted another encore moved inside away from mosquitoes where John demonstrated his skill and energy as a square-dance caller late into the night.

The meals and accommodations at St. Lawrence were excellent; a friendly staff went out of their way to make Friends feel at home. Off-campus activities were varied and appealed to many attenders as well. A popular outing, for example, was a boat trip on the nearby St. Lawrence River. Gathering planners will be hard pressed to organize as successful a week next year, but plans move ahead for the 1985 Gathering of Friends to be held at Slippery Rock, Pennsylvania, June 29-July 6. And Northern Yearly Meeting Friends will welcome the gathering to Northfield, Minnesota, in 1986.

Third World Friends Meet

A small group of Third World Friends gathered at Friends General Conference on July 4. We came together to explore how we can relate to our rich and diverse heritage within the family of Friends. We noted the importance of Quaker spirituality in our own lives and felt as a group that this experience should be opened to other seekers from our cultural traditions.

In our discussions we were able to point to both progress and failure within the Society in responding to racial issues. We accept the challenge of sharing within our own cultural communities the impressive history and message of Quakerism, but feel that white Friends must also bear their responsibilities in this effort.

We encourage meetings to extend a loving hand of support and friendship to people of color and whites attending our meetings for worship. Many of us in our initial contact with Friends did not feel warmly received or welcomed. At major gatherings of Friends like FGC and yearly meetings, we encourage the Society to include domestic Third World concerns as priority issues. People of color should be included as major speakers, planners, and leaders of workshops that address these and other concerns. The visible lack of Third World participants in these areas sends us a clear message. We realize these oversights are often not intentional, but they still need to be corrected.

We intend to maintain a network of sharing and support within the Religious Society of Friends, and to join with others in rooting out the racism that exists within our Society. All Friends and attenders of color, including those in interracial relationships, and white Friends with Third World children are invited to play an active role in the Third World Caucus of Friends. Please send your name and address to Greg Williams, 12 Inman St. #11, Cambridge, MA 02139, if you wish to be added to our mailing list.

Greg Williams
Nebraska Yearly Meeting
Explores Its Dreams for the Future

The 77th session of Nebraska Yearly Meeting was held with Hominy Friends, in Hominy, Oklahoma, May 31–June 3. The session was well attended, and possibly the brainstorming sessions led by Ronald Mattson, exploring our dreams for our yearly meeting and considering what is involved in achieving them, gave the sessions their positive, encouraging tone.

Among the interesting concerns brought before us was the Nebraska Farm Family Crisis Council, a newly established interdenominational group. Don Reeves of the Central City (Nebr.) Meeting has been appointed to the statewide task force. The yearly meeting warmly gave a minute of support and a financial contribution.

Visiting Friends, as usual, brought us fellowship and inspiration as they shared news of the services they carry on. Wilmer Tjossem told of the cattle being purchased and sent to Cambodia to rebuild their seriously depleted herds, and of the volunteers needed to accompany them. Jane Laessle challenged us to give one percent more of our income to Right Sharing of World Resources. Steve Graham stressed the privilege and need of “cities of refuge” and told us that Boulder, Colorado, has been recognized as a “Friendship City.” Franklin and Mary Clark reviewed the Friends Committee on National Legislation philosophy and assured us that their stand on legislation is definitely “influential.”

Our clerks, Kay Mesher presiding, Ronald Mattson recording, and Marie Ingraham reading, were very efficient in their tasks. We gladly report their continuing service.

The film, More Than Bows and Arrows, beautifully and graphically illustrated the many contributions of native Americans that are so basic to American life today. The Hominy Friends Meetinghouse stands on the corner of the Osage Indian village, and on Saturday evening the Osage Indians served Friends a real Indian meal followed by an evening of Indian dancing. This was the closing event of the year-long celebration of the 75th anniversary of the Hominy Friends Meeting. The host pastor, David E. Nagle, was recognized and honored by the Osage Indian chief.

The final action of the yearly meeting established a study of special queries by the monthly meetings, culminating in a half-year meeting, tentatively set for October. This will be an extension of our “brainstorming” and help to determine future goals for Nebraska Yearly Meeting. This was a fitting end for a good session. The Young Friends of the yearly meeting carried on concurrent sessions and joined the general meeting for evening and Sunday sessions.

Evelynn Schutz

GDR Yearly Meeting
Seeks Unique Testimony

The German Democratic Republic Yearly Meeting again took place in the foothills of Schmiedeberg near Dresden, March 22–24, in Martin Luther King House. Attendance was amazingly good! The more than 100 Friends present included a good number of guests, from West Germany (also West Berlin), Great Britain, Austria, Sweden, the Netherlands, the United States, Czechoslovakia, and Switzerland.

The theme of our yearly meeting, “The Spiritual Foundation of Our Quaker Testimonies,” resounded with emphasis on peace testimonials. Freddie Huth clearly presented the historical foundation of the Quaker testimony from both historical figures and the movement from which it originated. We dealt with the question: Through which forms can our (GDR Friends) testimonies be made? It was clear to us that it is important for us to be members of the worldwide Quaker family, in the spirit of earlier Friends. We also want to cherish the testimony of our contemporary Friends in the spirit of love and cooperation, and consider God’s guidance.

The uniqueness of our situation is that we are the only Quaker yearly meeting in a Warsaw Pact country. Therefore, we view it as our duty to take on a bridge-building function in which Quaker knowledge is offered to those who are in positions of political responsibility, and also to the Christian community. Our role should be to help make contacts and mediate discussions, and to support other peace groups.

Nancy Kintner and Anne Todd

New Zealand Yearly Meeting:
Letting Go of Racism

The Epistle from New Zealand Yearly Meeting, held in Wellington, May 11–14, contains phrases from an old Maori haka (loosely translated as “war song”). This is the first conscious expression on the part of New Zealand Friends of a belated but increasing awareness of the value of the indigenous culture of this land, a culture that we colonizers have systemically, if largely unconsciously, overpowered in less than 200 years.

Friends felt pleased to have helped finance the development of a new secondary school curriculum unit that offers a more balanced racial view of New Zealand history. Friends will continue to be exercised to find ways of relinquishing the inherent racism in our positions of power and privilege.

Three reports to yearly meeting each led our thinking in the same direction: those of Friends Service Committee; of our representative to the National Council of Churches; and of CORSO, the aid and development organization that New Zealand Friends helped to set up after the war. These all drew our attention to the fact that there is, relatively speaking, as much poverty and...
need of development in New Zealand as in those countries that we have traditionally helped overseas.

Peace was the other theme running through this yearly meeting. Each day started with a speaker on some aspect of the dangers threatening the world and our responsibility to work tirelessly on all levels—spiritual and political.

In a beautiful and reflective talk followed by a deep period of worship-sharing, Elizabeth Duke offered us thoughts on the Quaker search for truth and the application of levels—spiritual and political.

Quaker search for truth and the application is helped overseas.

The Epistle from New Zealand Yearly Meeting on a frankly spiritual path, I was interested. One Friend wondered if one of the problems with business meetings was that the spiritual perplexity of Friends results in a loss of that dynamic spiritual center required for the proper execution of the Friends method of worship for business.

The second major presentation was Beth Allen's Query on "The Cost of Discipleship," and I was struck by how much her concern as expressed by this phrase was consistent with the first two Queries. The ministry, both before and after Beth Allen's presentation, was largely Christocentric, and I was interested and impressed by these significant ministries which included oratory, individual hymn singing, and vocalized prayers. The name of Jesus ought not to seem strange in a Quaker yearly meeting, but I confess I was surprised by the number of ministers in which Jesus was the center of the points being made and the explicit being to whom prayers were directed vocally.

I was so struck by how much I agreed with John Lampen’s talk, and yet how perplexed I was when he said that those Friends who may have been offended by his Christocentric language ought to be able to apply the same ideas to their own faith. Even Beth Allen practically apologized for finding it necessary in her own life of discipleship to use language about Jesus. When one Friend said, during his ministry, “We are all Christians here,” I heard loud whispers all around me saying “No, no!” So this is the ‘unity’ which English Friends are so pleased with when they talk to me, an American Friend, about our divisions in the United States?

On the one hand, Friends called for a serious consideration of the World Council of Churches statement on baptism and the Lord’s Supper, as a participating body in the worldwide fellowship of Christians. On the other hand, Friends will soon begin the process of revising Christian Faith and Practice, with some Friends openly calling for the abandonment of the first word of the book’s title. My perplexity is made all the more difficult by my love of Friends, and the overpowering sense that we struggle together to find as John Lampen put it, the straight path. London Yearly Meeting was, I believe, a success, but more so, a challenge.

Daniel Smith

**The Challenge of Spiritual Direction Faces London Yearly Meeting**

Being deeply concerned about the spiritual direction of modern Quakerism, I found London Yearly Meeting, held at Friends House, May 25-28, to be rich in serious consideration of precisely this matter. For this reason, I have chosen to dwell on the “Queries” as presented, rather than a fuller report of the other events which dealt with the wider range of Quaker interests.

John Lampen began the First Query of London Yearly Meeting on a frankly ominous note. John, quoting Dante, asked whether we, as Friends, were “lost in a dark wood.” He said that he did not want to destroy the true beauty and companionship in the midst of this dark wood, but that he felt a keen sense to find again the “straight path.” But where do we go? What must we do? What decisions must we make?

In making such important decisions, John advised against recognizing pleasures or making choices for deliberate suffering, believing this, in itself, guaranteed the right decision. Furthermore, the choices one must make are not final, for we must constantly renew our decisions. Finally, our decisions for spiritual direction must not be made solely on the basis of a ‘cause.’

The Second Query regarded business meetings, specifically monthly meetings for business. It reminded Friends of the concept of worship for business, but also dealt with the serious decline in attendance at monthly meetings throughout the yearly meeting (paradoxically record numbers were reported for attendance at yearly meeting sessions themselves). The discussion and response to this Query, too, was interesting. One Friend wondered if one of the problems with business meetings was that the spiritual perplexity of Friends results in a loss of that dynamic spiritual center required for the proper execution of the Friends method of worship for business.

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FRIENDS JOURNAL  August 1/15, 1984
Share your favorite BOOKS with us!

What books have you most enjoyed lately? The JOURNAL is planning a special books issue for November 15, and we would like to include our readers' opinions of the books they strongly recommend to others. We invite you to send a characterization of no more than three fiction or non-fiction books you have read in the last year that are important to you for their religious or social value. Descriptions should be 20-25 words, in addition to the title, author, publisher, and publication date. Deadline for submission is October 1.

—Ed.

Five Guatemalan refugees were welcomed to Seattle, Wash., this past month, the culmination of a public caravan (as opposed to the usual underground railroad) that brought them to sanctuary at University Friends Meeting and a Unitarian church in nearby Bellevue. The public celebration included an ecumenical welcoming service and press conference held on Independence Day. In attendance and participating were John Fife, minister of Southside Presbyterian Church, Tucson, Ariz., first sanctuary in the nation; Roman Catholic Archbishop Hunthausen; and Seattle Mayor Royer.

University Meeting has released a minute of support which reads in part: "It is clear to Friends that Central American refugees are our neighbors and in need... University Friends will offer housing, protection, food, and care... Friends do not break the government's laws lightly; but when there is a direct conflict between obedience to God and obedience to the government, there is no question."

Sanctuary for Central American refugees has been declared by more than a dozen North American Friends meetings. Meetings on the West Coast have been very active. Orange Grove (Calif.) Meeting, for instance, passed a minute of support a year ago. This past March several members of the meeting went to Washington to present their concerns to government officials.

Stacey Lyane Merkt became the first church worker in the United States to be convicted for aiding and abetting undocumented aliens (Salvadorian and Guatemalan refugees). She was sentenced to two years probation. The two Salvadorian refugees apprehended with her, Brenda Sanchez-Galan and Mauricio Valle, are still awaiting deportation hearings. Another worker with refugees, Jack Elder, director of Casa Oscar Romero in San Benito, Tex., was arrested for transporting aliens. His trial date is August 6.

Friends across America are invited to join North Carolina Quakers on a pilgrimage to the ground where George Fox preached in 1672, in what is now Hertford, Perquimans County, N. C. The occasion is part of the 400th anniversary celebration of the arrival of colonists on Roanoke Island, July 13, 1584. That colony disappeared, and the English eventually returned to North Carolina three-quarters of a century later. The first religious service on record was in Perquimans County in spring 1672 under the leadership of Quaker minister William Edmundson.

The anniversary celebrations will be held...
October 12-14, and will center around Joseph Scott's house in Hertford, now known as the Newbold-White House.

D. Elton Trueblood will conduct a religious service there on Sunday, October 14. For information, write to Kenneth Spivey, Rte. 1, Box 51, Belvidere, NC 27919.

Did you miss the first annual Quaker Olympics? Young Friends of Albuquerque (N.Mex.) Meeting invited their members to celebrate spring with a picnic lunch and games. For $1, participants received a name tag with the name they chose for the day—George Fox, Caroline Stephen, or other famous Friends. Olympic events included the Tug of Peace, Beating Swords into Plowshares, and Walking Cheerfully Over the Earth.

The Southwest U.S.A. was the focus and locus of the first Quaker Youth Pilgrimage arranged by the Friends World Committee for Consultation, Section of the Americas. Pilgrims from seven U.S. states and Mexico gathered in Albuquerque in July for a month-long linguistic exploration of Quaker values and regional history and culture.

The 175th anniversary of Miami Quarterly Meeting, begun in 1809, was celebrated on May 5 in Waynesville, Ohio. Now split into Miami Quarterly Meeting (Ohio Valley Yearly Meeting, FGC) and Miami-Center Quarterly Meeting (Wilkinson Yearly Meeting, FUM), the anniversary celebrated their common roots. Nearly 300 members and guests shared in the celebration.

The Fellowship of Reconciliation is seeking nominations for its seventh annual Martin Luther King, Jr., Award. The FOR originated the award in 1979 to recognize a person or a group who is making a significant contribution to the nonviolent struggle for a just and peaceful society. Nominations should describe in from one to four typed pages the work for which the person or group is being nominated. Supporting material not exceeding three pages may be included. Send nominations to the Martin Luther King, Jr., Award, FOR, Nyack, NY 10960, by Oct. 1.

The annual meeting for suffering of Shelter Island (N.Y.) Meeting on August 26 will be a special celebration to mark the 100th anniversary of Shelter Island Monument, which commemorates the persecutions of early Friends. Shelter Island Meeting hopes to strengthen the memory of the long history of Friends in Eastern Long Island. Friends will, as usual, meet in the woods at the site of the monument. Edwin Bronner, professor of history and chairman of the Quaker Collection at Haverford College, will address the meeting for suffering.

Sanctuary as Custody

Historically, sanctuary is based on a concept that exempts a holy place from secular law. Ultimately, if pressed too far, our government would have no other choice than to oppose its use. I believe the courts would rightly uphold that opposition.

Not only is the question of giving preferential treatment to religions involved but also the specter of extremists sheltering sinister purposes behind the clerical skirts of sanctuary. If tolerated, what is to prevent terrorists or a Jonestown from declaring sanctuary?

Perhaps a better approach in this day and age is to embody the tradition of custody and advocacy in our understanding of the role of sanctuary. Courts have often released a person to the custody of others, either as individuals or as an institution. When an immigration court is about to deport a Salvadoran refugee, we could go to that court "as a friend of the court" and ask the judge to release the refugee into our custody until such time as (a) the government might rule favorably on our position that his or her status be changed to a political refugee, (b) arrangements can be made with a third country to receive this refugee, or (c) conditions change in the country, allowing the refugee to return home safely. By assuring the court that we would not allow this person to become a burden on our society, by stressing the grave moral consequences of such deportations, and, as a friend of the court, relieving the court of the necessity of such untimely alternatives, we might win the time needed to help these poor people.

As far as the issue of political refugees versus economic refugees goes, perhaps our courts might understand that in several of the countries where the people are in revolt against their government, it is because of the economy, because the powerful have cornered the wealth and resources of the country, leaving the masses impoverished, malnourished, and in some cases starving. The political issue is economic. To be an economic refugee from a country where one starves if one stays and is shot if returned, is the same thing as being a political refugee. Maybe our courts could be challenged to so rule.
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<td>by Leonard S. Kenworthy, author and retired college professor</td>
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<td>The Future Is Now: Gifts of the Spirit</td>
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<td>by Mary Cosby, one of 9 founders of The Church of the Savior, Washington, D.C.</td>
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<td>The Boundaries of Life, panel discussion sponsored by Friends Journal (Cadbury Event)</td>
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<tr>
<td>Demie Kurz, George A. Ferere, Johanna Sibbett, Dean C. T. Bretts, Noel Stern</td>
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FRIENDS GENERAL CONFERENCE
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racism on our lives, our meetings, and the Society of Friends. It is clear that in spite of a history of struggle against slavery, the Society of Friends today most often reflects the same reluctance to deal with racial issues that is found in our society as a whole. As Quakers, we are called to be faithful to our vision of an open community that includes more people of color. The first step toward change is to recognize that the problem is with us and that individual, personal change is necessary. We ask friends to join us as we take the first steps.

Specifically we ask friends to study the queries on racial concerns developed by the 1963 trinational session of FWCC and bring them for consideration to monthly, quarterly, and yearly meetings. Further, we urge FCC, yearly meetings, and other Quaker gatherings to include domestic Third World concerns as priority issues and include people of color as major speakers, planners, and workshop leaders.

The challenge of eradicating racism within Friends meetings demands continuous work. To this end a working group, Friends Against Racism, has been formed to assist Friends in working on this issue. If you would like to get involved or receive more information, please write to me.

Betsy Neale
250 Campaige Place
Lexington, KY 40508

Author's Query

For a new book on the Quaker testimony on the equality of women, I would particularly appreciate hearing from readers on two points:

1. I want more information on the ending of the separate women’s business meetings in the various yearly meetings, the subsequent role of women, and the first women to become clerks of combined meetings. Aside from meeting minutes, if anyone has family journals or letters that throw light on this development, please get in touch.

2. I also need to form a more accurate estimate of how many modern Quaker women have been active in women’s support groups or feminist action groups in their various communities.

Margaret Hope Bacon
1726 Addison St.
Philadelphia, PA 19146

Tribute to Wallenberg

Thanks to Mike Yarrow’s article (FJ 10/15/83) our Wallenberg Committee learned of the play Wallenberg: Tribute to a Lost Hero, and we are now in contact with the playwright, Carl Levine.

During World War II, Raoul Gustav Wallenberg, Lutheran Swedish diplomat (and recently proclaimed U.S. Honorary Citizen) went to Budapest under the U.S. War Refugee Board and rescued some 100,000 Jewish Hungarian Jews and countless anti-Nazi Christian Hungarian partisans from the Nazis. In 1945, the advancing Russians kidnapped and imprisoned young Wallenberg in violation of international law and human rights. Evidence points to his being alive to this day, a prisoner somewhere in the Soviet Union.

The Wallenberg Committee of Greater Philadelphia is one of several throughout the world organized to honor Wallenberg and to work for his release. It is open to everyone. Wallenberg’s deeds have ennobled the human race. He is a universal symbol and his cause belongs to all humankind.

Those who wish to contact us may telephone (215) 472-0989 or write to: Wallenberg Committee of Greater Philadelphia, c/o Philadelphia Art Alliance, 251 S. 18th St., Phila., PA 19103.

Leona T. Feldman

Quakers Are in Politics

I read Leonard Williams’s article, “Friends and Politics” (FJ 4/1), with interest.

On May 8, I won the Democratic party’s nomination to represent them in the general election for a seat in the U.S. House of Representatives. My district is the Fourth District of Maryland, which contains Anne Arundel County, plus parts of Prince George’s County and Howard County.

I am a member of the Annapolis Friends Meeting.

I believe strongly that Quakers should get involved in politics, as should all citizens. Nothing in life is pure. If we find something amiss, we should attempt to correct it, rather than ignore it.

Intellectualism can be overcome. Sometimes we just have to get down on our knees and get our hands “dirty” and pull the weeds out!

Our nation has had a long list of high-quality leaders. It’s time we attracted more.

Howard Greenebaum
Arnold, Md.

Economy Is Guilford’s Concern

Elizabeth Castell’s article, “The Economy as a Quaker Concern” (FJ 5/1), prompts this letter. Shortly after he assumed the presidency of Guilford College, William Rogers, along with William Stevens, then chair of the management department, began a program with similar intent on the graduate level. It is too early to say what...
Q. What combines art, Friends' history, and a look at the future in one wonderful package?
A. The 1985 FRIENDS JOURNAL Wall Calendar. On sale in September.

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For Admissions:
Carolyn Frieder, Director of Admissions
For Employment:
Bruce Stewart, Headmaster (as of 7/1/84)
575 Washington Lane
Jenkintown, PA 19046 (215) 886-4350

August 1/15, 1984 FRIENDS JOURNAL

good, change, or outcome these educational efforts will yield, or if the program in democratic management at Guilford will remodel institutions, including itself.

Elizabeth Cattell did not mention these efforts, I am sure, because she probably did not know of them. We Friends are determined to keep our Light hidden under the bushel. Perhaps you could let this bit escape, and thus help others avoid the conclusion that there is little systematic effort other than the Quaker Society for Economic Democracy.

Frank Adams
Gatesville, N.C.

Cookies for the Monster

In response to Ron McDonald's article, "Violent Play and Nonviolent People" (FJ 5/15), I can say that some of the points he made are well-taken. However, I feel he has come to a wrong conclusion in allowing his child to play about killing.

I have three small sons and have forbidden, and will continue to forbid, any play involving shooting, stabbing, or other forms of violence. I tell them that killing people is wrong and playing about killing is wrong.

Ron McDonald used an example of his son "slaying a giant" in the back yard at his father's request. My children also see monsters under the porch, but instead of suggesting they slash them up, I tell my boys to invite them in for cookies, and they happily bring in their imaginary monster—no longer the feared enemy, but someone to share their cookies with. I disagree about the positive value of violent play. Perhaps allowing children to pretend about killing makes killing seem more acceptable to them and stymies their search for more creative responses to their own anger and fear and potentially violent situations.

Melissa Foster
Elmhurst, Ill.

Children Are Great Imitators

How I loved Aaron Piper's "The Giant Who Was More Than a Match" (FJ 5/15), but how appalled I was at Ron McDonald's "Violent Play and Nonviolent People." I usually like to pass my FRIENDS JOURNAL on but can't because of this article. How can we think that having a child hear, see, and play violence and revenge will reduce violence and revenge in children? Children have always been exposed to the horrible Grimm's fairy tales and violence on TV. Look at the state of the world. We are on the edge of world holocaust. Children are great imitators.

Dorothy S. Smith
St. Augustine, Fla.
MILESTONES

Deaths

Dickinson—On May 19, Edwards Haven Dickinson, 83, at home in Fly Creek, N.Y. He was a member of the United Church of Christ and the Society of Friends. After graduating from Union Theological Seminary, he held pastures in Rome and Millerton, N.Y.; Lyme, N.H.; and Tifton, Ga. From 1935 to 1940, the Dicksons worked for AFSC in the coal fields of southeastern Ohio. He was survived by his wife, three children, and seven grandchildren.

Legg—Edna Pusey Legg, 74, a long-time member of Baltimore (Md.) Monthly Meeting on June 10. She was a member of Wrightstown (Pa.) Meeting and was active in the Women's International League for Peace and Freedom. Following their retirement, Edna and Sam Legg lived in Geneva, Switzerland. She was survived by her husband, Sam Legg; a daughter, Nancy L. Crystal; a son, Bruce Michael Legg; and two grandchildren.

Lehmann—Elizabeth G. Lehmann, 73, on May 20. She was a member of Wrightstown (Pa.) Meeting and lived at Pennswood Village, Pa. For many years she ran an inn, Trail's End, in the public schools. She was active among Friends at every level—local meeting, AFSC, FWCC—and was also active in the Women's International League for Peace and Freedom. Following their retirement, Edna and Sam Legg lived in Geneva, Switzerland. She was survived by her husband, Sam Legg; a daughter, Nancy L. Crystal; a son, Bruce Michael Legg; and two grandchildren.

Parker—Douglas L. Parker, 93, on May 17 in Wilmington, Ohio, after an extended illness. He was a member of both Wilmington and Campus (Ohio) meetings and was active among Friends for ten years in Mexico. Later, Douglas served as pastor of the Greens Falls Friends Meeting in New York and then of Selma Friends Meeting in Ohio. He was a member of both Wilmington and Campus (Ohio) meetings and was active among Friends for ten years in Mexico. Later, Douglas served as pastor of the Greens Falls Friends Meeting in New York and then of Selma Friends Meeting in Ohio. He was survived by his wife, Salome; three children, Anna, Martha, and James; and a sister, Anna, Martha, and James; and a sister, Anna, Martha, and James.

Scott—On June 24, Wally B. Scott, 35, of Meade Manor, Dunedin, Fla. She was a member of St. Petersburg (Fla.) Meeting since 1964 and prior to that of Westbury (N.Y.) Meeting. She was survived by her sons, Austin Jr. and Daniel Scott; and four grandchildren.

Smith—Katharine Louise Bell Smith, 88, at home in Mineola, Long Island, N.Y., on June 8. She was born in Milton, N.Y., daughter of Arthur Ernest Bell and Martha Florey Bell. The Hallocks are one of the oldest Quaker families in New York, dating back to 1634. Katharine taught at Landsdowne Friends School for five years before her marriage to James B. Smith in 1927. She was a member of Manhattoes (N.Y.) Monthly Meeting for over 50 years. Surviving are a son, David Hallock Smith, and a brother, Herbert Hallock Bell.

Births

Abell—David Mark Abell, on May 21 to Karen E. Towle and Larry G. Abell. David was welcomed into Burlington (Vt.) Monthly Meeting where his parents and sister, Clara Leona, are members.

Bratt—Schuyler Charles Paul Bratt on April 29 to S. Howard and Sara Bratt, both members of Kent (Wash.) Monthly Meeting.

Burton—On December 26, 1983, Ryan Michael Burton, to Craig and Michele C. Burton. Ryan's father is a member of Wrightstown (Pa.) Monthly Meeting.

Stout—Alan Benjamin Burt Stout on May 15 to Susan Meredith Burt and Lawrence Neff Stout. Susan is a member of Bloomington-Normal (Ill.) Monthly Meeting.

Adoption

Bosley—Robin Irma-Rosa Bailey, on April 18, by Virginia Bailey. Robin was born in San Salvador, El Salvador, August 14, 1974. She is a regular attender of Newark (Del.) Meeting along with her new mother and sister, Rebecca Lenev, both of whom are members of Stony Run (Md.) Meeting.

Marriages

Burton-Sippel—Peter Daniel Sippel and Emily Revere Burton on June 17 under the care of Wrightstown (Pa.) Meeting. Emily and her parents, Ruth and Anthony Burton, are members of Wrightstown Meeting. Peter and his parents, Dorothy and Frederick J. Sippel, are members of Minneapolis (Minn.) Meeting.

Crowe—Dyckman—Dyckman Ware Vermilye and Avis Ann Crowe on May 19 at Pendle Hill under the care of Media (Pa.) Meeting. Dyckman is dean of Pendle Hill and Avis works as housekeeper.

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August

1-5-Illinois Yearly Meeting, Yearly Meeting House, McNabb, III. Write Alice Walton, 1421 Northwoods, Deerfield, IL 60015.

1-5-Iowa (Conservative) Yearly Meeting, Maquoketa Meetinghouse. Write Robert Berquist, Rte. 1, West Branch, IA 52358.

1-5-Wilmington Yearly Meeting, Wilmington College. Write John Brawley, Wilmington College, Box 1307, Wilmington, DE 19874.

3-5-Indiana Yearly Meeting, Earlham College. Write John Brawley, Earlham College, Box 1307, New Paris, IN 46553.

4-8-Mid-America Yearly Meeting, Friends University. Write Maurice A. Roberts, 213 Maple, Wichita, KS 67213.

7-12-Baltimore Yearly Meeting, Western Maryland College. Write Thomas H. Jones, 1700 Quaker Ln., Sandy Spring, MD 20860.

8-11-Iowa Yearly Meeting, 411 College Ave., W, Oskaloosa, IA. Write Debi Core, Rte. 3, Oskaloosa, IA 50125.


8-12-Ohio Valley Yearly Meeting, Oleson Friends School. Write Marjorie Smith, 1518 Catalpa Dr., Dayton, OH 45406.

8-12-Western Yearly Meeting, Plainfield, Ind. Write Robert Carris, P.O. Box 235, Plainfield, IN 46168.

10-19-Central Yearly Meeting, Muncie, Ind. Write Ollie McCune, Rte. 1, Box 226, Alexandria, IN 46001.

11-16-Evangelical Friends Church, Malone College. Write Robert Hess, 1201 30th St., NW, Canton, OH 44709.


18-23-New England Yearly Meeting, Nichols College. Write Thomas Ewell, P.O. Box 2432, S. Portland, ME 04106.

19-26-Canadian Yearly Meeting, David Thompson University Center, Nelson, B.C. Write Frank Miles, 60 Louther Ave., Toronto, Ontario. M5R 1C7 Canada.

August 1/15, 1984 FRIENDS JOURNAL
Resources

Sanctuary and Central America

These films may facilitate understanding the complex problem of sanctuary for Central American refugees: Sanctuary is a 35-minute color film available for a $12 rental fee (plus $3 postage and handling) from Ecufilm, 810 12th Ave. S., Nashville, TN 37203. (800) 251-4091. Two television productions can be purchased on a single tape, VHS format, from the AFSC, 745 E. 5th St., Tucson, AZ 85719, for $10 (plus $2 postage and handling): A New Underground Railroad is a 30-minute film which aired on PBS in September 1983; Sanctuary is a 40-minute BBC production shown in October 1982.

The following AFSC publications may also be helpful: What's Wrong in Central America and What To Do About It by Phillip Berryman, $3.50; Central American Refugees: A Review of the Current Situation by Angelia Berryman, $2; Guatemala 1983 by Nancy Peckenham, $3; Questions and Answers About the Current Situation in Guatemala, $2.50; and Talking Sense About Nicaragua, $2.50. These can be ordered from the AFSC, 1501 Cherry St., Philadelphia, PA 19102.

For other resources, write the Chicago Religious Taskforce, 407 S. Dearborn St., Chicago, IL 60605.

Books and Publications

Send for free Holistic Fitness Catalog. Order Lao Tzu's Way of Life, "Simple—yet profound translation" by Witter Bynner, $2.95 postpaid. Simmons Company, P.O. Box 3193-FJ, Chattanooga, TN 37404.


Send for our free list of out-of-print books. Sperling Books, Box 1766, Madison Square Station, New York, NY 10159.

Sanctuary

Friends of Ignacio Mariscal 132, Mexico 1, D.F. Friends shown in October 1983. 30-minute handling:


Rates. The Harned is located at Convenient House, residence also available.

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The Harned Friends Boarding Home has two rooms available for immediate occupancy. One room is on the first floor of our annex with a private entrance. The other room is on the second floor of the main house. Very reasonable rates. The Harned is located at 925 Glenwood Avenue, Moylan, Pa. Call 566-4824.


Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends meeting. Sundays 11 a.m. Phone: 335-2752.

Young, black, Quaker, professional woman wishes to nurture the endearing camaraderie of other Quakers of vibrant color and those who are experiencing a psychic/cultural kinship with Third World people. Please write Debbie Evans, 1339-A E. Randolph Ct., Milwaukee, WI 53212.

Young family involved in market gardening and home businesses seeks help from Friends who may know of a place in the country with opportunities such as resourceful fruit growing, woodworking, campsite maintenance, woodwork, producing practical items. We'd like to relocate in northern Minnesota, Wisconsin, or Michigan. Tom and Beverly Holman, Box 167, Rte. 1, Kiel, WI 53042.

Help! I need friends of like mind and a peaceful retreat of duration to finish my compend of compendios. Any other help, questions, suggestions, encouragement, revelations from above through you for me also appreciated. We should be together, my friends, you and me. Say something sweet and strong like the fragrance of orchids. Write Chris Schreiber, FJ Box S-780.

Single Profile Nexus creates a nationwide network of Friends and other cultured singles. Box 9893, Orlando, FL 32814.

Classical Music Lovers’ Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Petham, NH 03860.

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Positions Vacant

Resident couple needed: Ann Arbor Friends Meeting seeks Quaker couple to serve as house directors for Quaker House—a center for peace and related Friends meeting activities—to begin Sept. 1. For information please write Quaker House, 1418 Hill St., Ann Arbor, MI 48104 or call Barbara Neal, (313) 971-2664.

Part-time Field Secretaries for Friends Committees on National Legislation. Interpret work and financial needs of FCNL to constituents on West Coast and in mid-continent U.S. Two needed by November 1. Send inquiries and suggestions to Willow Harter, FCNL, 2456 Second St. NE, Washington, DC 20002.

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August 1/15, 1984 FRIENDS JOURNAL
Meeting Directory...

Don’t leave town without it!

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

MEETINGS

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<td>EDMONTON - Unprogrammed worship, 11 a.m. WVCA, Soroptimist room, 1035 100 Ave. 423-9827.</td>
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| MONTEVERDE - Phone: 61-18-87. |
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| EGYPT | 

| GERMANY (FED. REP.) | 
| HANNOVER - Worship 3rd Sunday 10:45; Kreuzkirche (Gemeindesaal); call Sender 822667 or Wolkenhaar 822461. |

| GUATEMALA | 
| GUATEMALA - Monthly. Call: 683001 or 681259 evenings. |

| MEXICO | 
| MEXICO CITY - Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Marcelis 132, Mexico 1, D.F. 553-27-52. |

| SWITZERLAND | 
| GENFRA - Meeting for worship and First-day school 10:30 a.m. midweek meeting 12:30 p.m. Wednesdays. 13 av. Marvelet, Quaker House, Petit-suzonnen. |

| UNITED STATES | 
| ALABAMA | 
| BIRMINGHAM - Unprogrammed meeting for worship 10 a.m. Sunday. Betty Jenkins, clerk. (205) 779-7311. |
| FAIRHOPE - Unprogrammed meeting, 9 a.m. Sundays at Friends Meetinghouse, 12 miles east on Fairhope Ave. Ext. Write: P.O. Box 319. Fairhope AL 36530. |

| ALASKA | 
| ANCHORAGE - Unprogrammed meeting, First-days, 10 a.m. 100 W. 19th. Phone: 333-4425. |
| FAIRBANKS - Unprogrammed worship, First-days, 5 a.m. Home Economics Lounge, third floor, Eielson Building, Univ. of Alaska. Phone: 479-6762. |
| JUNEAU - Unprogrammed worship group, First-days, 10 a.m. Phone: 566-4409. Visitors welcome. |

| ARIZONA | 
| FLAGSTAFF - Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver 86002. (602) 774-4238. |
| McNEAL - Cochrane Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 482-3724. |
| TEMPE - Unprogrammed, First-days, 9:30 a.m., child care provided. Danforth Chapel, ASU Campus, 85281. Phone: 957-9050. |
| TUCSON - Pima Friends Meeting (Intermountain Yearly Meeting), 793 E. 5th St. Worship 10 a.m. Barbara Elfrandt, clerk. Phone: (602) 225-7779 or (602) 887-9000. |

| A L AST E R N A R I D A | 
| ARCATA - 10 a.m. 1920 Zehnder. 822-5615. |
| BURLINGTON - Unprogrammed meeting, Worship 11 a.m. 2511 Vine St. at Walnut. 843-9725. |
| BERKELEY - Unprogrammed meeting, Worship 11 a.m. 1243 58th Ave. 845-2813. |
| BUNKER HILL - Meeting, 10 a.m. 5. 1122 8th St., Berkeley. Phone: (510) 444-9076. |
| CANADA | 
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| JUNEAU - Unprogrammed worship group, First-days, 10 a.m. Phone: 566-4409. Visitors welcome. |
SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake St. Phone: 782-7440.

SAN JOSE—Worship and First-school 11 a.m., discussion 11 a.m., 1041 Morse St., 266-3083.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday, Cal-Poly University Christian Center, 1488 Foothill Blvd., San Luis Obispo. Phone: 756-1903.

SANTA BARBARA—10 a.m. Mysrovn School, 2100 Mission Ridge Rd. (W. of El Encanto Hotel).

SANTA CRUZ—Worship Sundays 9:30 a.m. Community Center, 201 Center Street. Clerk: (408) 426-7145.

SANTA MONICA—First-day school 10:30 a.m. April through July, in homes June through September. Clerk: Paul Blanard, Jr., 447-4367.

DAYTONA BEACH—Sunday, 10:30 a.m. 201 San Juan Ave. Phone: 332-5747.

GAINESVILLE—Meeting and First-day school 11 a.m. N.W. 2nd Ave. 482-3201.

MELBOURNE—Unprogrammed meeting and First-day school weekly. (305) 777-1221 or 676-5077.

MIAMI-CORAL GABLES—Meeting 11 a.m. 1165 Sunset Dr., 611-7374. Clerk: R. Buskirk, 247-9388. AFSC Peace Center, 388-5234.

WINDSOR (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 478-9576.

WHITTIER—Whitfield Monthly Meeting, Administration Building, corner Painter and Philosophy. Worship 9:30 a.m. P.O. Box 122. Phone: 838-7538.

TUCSON VALLEY—Worship 2 p.m. Church of Religious Science, 56537, 29 Palms Hwy., Yucca Valley. (760) 385-1136.

COLORADO

BOULDER—Meeting and First-day school 10 a.m. Phone: 449-4090 or 494-2852.

COLORADO SPRINGS—Worship group. Phone: (303) 633-5501 (after 6 p.m.).

DENVER—Mountain View Friends Meeting, 2280 South Colorado St. Worship 10 a.m. and 11 a.m. Adult forum 11 a.m. to 12 p.m. Phone: 722-4125.

DURANGO—First-day school 10 a.m., worship and First-day school 11 a.m. Call for location, 247-4550 or 884-9434.

FORT COLLINS—Worship group. Phone: 541-7501.

GLENWOOD SPRINGS—Meeting 10 a.m. Saturday. Phone: 541-7837.

IDAHО


SANDPOINT—Meeting 10 a.m. or worship in homes. Contact Jane or call (208) 238-8398, 238-7002. or write Box 263, Sandpoint, Idaho 83864 for location.

IDAHO

BOISE—Meeting in members’ homes. Contact Jane Foraker-Thompson, 344-3526 or Curtis Pullin and Kate O’Neill, 383-8601.

SANDBOUGH—Unprogrammed worship group. 1 p.m. Sundays. Friends Meeting House, 326 N. Avon Ave. Phone: 425-5125.


SOUTHEAST—Worship 10 a.m. 2304 S. Washington Blvd., Oklahoma City. Phone: 918-277-2200.

WEST LAFAYETTE—Worship 10 a.m. 179 E. Stamm Ave.
NEW YORK - Meetings for worship
NEW PALTZ - Unprogrammed meeting
House, Ate. 13. Phone: (914) 777-8866
(914) 885-6165.
ROCHESTER - Sept. Joins meeting for worship 9:30 and
first-day school 11 a.m. June 15 to Sept. 3,
worship 10 a.m. with babysitting sometimes available.
41 Westmoreland Rd.
ROCKLAND - Meeting for worship and first-day school
11 a.m. 60 Lebar Rd., Blauvelt.
SCARSDALE - Meeting for worship, 2nd Sunday in Sept.
(see also Mt. Pleasant, Ate. 708), 1:30 p.m.
first-day school, 2nd and last Sunday in June.
10 a.m. First-day school in Labor Day; Quaker St. Friends Meeting House,
Memorial Day in Labor Day.
SYRACUSE - Worship 10:30 a.m. 821 Euclid Ave.
NORTH CAROLINA
ASEVELLE - Meeting 10 a.m. French Broad YWCA.
Phone: Philip Nell, 266-0844.
BOWLING GREEN - Broadmead Friends Meeting FGC.
Friends Meeting House, 1000 Tallmadge Ave.
10 a.m., school 10 a.m. with babysitting sometimes.
ANSWORTH - Unprogrammed meeting 10 a.m.,
Meetinghouse Road.
AUBURN - Meeting for worship and first-day school 11 a.m.
Rte. 307, off W. Quaker Ave. Phone: 496-4463.
ELMIRA - 10:30 a.m. Sundays, 155 West 6th St. Phone:
(607) 733-1762.
FREDONIA - Unprogrammed meeting 11 a.m. Call (716)
672-4427 or (716) 672-4418.
HAMILTON - Meeting for worship 10 a.m. Chapel House,
Colgate University. Phone: Carolyn Stephenson,
(518) 264-0969.
Hudson - Meeting for worship 10 a.m. and thirtysixth Sunday,
Union St., Atlantic Manor, (518) 726-7844 or
(518) 329-0401.
ITHACA - 10 a.m. worship, First-day school, nursery.
Anabel Taylor Hall, 275 N. University Ave. Phone:
(607) 274-2414.
LIMA - (FEUENS, NASBAU, SUFFOLK COUNTIES)
Unprogrammed worship for worship, 11 a.m.
First-day school, unless otherwise noted.
Bekraft State Park, (518) 238-8984.
FLUSHING-Discussion 10 a.m. 307, off Atch St.
10 am, 3960 N. Flushing Ave. Contact Alice Aheeght,
(917) 489-6552.
FAYETTEVILLE - Unprogrammed, Phone 333-3012.
GREENSBORO-New Garden Friends Meeting.
Meeting 10:45 a.m. Church school, 11 a.m.
First-day meeting 10 a.m. E. Darnell, clerk,
and W. Darnell, pastor.
GREENWOOD - Unprogrammed meeting worship
Guilford College, Moon Room of Dana Aud.,
except vacations and summers at Friends Homes. Worship
10:30 a.m. Clerk: W. T. Flowers.
GREENVILLE - Worship group, 752-0877, 752-9438.
GUIFORD COLLEGE, GREENSBORO - New Garden
Friends Meeting. Meeting unprogrammed worship
8:45 a.m., church school, 10 a.m. for worship
11 a.m. E. Darnell, clerk, and W. Darnell, pastor.
JENKINTOWN - Meeting (unprogrammed)
Guilford College, Moon Room of Dana Aud.,
except vacations and summers at Friends Homes. Worship
10:30 a.m. Clerk: W. T. Flowers.
GREENWOOD - Worship group, 752-0877, 752-9438.
GUIFORD COLLEGE, GREENSBORO - New Garden
Friends Meeting. Meeting unprogrammed worship
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JENKINTOWN - Meeting (unprogrammed)
Guilford College, Moon Room of Dana Aud.,
except vacations and summers at Friends Homes. Worship
10:30 a.m. Clerk: W. T. Flowers.
LEWISBURG - Worship at 11 a.m. and first Sunday of each month. Vaughan Lit. Bldg. Library, Bucknell U. Clerk: (717) 836-2233.

LITTLE BRITAIN - First-day school 10 a.m., meeting for worship 11 a.m. East End, 400 Main St., Le Roy, 427-5227.

LONDON - First-day school 10 a.m., worship 10:45 a.m. on Saturday. Friends Meeting Church, P.O. Box 94, 822-2722.

LIVINGSTON - First-day school 10 a.m., Sunday school 10:30 a.m. and worship 11 a.m. First-day school 10 a.m., worship 10:45 a.m. on Saturday. Friends Meeting Church, P.O. Box 94, 822-2722.

LITTLE ROCK - First-day school 10 a.m., worship 11 a.m. First-day school 10 a.m., worship 10:30 a.m. on Saturday. Friends Meeting Church, P.O. Box 94, 822-2722.

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