Wash Dishes, Pick Up Clutter:
How Our Meeting Helped a Working Mother Think about Meditation

We Sit by the Bedside: Visiting People Ill with AIDS
Among Friends

Doing What We Can

As I write this month, it is the second week of January. The Northeast and other parts of the country are buried under record snowfall. More than 30 inches of snow fell on Philadelphia, closing the city down for the past two days. Schools, of course, have been closed—much to the delight of children. The governors of several states, including Pennsylvania, have declared statewide emergencies requesting that people stay off the roads until they can be cleared. (Our art director, Barbara Benton, was happy to comply: she arrived to work on cross-country skis, much to the delight of her colleagues.)

Despite the enormous disruption, it has been impressive to see how such an event can bring out the very best in people. Most folks seem to make the adjustment in their lives and also look to see how they can assist others in coping with a variety of problems. When the call went out on the news, for instance, for people with four-wheel-drive vehicles to assist doctors and nurses to get to and from work, many volunteers came forward to help. As soon as the snow stopped, people in city blocks began to emerge. Fire hydrants got dug out, walks began to get shoveled, stuck cars got a friendly push at intersections, and life found a way of going on. People do what they can, it seems.

What better way, then, for me to introduce the subject of the FRIENDS JOURNAL Campaign, which is featured with a bit of color in this month’s centerfold. As we set the goal of raising $800,000 in gifts and pledges to help build an endowment for the magazine, we are asking you to do what you can to help. We hope you will read our campaign statement, one that we have worked on as a staff and board for over a year, and then to be in dialogue with us about what you can contribute.

As I have worked with a committee to help plan the campaign, I have become increasingly excited about it. For one thing, as we have sharpened our focus on why we want to raise such funds, it has brought us in touch with a great many people across the country, something I’ve enjoyed immensely. Through this dialogue, it has been good to hear what readers value about the magazine and what they would like to see strengthened. It has been meaningful as well to see the financial commitment some are willing to make to help us achieve our campaign goal. By the time our February issue will be printed, I’m pleased to say, we will have raised $100,000 from current and former board members to help us launch the campaign, a sum that would have believed possible when we as a staff and board started our discussion together last year.

So I have a favor to ask of you. Most of all I want to know what you think of the FRIENDS JOURNAL campaign plan and the four need areas we have outlined: the desire to strengthen the content of the magazine, improve staff salaries and benefits, update our computer technology, and create internships for young Friends. I believe these are important priorities, but I want to know what our readers think. In the next twelve months I anticipate traveling widely among Friends and hearing from as many of you as possible.

Friend Marty Grundy describes FRIENDS JOURNAL in a way in which others of us may agree. The JOURNAL, as Marty puts it, “is like family. Sometimes it annoys, challenges, or disappoints; other times it nurtures, informs, and affirms. Like family, we love it.”

And, like family, I think we all have a role to play to make us love it even more.

Next Month in FRIENDS JOURNAL:
What If There Is No Immortality?
A Quaker Reflection on Nonviolence
The Listening Project

Cover photo by Barbara Benton

February 1996 FRIENDS JOURNAL

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Friendly gardening

Thank you so much for helping to spread the word about my Quaker witness to foster garden culture and recreate the pastoral atmosphere (Resources, FJ May 1995). So far three Friends have responded to your inclusion of the mission statement of Gardeners in Community. The most recent was from Rosemary Morgan, who lives in Australia and helps needy women to garden in Cambodia and Vietnam.

Thank you too for a very interesting magazine and one with articles that have the power to effect change.

Helene Huber
Salford, Pa.

A sample copy of the newsletter Gardeners in Community may be received from Helene Huber by sending an SASE to her with your request to P.O. Box 86, Salford, PA 18977. —Eds.

Disownment

I was fascinated by your special report (FJ Nov. 1995) on the disownment of Cleveland (Ohio) Meeting and Bill Samuel's related piece on Ohio Yearly Meeting's reaction. Although, as a nonmember of any meeting I am hesitant to comment on the leadings of others placed in difficult positions, I feel compelled to write.

Salem Quarterly Meeting's response to Cleveland's recognition of a lesbian marriage struck me as painfully missed. This is my response primarily because it seems apparent to me that same-sex marriages are just as valid as any other. I am also a little mystified by Salem Quarterly Meeting's reaction as I am sure the meeting would not reject lesbians as members simply by virtue of their sexual orientation. Does it, then, serve any purpose to reject the communal aspect of individuals' love for each other by rejecting their marriage? It also struck me as very odd that the quarterly meeting relied on the literal written word of the Bible in its response to Cleveland Meeting, ignoring that meeting's obvious sincerity in laboring over its decision. Given Cleveland's obvious sincerity, isn't this a decision properly left to the monthly meeting?

Strephon Treadway
Somererville, Mass.

Somehow I feel that Christ, who never married, would bless and support any adult relationship of whatever gender—as long as there is commitment and love.

Cleveland Meeting labored long and hard to reach a decision based on the sense of their meeting, and were guided by the Light. They could not have done otherwise. In separating itself from Cleveland Meeting because of that decision, Ohio Yearly Meeting has lost a valued part of itself. It is my sincere hope that OYM reconsider its decision for all common good—including its own.

May Mansoor Munn
Houston, Tex.

People who have read the report of the "disownment" of Cleveland Meeting by Salem Quarterly Meeting and the letters that followed may now suppose that Ohio Yearly Meeting is tainted with "homophobia." In which case they may not wish to believe what I am about to say. Over the past year, from my contacts with OYM, I have been able to discern a remarkable growth in spiritual life; readers, you will just have to take my word for it.

Although I am a member of that yearly meeting, I have considered myself, until now, too far removed from the Cleveland issue to express an opinion. Now I must. It is simply this: if anyone imagines that it was easy for Salem Quarterly Meeting, they are sadly mistaken.

Paul Thompson
Shropshire, England

I was saddened as I read the reports of the disownment of Cleveland Meeting. I see in the question of same-sex marriages an opportunity for Friends to come to a new and deeper unity, and in so doing, heal the divisions of the past and not relive them.

The underlying issue is not same-sex marriage but spiritual discernment. Some Friends say that God is showing us a new understanding of what it means to be faithful to the gospel of love and to support one another. Others are saying that this new understanding runs counter to their understanding of Scripture and Quaker and Christian tradition, and so is suspect. How can we find clarity?

The path required involves deep, centered seeking together for the will of God. ("Together" is the important word in this sentence.) It requires not the sending of minutes to each other but waiting together. It requires seeking at times when the differing views are well represented. It requires patience. It requires a willingness for all to put down our own preconceptions and to really listen to what is in each other's hearts. It requires each of us to recognize that none of us have the full Light on this matter. It will not be easy, but if what we say about being there one God, a God of love who can provide us with direct guidance, is true, then unity is possible.

In the meantime, it requires of us the ability to live with the discomfort that our current lack of unity entails. However, if we look at this as a process of discernment, we will realize that the current situation will not last forever. If we cannot trust in God to lead us through this and to make peace within the Religious Society of Friends, how can we possibly claim to have a peace testimony for the larger society?

I have no idea of what our final unity will look like or exactly how we will get there. We need to commit that we will not let this be an issue to divide us. It is an issue on which feelings run deep on both sides. We can use that as an excuse to give up, or we can view those same deep feelings as a source of energy to see us through a long and difficult process. If it were not an issue that deeply exercised us, it would be too easy to give up. All things are possible with God. Who are we to say that this is not possible?

Will Taber
Arlington, Mass.

It's fascinating that several FJ readers agonized over the plight of Cleveland Meeting, suggesting that we hold these members in the Light. These people, you may remember, were the disownees, having been tossed out by Salem Quarterly Meeting after Cleveland's recognition of a lesbian relationship.

I suggest we also gently hold the disowners in the Light—those members of Salem Quarterly Meeting who saw fit to do the disowning. May they have Light and "have love of one to another."

Maury K. Kost
Shelburne, Vt.

The special report on the disownment of Cleveland Meeting stirs me deeply. I suggest that Friends work with questions such as these before yearly meetings "disown" monthly meetings, or meetings disallow union of lives, called marriage, between members of common gender.

Do we inform ourselves with the extensive Bible study which explores the context of taboos against single sex relationships? Are we, as humans, making judgments that should be left to God? Do we practice our testimony on equality within our membership if some adult members are excluded from "individual commitments in the presence of God and of witnessing friends"? Do we accept that our long witness to a single standard of truth fares well if we require any of our members to live falsely, even within our community of faith? What is the meaning of marriage under the care of a meeting? Do we specify when sexual expression of love is right for a member of the Religious Society of Friends? Are premarital sex, adultery, and divorce good Quaker ways? Are they reserved for the heterosexual? Does our love become conditional as we "seek to welcome into membership all who find themselves in
unity with the faith and practice of Friends?"
My own study has indicated that most Quaker splits could have been avoided or have become amicable separations had good order been followed. Perhaps in this time, however, our meetings can suspend "being in correspondence" for a period, to allow time for seasoning, to allow way to open.
Aimee Elsbree
Claremont, Calif.

Years ago I came to the warmth of meeting from the cold, dark streets and peered through illumination into God's infinite universe. A torch was lit in my soul, and as the years slide into decades, I live without fear or loneliness. I could no more deny others this experience because of who they love or choose to marry than I could kill them physically.

These holier than me can cast stones at Cleveland Meeting. Quakers without fear, both in Cleveland and other meetings, have the spiritual integrity that will guarantee a beacon of light (process) into God's Kingdom far into the centuries to come.

Rocky Neptune
Hemet, Calif.

Niceness Syndrome

Otto Dahlke's article on the "Niceness Syndrome" (FJ Dec. 1995) will challenge every Quaker in how they tend their human and spiritual relationships. It will prompt them to ask how they "let their lives speak."

Friends today are a very diverse group of people compared to the early Friends Otto Dahlke holds as examples. In my view, Friends today are working to live out the testimonies of peace, equality, simplicity, integrity, and love through God as they walk their individual journeys in concert with their meetings.

We know the Inner Light is the center of our ability to be the "vessel" of God's Spirit. From my own experience of "crossing the floor" to work with another in conflict, thoughtful terms and a loving spirit are needed to engage the attention of another to find truth and possibly resolution of differences. I suggest we look to Adam Curle and Gandhi. You will find their search for truth in conflict to be in words that are not harsh as there is an attempt to find "common ground" so the mediation may move forward.

However, I believe meetings are working to find the real meaning of our testimonies as each member and attendant "lets their life speak." I do not favor moving into a disciplinarian, unloving, and what may become a threatening environment for a Friends meeting.

Otto Dahlke uses Jesus' anger in the temple as a rationale for anger—but most of Jesus' actions were prompted through the spirit of God's love. Forgiveness and renewal were primary in his ministry.

I am troubled by this direction. I have seen the diminishment of human dignity through anger and loss of temper. I wish Otto Dahlke well in bringing a better relationship between our lives and Friends testimonies through sincerity and integrity. I do support his message of cleanness and firmness, but coupled with an ongoing spirit of encouragement and graciousness—that which is the Inner Light from the open heart.

However, recognize we all are on a journey working to find a closer union with God and the Light within us. Harsh authority will not achieve this.

I think Friends are doing well and we should join together in celebrating our diversity and differences with our own and other spiritual communities—acknowledging each as a special child of God.

Donald Laitin
Orangeville, Ont.

Mutual support

Thank you for publishing "Leaving a Friends Meeting" by Jayne Maugans (FJ Nov. 1995). I know a number of Friends who have left their liberal unprogrammed meetings (formally or informally) because they didn't get the kind of nurture of their relationship to Jesus Christ they needed.

In a number of areas in this country, and a few in other countries, Christ-centered Friends in meetings where there is not unity on Jesus Christ as Lord and Savior (and others of like mind) have begun to meet together for mutual support and encouragement. Those participating include Friends active in their meetings, people with other affiliations drawn to the Quaker message, and others. In a few places, the groups include Friends in Friends churches who do not lack Christian fellowship but who yearn for waiting worship.

There is no central listing of such fellowships, which tend to be informal with little structure. I am gathering what information I can and putting it on the
World Wide Web. Those interested in finding or providing such information may visit the Friends Christian Renewal Home Page at http://epcg.org/user/wsamanuel/fr.html or may contact me by e-mail or regular mail.

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Thanking our leaders

How serendipitous that the October 1995 issue with an article on leadership arrived near the time of the Richmond (Va.) Meeting's bicentennial celebration, allowing me to clarify thoughts on the value of leadership in the Religious Society of Friends.

Arnold Ricks and Jay Worrall spoke informatively and movingly about the history of Friends in Virginia from a historical aspect. Their narrative is a tale of personalities: Elizabeth Harris, the first Quaker to witness in the New World; Sally Bell, who freed her slaves in 1805 and founded the Underground Railroad in Virginia; John Bacon Crenshaw, who counseled conscientious objectors during World War II and developed Virginia's code of juvenile justice.

It became clear to me that although some may join or remain with other religious denominations because of beliefs expressed in a creed or the beauty of the liturgy, many of us united and remained with Quakers because of people: those friends past and present who have led, inspired, and supported us through their witness to Quaker testimonies.

So what can those of us do who lack the gifts of leadership and have not been led to public witness of our faith? What can we do to nurture the Religious Society of Friends? Perhaps one thing I can do—through a formal letter or an informal thank you after meeting—is express gratitude to Friends today who continue to nourish and inspire me. Perhaps by thanking these Friends, I can do my small part to ensure that we continue for a second 200 years, and that 200 years don't have to pass before the Friends we cherish now get the gratitude they deserve.

Heidi Koring
Lynchburg, Va.

Religious broadcaster

I do not want to defend or support such "religious right" broadcasters as the Marlan Maddox described by Deborah Niedermeyer (FJR Dec. 1995), nor have I ever subjected myself to a constant stream of religious radio broadcasting—or any other kind of broadcasting. But I do wish such ardent critics as Friend Niedermeyer would apply the same logic to the religious left.

First, of course, the religious left seems to feel no need to offer even one station of religious theory, practice, and advice. The religious left seems quite content to get all their theory, practice, and advice from wholly secular, deliberately nonreligious, commercial broadcasters.

In private discussion of those few basically biblical principles on which the religious left agrees, those principles are applied very selectively. Nonviolence, love, forgiveness are offered to—way, demanded of—all white people above the poverty line. Nonviolence, love, forgiveness are presented not only as the moral response to the sufferers at their gates. These attitudes are also presented as essential to the spiritual, psychic, and emotional health of the practitioners themselves.

This is certainly psychologically true, though a religious approach might point out that nonviolence, love, and forgiveness are the fruits of the kingdom, not the way into it.

But the religious left is even more committed to denying these qualities to the recipients of their nonviolence, love and forgiveness. Blacks, the handicapped, the homeless, the poor generally, even women when seen as victims, are encouraged and supported in violence, hate, and unforgiveness. That which might be the greatest gift of the religious left is never offered to the objects of their charity.

If the rich, as the religious left insists, want to keep all the advantages of wealth for themselves, certainly the religious left wants to keep all the advantages of nonviolence, love, and forgiveness for themselves. Far be it from them ever to explain to the poor, the black, the handicapped, the victimized women that they might become whole more could they learn to forgive!

The religious right, however blind and narrow their interpretation of the Bible, brings the same message, demands, and hope to themselves and to everyone else! This is a basic consistency the religious left might well emulate.

Dorothy T. Samuel
St. Cloud, Minn.

Wonderful variety

What a gift the December 1995 issue was! My thanks to all who contributed.

Esther Murer's "Inward Seasons" reinforced my awareness of the wonderful variety of ways in which liberal Friends find meaning in the Bible. Some find it, as Fox did, in metaphor. For me, a sense of excitement comes whenever a biblical passage becomes tied to known history.

When I know the writer's audience or can discern his or her intent, I get a sense of the reality of the Bible, and that's what makes it meaningful for me.

The passage from Isaiah later quoted by John and discussed in the Inward Seasons article is a good example of this. As a young Bible reader I had always wondered why anyone would want the valleys filled up and the mountains flattened. Isn't it the differences in topography that make the world beautiful? Then I learned that the prophet Isaiah, that great poet whom we call "Deutero," was writing at the end of the Babylonian exile. Most of the people he addressed had been born in Babylonia and were leading relatively comfortable lives in that prosperous area. But Cyrus of Persia had conquered Babylon and the Hebrews were now free to return to Judah, a land of barren, rocky hills and ruined villages. The Hebrews were apathetic about leaving, knowing they faced an arduous trip across deserts and mountains, and, on reaching Judah, the work of rebuilding Jerusalem. Isaiah wanted to inspire them to return (Freeman, The Literature of the Bible, Stanford, 1953). Knowing this, when I again read Isaiah 40:3-5, I felt a thrill of understanding. "Ah-ha! So that's what he was up to!" He paints a picture of a straight and level highway, an easy journey. And, later in the book, barren land becomes a garden spot, rivers run in the desert, and Jerusalem is reborn. For a "history buff" like me, revelations like this bring the Bible to life, make it real, and then allow me to go beyond actual history, to internalize the message, and to find new meanings in old words—meanings that apply to me and to my life today.

My thanks to FRIENDS JOURNAL for providing a forum that includes the whole spectrum of Quaker thought.

Barbara Jane
Terrebonne, Oreg.

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,900 words. Addresses are omitted to maintain the authors' privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors' names are not to be used for personal or organizational solicitation.—Eds.

February 1996 FRIENDS JOURNAL
ICE FISHER

by Helen Weaver Horn

Dear Becky,

It was exciting to get your first letter from Costa Rica with its news about the family you are living with. I’m glad they like our dear plaster carving of the ice fisher. It seemed like the perfect present from the frozen north, that image of him hunched over a hole in the ice with his hook hanging down and the fish swimming up. The bare nail is still in the wall by our hearth. I am sitting in front of the fire right now, imagining that stark white plaque newly hung on a panel of tropical wood. I see it freshly through the eyes of your Costa Rican sister:

. . . . How amazing to build a little fishing house right out on the frozen water! To trust that the ice will bear its weight, will even bear the heat of a wood stove. Look how there is a chimney with smoke curling up and a pot of coffee brewing, with steam rising from the spout—all that in the middle of a lake! The man has brought a stool to sit on. He seems to have sawed a hole in the very floor he is sitting on through which to let down his line. And he is not alone. The ice is thick enough to bear up many such shacks. So many fishing holes and still the ice doesn’t give way. That is real cold for you! My feet would freeze, sitting there waiting for a tug on the line. . . .

It must be a real curiosity for your new family. And yes, Becky, I can bear to part with it. It’s going to have a good home. But I guess I’d like to tell you why I hung it by our hearth, what it stood for in my mind. It wasn’t just an heirloom passed down from my folks, who bought it from a northern Michigan artist. It wasn’t just that it hung next to the fireplace in their summer cottage by the Straits of Mackinac—that blue water which freezes chalk-white most winters.

Helen Weaver Horn is a counselor and writing teacher. A member of Athens (Ohio) Meeting, she lives on a farm.

Friends Journal February 1996

To me, our hearths are the heart of our homes. What we hang there says something special about what matters to us. Grampie and Grammie hung a Fra Angelica “Annunciation” over their mantelpiece. Mary, her head bent, is leaning toward an angel bringing amazing news. She is hearing and believing and obeying the Holy Spirit’s will to be born through her. Grampie and Grammie are committed to that kind of obedience themselves—to be channels of love. I know you feel that love in them. And their picture celebrates it.

I have our pinecone wreath above our mantel all year round—a symbol of wholeness, balance, good cheer. I hung the ice fisher on the wall by our fireplace after we sold the cottage because he stood for something important to me too. (Or sat for it. Sat for hours in the cold.) He was expectant. He trusted the ice would hold him up. He believed there was plenty worth fishing for down there in the dark, below what is visible. Like Mary, he trusted the invisible world to give him what he needed if he were patient. He was willing to do all he could to cooperate.

You were saying before you left that you needed to understand more about what Quakerism is. It’s connected with the ice fisher for me. There’s a lot of mystery about why we’re here on earth and what is most important for each of us to do. The mystery is like the dark water under the ice. When Quakers meditate and ask the Spirit to make clear what they should do next in some confusing situation, they are going out onto the ice—onto the mystery. They’re trusting it will hold them up while they saw holes in it and bait hooks and drop them down in—asking for leadings, for courage, for nourishment.

Many times in meeting we are just sitting there, freshly aware of being alive and in awe that we are here, now, drawing breath. When we meditate together, it’s as though we’re all ice fishers, putting our lines down. We may be in separate shacks, but we’re aware of each other, each trusting there’ll be enough for everybody, each waiting for a tug on the line. It’s as warming a thought as a newly stoked wood stove and brewing coffee.

What I hope for you, Becky, is that you’ll find work and free time absorptions you can really give yourself to with trust these next few years, challenges that will both test and feed your spirit in the coldest times. I hope you will come to feel your own unique self, very distinct and focused, and yet have a sense of connection to other people in their similar seeking. It helps to find a religious community to search with. Of course I hope you find someone to share your ice house with you too. It took me a long time. And in some ways we never do. Even after marriage, each of us must ask the big questions alone.

I know you want to earn money for things, and you deserve your share of them, just as I have enjoyed some treasures all these years. But as you get older—

We are all ice fishers, putting our lines down.

and maybe even now—you will find, as Daddy and I are finding, that the most important things to fish for are experiences, unforgettable images you don’t even need to nail on the wall. Moments of hilarity or unspoken communication. Moments when life opens out for you and you see the next step. Moments when you feel like family with other creatures or trees, or connected up with music, or the moon’s speaking face, or the summer dark. Moments of gratitude when your cup runs over and you know it. I hope you bring lots of those moments back from Costa Rica, and from everywhere else you go.

They’re down there waiting for you, dear one, teeming, swimming toward you. Just cut a hole and bait your hook. The ice will hold.
WE COME TO THE BEDSIDE...

A Four-Step Program for Visiting Persons Very Ill with AIDS

by Carolyn M. Schodt

After visiting the San Francisco Zen Hospice Project, I came away thinking that a Quaker version of its model of volunteer caregiving to persons living with AIDS was possible in my hometown of Philadelphia. In May 1993 the AIDS Working Group of Philadelphia Yearly Meeting held its first training program with 18 volunteers. The program prepared the volunteers to attend to spiritual, physical, and emotional needs, as a friend might. Volunteers were encouraged to use a spiritual base for themselves, aligning themselves with their Inward Teacher. The project, called A Quaker Ministry to Persons with AIDS, offered its care to persons facing the illness stages of AIDS who wanted to remain in the comfort of their homes but needed extra assistance in order to do so. The service we offered was the assignment of a volunteer for home visits, for up to four hours at a time, once a week. When needed, additional volunteers could be assigned. Now in our third year, we have trained 75 volunteers and served several hundred persons with AIDS.

The following describes the approach to caregiving we teach. There are four steps: we come to the bedside, we sit, we do what we can, and we leave. Each one is a task, a skill, and a challenge.

First, we come to the bedside.

To come to the bedside, we need to overcome many hurdles. Our own hesitancy may seem to find expression in external conditions. A torrential rain, an icy snowfall, or traffic may begin to play a major role in the conduct of our lives. We find ourselves arriving late for our appointment with the person to whom we are assigned. Once, as I stood outside a door, knocking, I realized with chagrin it would be OK with me if no one answered. It is not easy to come to the bedside. We may voice our hesitancy as we find ourselves saying: What can I do to help? or, I'm not good with sick people; or, Won't I be depressed working around people who are dying? Each of these thoughts—and notice this is before we have arrived at the bedside—arises from feelings of separation, that we are somehow different from the person that we are going to see, that we in different shoes. The challenge is to notice our feelings, and let go of them.

For example, for the person who feels an emotional heaviiness in working with dying people, I ask, is it so clear who is dying? Aren't we all dying? We really do not know who is going to die next.

In order to come to the bedside, we need to come to a state of openness. We let go of expectations, we let go of the rest of our life, whatever we were doing, and we come as open and with as clean a slate as possible.

Second, we sit.

We place ourselves in a receptive position vis-à-vis the person we serve. In repose, we do "nothing." As in a meeting for worship, we still our minds and settle in to listen. I want to be listening both to the person I am serving and to my Inward Teacher. In this way, each visit may be a holy experience.

We may be overwhelmed by the feeling that there is nothing we are able to do to change the circumstances or the disease. Mona Cardell, a member of the AIDS Working Group, reminds us: "This is a disease that needs a lot of witnesses." Just that may be all we can do, and it may be a wonderful thing to do: being there, listening, sitting, witnessing that of God within and without.

Third, we do what we can.

Doing what we can means being in relationship with that person. To help someone is much like a balancing act on a teeter-totter: we need to apply just the right amount of counter-pressure to balance ourselves, one with the other.

Once, when caring for a wonderful person named Ernie, I offered to clip his nails. I noticed he had a jagged nail that was catching on his blanket. I asked him if he had any equipment, and he allowed as how he had a nail clipper and an emery board and a scissors in his bureau drawer. I said with a question in my voice, "Let's do it?" He nodded his assent. The only way we could
do it was by working together, for we discovered that I was very awkward and kept on clipping him too closely, and he was saying "ow" loudly. The way we worked it out was this: He took the clippers and held them in the right position. Since he didn't have the strength to pinch the clippers shut, by carefully putting my finger and thumb in the right place I could add the necessary power, with him offering the precision, and together we slowly clipped his nails.

Helping someone is first a process of both persons being willing to be helped. It is something to be done together, in collaboration. The only way helping can work is when each is providing the participation needed in order for the right task to be achieved.

To ask someone wholeheartedly, "What do you want, and how can I help you with that?" is a bold question. It holds a risk. It requires the asker to be aware of his or her own limits, and further, to be willing to state them. Consider: "What you would like is a plate of spaghetti? Yes, I can do that. With meat sauce, marinara, or sausage?" versus "What you would like is for me to come tomorrow? No, I can't do that. But tell me, what makes you say that?" The more I do this work, the clearer I am about what my limits are. Being able to say no creates more wholehearted yeses. Asking how I can help initiates a discernment process that brings me in closer communication with the Inward Teacher to whom I turn for guidance.


The model I have described is a way of being, a way of sharing yourself with others that nourishes you rather than depletes you. It applies to, say, having lunch with a friend as much as to sitting with a dying person. It is absolutely applicable to life.

Fourth, we leave.

This becomes as much of a challenge as coming to the bedside was. We may feel awkward, guilty, or any of the many feelings there can be about leaving. We may stand with our hand on the doorknob and have long conversations, delaying the departure. Many things do not come up until we leave. But we have not completed the visit until we leave and step away, and we experience once again our limited control and power. There is a humility about it, realizing that we are not the answer for this person. We are not going to solve the most pressing problem for this person, and we must leave this person in the hands of the Divine, to their own power, and to the care of the other people around them. We must know deeply that we are not the answer.

We need to leave in order to return. In order to be wholehearted at the bedside, we need to be wholehearted in our lives the rest of the week. We need to let go of the person in bed and return to our lives, and we thus learn to protect our commitment. "Letting go," in so many ways, is what visiting is about. We are letting go of our responsibility for the outcome. "Holding on" to the person—reliving our
visit repeatedly in our minds, returning sooner than our weekly schedule, or thinking of what else we could have done—may lead to more service for the client in the short run, but it is not the best thing for us or, ultimately, for the person we serve.

Saying goodbye completely becomes a specific practice in this “conscious caregiving,” a term used first by Frank Ostaszewski of the San Francisco Zen Hospice Project. I ask the volunteers to allow themselves a moment to contemplate what they would want to say if they knew this was the last time they were seeing this person. In the unpredictable course of AIDS, we need to be prepared for sudden changes in ability to communicate or even a relatively unexpected death.

Prayer helps the leave taking, whether shared aloud with the client or offered privately afterward. Prayer takes many forms and does not require a specific theology. It can be gratefulness for what the person taught us, or a noticing of what struggle we went through, what effort it took us, what intensity of life we experienced. We may have experienced pain, and that makes us aware that we are alive. We may feel grateful for the moments of life we shared. We may be awestruck by the person we serve: their clarity, honesty, hopefulness. We may be appalled by the person we serve. I hope the volunteers learn to feel compassion for themselves. Whatever they did, they did their best, and we will trust that it will go to the greatest good. It is good to notice what it means to us, what meaning we are bringing out of this, and to accept it as a gift that we are receiving.

We quite likely have emptied ourselves in our effort to give of ourselves. A time of prayer and reflection allows for important refilling or refueling. We can take the time to be cared for by others around us, nurtured by the singing birds or playing children or other “angels unaware.” After a visit of four hours with someone who is very ill, one usually comes away exhausted.

That is a brief outline of what I see as both our process and our structure in doing this work. I see it as important because we are trying to create a model of giving care that does not strip the volunteer caregivers but rather replenishes them. The model I have described begins with sitting with AIDS patients who are dying, but it is also obviously about being with any sick people. Then I realize that it is about being with any people. It is a way of being, a way of sharing yourself with others that nourishes you rather than depletes you. When I reflect on this four-part concept, it seems clear that it applies to, say, having lunch with a friend as much as to sitting with a dying person. It is absolutely applicable to life. It is just living our life.

In many ways, the people we visit are living their lives—under great difficulty, under distress, but they are living their lives. The experience of active dying can be a few moments, a few hours, maybe a few days, but up until that point of active dying, we are living a life. We are making choices, we are having opinions and preferences, we are feeling emotions, we are in some way capable of expressing ourselves. Even the person who is not fully conscious, or in a state of dementia, can express moments of relaxation, can have moments of comfort, can have moments of pleasure during a bath, can have moments of anxiety and upset. These are all states of being alive.

Which of us is living and which of us is dying becomes blurred. We are both living, and we are both dying. What we are doing together is living. We are not trying to postpone death, although we may be trying to ease death, if it is actually imminent. Mostly we are trying to ease life, whether by minimizing pain or by minimizing isolation. We are trying to be open to the moment.

In that way we are nourishing our own life. The sick person is ministering to us too, just by being with us, and by being helped is helping us, giving us something in our awareness of what it means to live our own life.

Ernie was sitting in the hallway at Betak, an AIDS nursing facility where some of our training program occurs, and I was standing there waiting in case a volunteer should need my guidance. I had maybe 25 minutes before we were going to reconvene as a group. Ernie asked: Do you play cards? This led to: Bridge? No; Poker? No; it turned out that he had a chess game. I drew back from playing chess. I do not know how to play chess. I know how to move each piece, but I have never mounted a game, where I had a strategy. But he had asked, so I said, yes, why not? Let’s go for it. Even though we only had 25 minutes, we played the most wonderful game of chess—because we took the moment, we seized the moment. It gave me such joy, and I know he was thrilled to be playing chess with me, to be doing something. It transformed the Betak hallway into Washington Square Park in Greenwich Village.

To engage in a relationship with someone who has a serious illness is a way of heightening our lives and bringing us to the moment in a dramatic way. We have much to gain. We realize how little we do that normally, and by dropping away the expectations and the judgments, and being open to what is possible, miracles happen. Miracles of friendship or warmth or connection, or even of sorrow.

Every Tuesday, from 11 to 3, I went to see Dennis. This had been going on for months, and the factor of boredom or monotony had entered in. By shaking myself awake to the moment, and going to where he was, and bringing myself there, and by being willing to share where I was, I opened myself to conversations that I never would have dreamed possible. On the most quiet day, when nothing was happening—he was neither dying nor getting better—we had conversations about what it takes to accept help. What is hard about being helpless, and what is hard about asking for what you want. I do not mean only that I was listening to him. It is very much an interaction. I spoke to those questions as much as he did. I brought him myself.

One day Dennis was telling me how he had been crying, because he was so tired of being helpless and limited. He recalled that he had told his case manager about his love of his garden and that he could not tend it. Very understandably, the case manager sent a gardener. Dennis felt such despair when the gardener arrived, perhaps because it was a reinforcement of the idea that he could not do the work himself. Dennis described the irritation he felt with the gardener, that help was not what he wanted. The gardener wisely did not leap into the garden work too quickly but took some time to connect with Dennis. Dennis described going through a process of realizing that this person could be an extension of himself. He didn’t want just anyone mucking around his flowers. But when he found out what the gardener could do and also that this person was leaving him in charge, Dennis soon had seed catalogues and bulb catalogues all over his bed and was ordering a magnificent array of flowers that would be coming up in the spring. He spoke with satisfaction about the garden that he had planned, which was being carried out by someone else.

We are all free within our limits. We each have different limitations. Each of us has freedom, some degree of freedom, even if it is just the freedom to say yes or no.
Wash Dishes, Pick Up Clutter:  
HOW OUR MEETING HELPED A WORKING MOTHER THINK ABOUT MEDITATION  
by Cheryl Mitchell

When I was young, there was time to practice yoga every day in a quiet and beautiful setting. There were hours to spend in the woods and fields, marveling at flowers and trees and listening to the voice of God in the wind. There was time to read, long stretches of blissful, uninterrupted time. There was eastern philosophy, western theology, following up bibliographical reference after reference, getting lost in libraries, arguing with friends, trying to understand, trying to get close to the Center.

Marriage changed things some: another person to think about. Another set of priorities that I wanted to put before my own, as I considered then a good wife should. Working changed things more; unlike school, the hours were inflexible. Social action took precedence over contemplation; a growing sense of community responsibility expanded the time devoted to people and projects.

Becoming a mother changed things even further: the incredible joy of attention focused on this wondrous child, sleep deprivation, diapers, needing to keep the floors clean and the meals made, wanting to be responsive and protective every moment. There were periods when I prayed that someone would lock me in a room with clean white sheets and a clear sea breeze blowing through white curtains, where I would be able to sleep until I woke up of my own accord.

Our second baby and the demands of my job pushed me further and further from the sense of serenity and ecstasy that I had often felt as a child. There were days when, driving home from work in our family pickup, I would pray: “Please Lord, send a storm so we won’t be able to bring in the hay and I can nurse the baby and spend time with my husband and son before we have to fix dinner.” To this day I feel guilty for having wished such a destructive solution for overwhelmed parents who have to work both on and off the farm to make ends meet.

I started attending meeting when the children were little, thinking it important for them to be raised in some kind of religion, so they would have something to reject, if nothing else. It didn’t seem to matter to them at the time, but for me it brought back, in a single hour on Sunday morning, the relationship to the Holy Spirit that I had lost over the intervening years. It was a wonderful feeling. But as I became more involved in meeting, going to potlucks, serving on Ministry and Counsel, attending adult discussion groups, planning for and teaching First-day school, attending business meetings, it became yet another chore and burden that seemed to be taking me further from, rather than closer to, the Center.

Fortunately, I was not the only parent of young children struggling with these roles, and fortunately the people in our meeting decided that the ministry to children, if shared, would benefit us all. Elders offered to teach First-day school, parents of young children were less often asked to serve on committees, the job of attending to children at group gatherings was shared, and we all relaxed into a much more harmonious and centered group. For me, attending meeting returned to its original sense of opening a relationship to the Spirit. It became the most important hours of my week, and encouraged an opening back into the meditative practices of my youth. I started doing yoga again, not in a place of quiet and serenity but surrounded by family, often with the children “trying out” a few of the postures or climbing on me as I practiced. Not pure, but there in spirit. With the change in tenor of the meeting, I felt released from the pressure of having to go to the adult discussion series if I had signed up for them. This allowed me at least to do the reading, even if there were a chance that family or work issues might get in the way the day of the session. More recently our meeting has started to

Cheryl Mitchell is a member of Middlebury (Vt.) Meeting.

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I wouldn’t mind at all if my epitaph read, “She Washed the Dishes with Gratitude and Joy,” and it were true.

shared by my son, who knew far more of the historical and religious context than I will ever know.

Now, instead of feeling furious when people say I’m working too hard, or guilty that I’m not spending enough time with the kids (we do so much of this together), or worried that I’m one of those members of meeting who absorbs instead of creates positive energy (we now value the range of our diverse contributions), I feel as if daily life, with all its stresses and mundane chores, is a way of worship. It feels as if washing dishes or walking around the house picking up clutter are ways of being centered, just as valuable as the more single-minded focus of years ago. While I can’t say that I love those activities yet, I wouldn’t mind at all if my epitaph read, “She Washed the Dishes with Gratitude and Joy,” and it were true.
Getting Off Drugs: The Legalization Option

by Walter Wink

The Quaker commitment to non-violence has direct implications for the United States' failed drug war. It is a spiritual law that we become what we hate. Jesus articulated this law in the Sermon on the Mount when he admonished, "Do not react violently to the one who is evil" (Scholars' Version). The sense is clear: do not resist evil by violent means; do not let evil set the terms of your response. Applied to the drug issue, this means, "Do not resist drugs by violent methods."

When we oppose evil with the same weapons that evil employs, we commit the same atrocities, violate the same civil liberties, and break the same laws as those whom we oppose. We become what we hate. Evil makes us over into its double. If one side prevails, the evil continues by the means used. This principle of mimetic opposition is abundantly illustrated in the case of the disastrous U.S. drug war.

The drug war is over, and we lost. We merely repeated the mistake of Prohibition. The harder we tried to stamp out this evil, the more lucrative we made it, and the more it spread. Our forcible resistance to evil simply augments it. An evil cannot be eradicated by making it more profitable.

We lost that war on all three fronts: destroying the drug sources, intercepting drugs at our borders, and arresting drug dealers and users.

In the first place, we have failed to cut off drug sources. When we paid Turkey to stop the growth of opium, production merely shifted to Southeast Asia and Afghanistan. Crop substitution programs in Peru led to increased planting of coca, as farmers simply planted a small parcel of land with one of the accepted substitute crops and used the bulk of the funds to plant more coca. Cocaine cultivation uses only 700 of the 2.5 million square miles suitable for its growth in South America.

There is simply no way the United States can police so vast an area.

Second, the drug war has failed to stop illicit drugs at our borders. According to a Government Accounting Office study, the air force spent $3.3 million on drug interdiction, using sophisticated AWACS surveillance planes, over a 15-month period ending in 1987. The grand total of drug seizures from that effort was eight. During the same period, the combined efforts of the coast guard and navy, sailing for 2,512 ship days at a cost of $40 million, resulted in the seizure of a mere 20 drug-carrying vessels. Hard drugs are so easy to smuggle because they are so concentrated. Our entire country's current annual import of cocaine would fit into a single C-5A cargo plane.

As if the flood of imported drugs were not enough, domestic production of marijuana continues to increase. It is the largest cash crop in ten states, and the second largest cash crop in the nation, next only to corn. Methamphetamine, at two to three times the cost of crack, sustains a high for 24 hours as opposed to crack's 20 minutes. It can be manufactured in clandestine laboratories anywhere for an initial cost of only $2,000. Even if we sealed our borders we could not stop the making of new drugs.

Third, the drug war calls for arresting drug dealers and users in the United States. There are already 750,000 drug arrests per year, and the current prison population has far outstripped existing facilities. Drug offenders account for more than 60 percent of the prison population; to make room for them, far more dangerous criminals are being returned to the streets. It is not drugs but the drug laws themselves that have created this monster. The unimaginable wealth involved leads to the corruption of police, judges, and elected officials. A huge bureaucracy has grown dependent on the drug war for employment. Even the financial community is compromised, since the only thing preventing default by some of the heavily indebted Latin American nations or major money-laundering banks is the drug trade. Cocaine brings Bolivia's economy about $600 million per year, a figure equal to the country's total legal export income. Revenues from drug trafficking in Miami, Fla., are greater than those from tourism, exports, health care, and all other legitimate businesses combined.

Drug laws have also fostered drug-related murders and an estimated 40 percent of all property crime in the United States. The greatest beneficiaries of the drug laws are drug traffickers, who benefit from the inflated prices that the drug war creates. Rather than collecting taxes on the sale of drugs, governments at all levels expend billions in what amounts to a subsidy of organized criminals. Such are the ironies of violent resistance to evil.

The war on drugs creates other casualties beyond those arrested. There are the ones killed in fights over turf; innocents caught in crossfire; citizens terrified of city streets; escalating robberies; children given free crack to get them addicted and then enlisted as runners and dealers; mothers so crazed for a fix that they abandon their babies, prostitute themselves and their daughters, and addict their unborn. Much of that, too, is the result of the drug laws. Dealing is so lucrative only because it is illegal.

The media usually portray cocaine and crack use as a black ghetto phenomenon. This is a racist caricature. There are more drug addicts among middle- and upper-class whites than any other segment of the population, and far more such occasional drug users. The typical customer is a single, white male 20-40 years old. Only 13 percent of those using illegal drugs are African American, but they con-
We are the addicts

This nation is addicted to the use of force, and its armed resistance to the drug trade is doomed to fail precisely because the drug trade perfectly mirrors our own values. We condemn drug traffickers for sacrificing their children, their integrity, and their human dignity just to make money or experience pleasure—without recognizing that these are the values espoused by the society at large. In the drug war, we are scapegoating addicts and blacks for what we have become as a nation. Drugs are the ultimate consumer product for people who want to feel good now without benefit of hard work, social interaction, or making a productive contribution to society. Drug dealers are living out the rags-to-riches American dream as private entrepreneurs desperately trying to become upwardly mobile. That is why we could not win the war on drugs. We are the enemy, and we cannot face that fact. So we launched a half-hearted, half-baked war against a menace that only mirrors ourselves.

The uproar about drugs is itself odd. Illicit drugs are, on the whole, far less dangerous than the legal drugs that many more people consume.

Alcohol is associated with 40 percent of all suicide attempts, 40 percent of all traffic deaths, 54 percent of all violent crimes, and 10 percent of all work-related

injuries. Nicotine, the most addictive drug of all, has transformed lung cancer from a medical curiosity to a common disease that now accounts for 3 million deaths a year worldwide, 60 million since the 1950s. Smoking will kill one in three smokers eventually.

None of the illegal drugs is as lethal as tobacco or alcohol. If anyone has ever died as a direct result of marijuana, no one seems to be able to document it. Most deaths from hard drugs are the result of adulteration or unregulated concentrations. Many people can be addicted to heroin for most of their lives without serious health consequences. It has no known side effects other than constipation. Cocaine in powder form is not as addictive as nicotine; only 3 percent of those who try it become addicted. Most cocaine users do not become dependent, and most who do eventually free themselves. Crack is terribly addictive, but its use is a direct consequence of the expense of powdered cocaine, and its spread is in part a function of its lower price.

We must be honest about these facts, because much of the hysteria about illegal drugs has been based on misinformation. All addiction is a serious matter, and Quakers are right to be most concerned about the human costs. But many of these costs are a consequence of a wrong-headed approach to eradication. Our tolerance of the real killer-drugs (nicotine and alcohol) and our abhorrence of the drugs that are far less lethal is hypocritical, or at best a selective moralism reflecting passing fashions of indignation.

Drug addiction is singled out as evil, yet ours is a society of addicts. We project on the black drug subculture all our profound anxieties about our own addictions (to wealth, power, sex, food, work, religion, alcohol, caffeine, and tobacco) and attack addiction in others without having to gain insight about ourselves. New York City councilman Wendell Foster illustrated this scapegoating attitude when he suggested chaining addicts to trees so people could spit on them. Instead of nurturing compassion in order to help addicts, our society targets them as pariahs and dumps on them our own shadow side.

Legalization: not capitulation but a better strategy

I'm not advocating giving up the war on drugs because we can't win. I'm saying that we lost because we let drugs dictate the means we used to oppose them. We have to break out of the spiral of mimetic violence. The only way to do so is to ruin the world market price of drugs by legalizing them. We have to repeal this failed Second Prohibition. The moment the price of drugs plummet, drug profits will collapse—and with them, the drug empires.

I am not advocating no laws at all regulating drugs, no governmental restraints on sales to minors, no quality controls to curtail overdose, and no prosecution of the inevitable bootleggers. Legalization, by contrast, means that the government would maintain regulatory control over drug sales, possibly through state clinics or stores. It would be the task

| U. S. Drug Use (among the 200 million people over age 12) |
|-------------|-------|-----------|
| caffeine    | 178 million | 89%       |
| alcohol     | 106 million | 53%       |
| nicotine    | 57 million  | 28%       |
| marijuana   | 12 million  | 6%        |
| cocaine     | 3 million   | 1.5%      |
| heroin      | 2 million   | 1%        |

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of the Food and Drug Administration to guarantee purity and safety, as it does for alcoholic beverages. Shooting up would be outlawed in public, just as drinking liquor is. Advertising would be strictly prohibited, selling drugs to children would continue to be a criminal offense, and other evasions of government regulations would be prosecuted. Driving, flying, or piloting a vessel under the influence would still be punished. Taxes on drugs would pay for enforcement, education, rehabilitation, and research (a net benefit is estimated of at least $10 billion from reduced expenditures on enforcement and new tax revenues).

Legalization would lead to an immediate decrease in murders, burglaries, and robberies, paralleling the end of alcohol prohibition in 1933—though the spread of powerful weapons in U.S. society and the proliferation of youth gangs has led to an addiction to gun violence that will not soon go away. Cheap drugs would mean that most addicts would not be driven to crime to support their habit, and that drug lords would no longer have a turf to fight over. Legalization would force South American peasants to switch back to less lucrative crops; but that would be less devastating than destruction of their crops altogether by aerial spraying or biological warfare. Legalization would enable countries like Colombia, Bolivia, and Peru to regularize the cocaine sector and absorb its money-making capacity into the taxable, legal, unionized economic world. Legalization would be a blow to dealers, who would be deprived of their ticket to riches. It would remove glamorous Al Capone-type traffickers who are role-models for the young, and it would destroy the “cool” status of drug use. But it would leave us with a monolithic problem: how to provide decent jobs for unemployed youths. Indeed, until the root economic factors that contribute to drug use are addressed, drug addiction will continue.

Drug legalization would cancel the corrupting role of the drug cartels in South American politics, a powerful incentive to corruption at all levels of our own government, and a dangerous threat to our civil liberties through mistaken enforcement and property confiscation. It would free law enforcement agencies to focus on other crimes and reduce the strain on the court and prison systems. It would scuttle a multibillion dollar bureaucracy whose prosperity depends on not solving the drug problem. It would remove a major cause of public cynicism about obeying the laws of the land. It could help check the spread of AIDS and hepatitis through a free supply of hypodermic needles.

Legalization would also free up money wasted on interdiction of illicit drugs that is desperately needed for treatment, education, and research.

Legalization: the risks

The worst prospect is that legalization might lead to a short-term increase in the use of drugs due to easier availability, lower prices, and the sudden freedom from prosecution. The repeal of Prohibition seems to have had that result, then alcohol use gradually declined. Drugs cheap enough to destroy their profitability would also be in the range of any schoolchild’s allowance, just like beer and cigarettes. Cocaine is easily concealable and its effects less overt than alcohol. The possibility of increased teenage use is admittedly frightening.

On the other hand, ending the drug war would free drug control officers to concentrate on protecting children from exploitation, and here stiff penalties would continue to be in effect. The alarmist prediction that cheap, available drugs could lead to an addiction rate of 75 percent of regular users simply ignores the fact that 95 percent of people in the United States are already using some form of drugs when nicotine, caffeine, alcohol, and prescription drugs are included. We can learn from the mistakes made with the repeal of Prohibition, when the lid was simply removed with virtually no education or restriction on advertising and little government regulation. A major educational program would need to be in effect well before drug legalization took effect. Anti-alcohol and anti-tobacco ad campaigns have already proven effective in restricting use. In Canada, for example, cigarettes sell for about three times the U.S. price, and vigorous campaigns against smoking have had some success, especially among the young.

We already have some evidence that legalization works. In the 11 U.S. states that briefly “decriminalized” marijuana in the 1970s, the number of users stayed about the same. In the Netherlands, legal tolerance of marijuana and hashish has led to a significant decline in consumption and has successfully prevented kids from experimenting with hard drugs. Eleven times as many U.S. high school seniors smoked pot daily in 1983 as did students the same age in the Netherlands. The Dutch discovered that making the purchase of small amounts of marijuana freely available to anyone over 16 cuts the drug dealer out; as a result, there is virtually no crime associated with the use of marijuana. Treatment for addiction to hard drugs is widely available there; 75 percent of the heroin addicts in Amsterdam are on methadone maintenance, living relatively normal, crime-free lives. Since the needle exchange program was first introduced almost ten years ago, the HIV infection rate among injecting drug users in cities like Amsterdam has dropped from 11 percent to 4 percent and is now one of the lowest in the world. All this still falls short of legalization, and problems still abound, but the experience of the Netherlands clearly points in the right direction. The Dutch see illicit drug use as a health problem, not as a criminal problem.

Fighting the drug war may appear to
Some people argue that legalization represents a daring and risky experiment, but it is prohibition that is the daring and risky experiment, argues drug researcher Jonathan Ott. Inebriating drugs have been mostly legal throughout the millennia of human existence. The drastic step was taken in the second decade of this century in the United States when for the first time large-scale, comprehensive legal control of inebriating drugs was implemented. It is safe to say as we approach the end of the eighth decade of federal control of inebriating drugs that the experiment has been a dismal and costly failure. Human and animal use of inebriants is as natural as any other aspect of social behavior; it is the attempt to crush this normal drive that is bizarre and unnatural. Already 95 percent of our adult population is using drugs, and the vast majority do so responsibly. Most people who would misuse drugs are already doing so. Public attitudes have swung against drunkenness and driving while intoxicated; now anti-smoking sentiments are burgeoning. We have every reason to believe that the public will continue to censure addiction to drugs.

No one wants to live in a country overrun with drugs, but we already do. We should at the very least commit ourselves to a policy of "harm reduction," we cannot stop drug violence with state violence. Addicts will be healed by care and compassion, not condemnation. Dealers will be curbed by a ruined world drug market, not by enforcement that simply escalates the profitability of drugs. A nonviolent, nonreactive, creative approach is needed that lets the drug empire collapse of its own deadly weight.

We have been letting our violent resistance to drugs beget the very thing we seek to destroy. When our nonviolent Quaker tradition offers an alternative to our failed drug war, shouldn't we consider trying it?

by Herbert N. Lape

I had not intended to attend the midwinter gathering of Friends for Lesbian and Gay Concerns (FLGC), but events conspired to change my previous plans. Since I was already in the Philadelphia area as a student at Pendle Hill, and others were attending, I felt in a strange way that God had arranged all of this so I could attend.

This was a much different type of call than the one I experienced when I first visited a midwinter gathering, wrote an article for the FLGC Newsletter and addressed a business session of the summer gathering, all in 1984. At that time I came with a concern that FLGC had been effective in using the language of civil rights and oppression of gays and lesbians to break down discrimination against homosexuals but had not helped Friends do the more difficult work of corporately testifying to a new understanding of appropriate sexual behavior. As a parent and teacher working with young people, I was concerned that we as Friends had torn down the old and replaced it with a warm and fuzzy moral individualism that did not help us discern between sexual acts as a gift from God and as a theft of our own selfish passion and desire. In 1984 I urged gay and lesbian Friends to discern what they thought our new boundaries of acceptable behavior should be and travel among Friends as Woolman did on the slavery issue to see if this new testimony "answered that of God" within us as a community.

When I laid this concern before a business session of FLGC in the summer of 1984, the meeting minut ed "the courage and the strength that has been shared among us on this night" and "that the creation of a testimony on sexual responsibility is a responsibility of the Society of Friends in total; that it will take much seeking; that FLGC will continue to work on the issues of sexuality."

(Summer Newsletter 1984). In the intervening years I continued to labor under this concern about reestablishing a clear corporate testimony on sexual expression that avoids the twin dangers of rigid biblical legalism and moral individualism. Part of the reason I was at Pendle Hill was to help with the newly established Issues Program, which is in part concerned with finding a way of mediating our internal conflicts on sexual issues. I was interested to learn how FLGC was "continuing to work on sexual issues."

I was a bit anxious about coming. Although the heart of my ministry has been to challenge a moral relativism, some have seen this as an attack on gay and lesbian Friends. I have not escaped the charge of homophobia and have the scars, hopefully healing through God's grace, to show...
for it. At the same time, I have also felt a genuine love from gay and lesbian (f)Friends who have respected my willingness to be straightforward with my concerns and speak openly and tenderly. Still, it had been over ten years since my last visit, and I was uncertain what kind of response I would get. (I might add that some more evangelical Friends have not appreciated my cautions about the danger of biblical legalism when applied to sexual issues.)

I took a deep breath and prayed for courage and guidance and entered the Quaker school in downtown Philadelphia where the gathering was held. I did not recognize the individuals at the registration desk, and there was no obvious sign that my name was recognized as friend or enemy when I signed in. Ah yes, memories are short, and organizations do change. I wasn’t sure whether to take comfort in this or to lament that “all we are, is dust in the wind!” When I entered the cafeteria for lunch, however, I was warmly greeted by a Friend whom I did not know personally but who remembered me from my long-ago visit and ministry. Kind words of warmth and respect were spoken. As I walked through the cafeteria to take a seat, others whom I knew also greeted me warmly. I think there was some apprehension as to the reason for my visit, but once I assured them of its low-key nature, all seemed to be warmth and friendliness.

During a conversation at lunch, there was a tense moment when a gay Friend launched into an angry protest about the narrow-mindedness of fundamentalist Christians, but this dissolved into appreciative laughter when I responded with a comment about the wonderful weather we were having. I was there to listen and learn, not to debate.

There were three experiences I had that particularly moved me and showed that FLGC is indeed busily at work on issues of appropriate sexual behavior. The first was a report from the Overseers reinstating a member of the community who had been prohibited from attending gatherings in the past year because of inappropriate sexual behavior. I was impressed that FLGC had had the courage to take a stand and make it clear that there are boundaries of acceptable behavior that make for a positive experience for individuals and the community. I was moved as the individual involved spoke to the community about the growth that had occurred as a result of this discipline and asked for forgiveness. I am not aware of any Quaker community that has dealt with issues of appropriate behavior in such a sensitive and straightforward manner.

A second experience was a discussion of whether to change the name of FLGC to include bisexuals. From what I could understand from the small group I attended, bisexuals are arguing that they too are oppressed and victimized by the dominant straight society and need the same acceptance and support that gays and lesbians have derived from FLGC.

I continue to labor under the concern about reestablishing a clear corporate testimony on sexual expression that avoids the twin dangers of rigid biblical legalism and moral individualism.

At least in the small group discussion that I witnessed, there was considerable opposition to this proposal on issues of identity and boundaries. If bisexuals are openly welcomed, what keeps polygamous heterosexuals, pedophiles, or others who could argue that they are oppressed from seeking support from FLGC? How does one distinguish between behavior that is oppressed because of narrow-minded prejudice and behavior that is legitimately repressed because it is unhealthy? Can FLGC become an umbrella organization for all oppressed sexual minorities and still maintain an identity and the hard-earned respect of the Society of Friends? I felt a great deal of sympathy for this line of questioning, since it expressed the heart of the concerns I had expressed in 1984 with respect to the relationship of FLGC to the wider body of Friends.

A third experience was a powerful interest group titled “Jesus and Being Queer.” Ten years ago, I had a friend who was gay and a Christian/Quaker. At the time he did not feel particularly at home at FLGC gatherings because many gay and lesbian Friends experienced Jesus as a gay-bashing club wielded by wild-eyed fundamentalists. It was hard for him to be in a community where the center of his spiritual love was often attacked. At the same time, he did not feel fully accepted by Christian Friends because of his sexual orientation. He was caught between the proverbial rock and a hard place, and I am sad to say that he has withdrawn from Quakers partly because of this tension. I wished he could have been at this workshop.

I was tremendously moved by the testimony of Friends who had come to see and know the true Jesus who came to reach out to outcasts, sinners, and those in need of healing; the Jesus who condemned the self-righteous hypocrisy of the Pharisees and their modern equivalents. I could and did unite in this testimony, as I too have come to experience Jesus as healer of my own outcast woundedness. During this time together I felt that any differences I might have with Friends in the room were minor in comparison to what we shared. I was pleased to see these gay and lesbian Friends go beyond a story of victimization and oppression that in the past had branded people like me—straight, white, Christian, male—as the devil incarnate. We were united in our broken humanity and our need to experience the forgiveness of the cross and the resurrection of new life and new beginnings in redemptive love. We were united in our common struggle to discern God’s living word from the voice of the confuser who tempts us to use our wounds, passions, and limitations to divide and defeat. After all, this story of Jesus helps us see we “wrestle not with flesh and blood but with principalities and powers; spiritual forces of wickedness in high places.” We have a common enemy and a common savior.

I left this midwinter gathering with the sense that God is at work to prepare the way for us to be united in love. We might indeed trust one another enough that we could peacefully take up our communal process of discernment and testify to the ideals that God has for our sexual natures and other areas of moral judgment where so much conflict and division presently exist. I worry that the cultural conflict we are experiencing on issues like abortion, sex, homosexuality, and euthanasia are showing signs of becoming a shooting war. Just as Quakers were able to peacefully resolve a previous moral conflict over slavery, I am moderately hopeful from what I witnessed at FLGC that we might be able to apply this tradition to our divisions about homosexuality and sex in general.
The Battle of New Garden

by Algie I. Newlin

Now back in print. This is a revisionist history of "one of the most important 'minor battles' of the Revolutionary War in North Carolina."

On March 15, 1781, British and American soldiers fought through the heart of the Quaker Guilford settlement around New Garden Meetinghouse (Greensboro, North Carolina).

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Her family's Quaker roots were deep in Virginia, going back to 1706, in the Lincoln (now Goose Creek) Meeting. Dorothy and Hugh lived on a 50-acre farm in Vienna, Virginia. There she raised two children, Robert and Mary, both of whom graduated from Swarthmore and currently live in the Washington, D.C., area. Besides filling the roles of wife and mother and performing farm chores, Dorothy found time to become actively involved in local civic and political life, from Boy Scouts to the “More Beautiful Vienna” committee. But her main interest was education. She was a political science major at Swarthmore and taught civics at Sidwell Friends School for a time. She became active in her local PTA, becoming chairman of the Fairfax County PTA and eventually of the Virginia PTA, where she broke with tradition by holding joint meetings between white and black PTAs to address common concerns.

In the 1950s, public education was being threatened by resistance to school desegregation and the movement to establish private schools. She felt strongly that public education must be preserved. In 1959 she was persuaded to run for the Virginia State Assembly and won. She served for 26 years and rose to become one of the most powerful and most respected members of the General Assembly, helping to gain a place for women in the front ranks of state politics. As chairman of the Appropriations Committee, one of the most influential positions in state government, she played a key role in parceling out the state’s budget from 1986 to 1989. In several polls she was rated one of the ten most effective delegates in the Assembly. She is credited with having established kindergartens in Virginia public schools and being instrumental in the founding of George Mason University and the five community colleges in Northern Virginia. She fought for higher teacher salaries and better standards of education.

Elimination of capital punishment and passage of the Equal Rights Amendment were other causes she supported. Long before state ratification of the U.S. constitutional amendment was an issue, she was instrumental in getting an equal rights amendment accepted in the Virginia Commonwealth constitution. She was also instrumental in upgrading mental health institutions and allocating funds to improve mental health treatment throughout the state.

Although beaten in elections twice, the last time in 1969, it became much more difficult to defeat the silver-haired Democrat later on. She often used her experience to fend off challenges from younger opponents, saying bluntly, “I have power, and power is important for this area. I know the legislature, and the legislature knows me.” But, despite her political power, Dorothy McDiarmid never lost her basic qualities of “gentle persuasion.” Her petite figure and grandmotherly appearance belied an inner strength and conviction that commanded respect from her colleagues. Her husband, Hugh, who was her number one adviser and frequently referred to as the “101st delegate,” was her political strategist and ran interference for her on troubled issues that needed less gentle persuasion. Dorothy was renowned for always maintaining her low-key, gentle personality.

She died on June 8, less than a year after her husband, following lunch with a former political colleague during which they discussed the upcoming Virginian elections, with Ollie North running for Senator. Her memorial service at Friends Meeting of Washington drew friends, family, and Virginia political colleagues, all of whom spoke with great warmth of her gentleness and her strength.

As an effective Quaker politician she is a role model for all of us who seek to make the world a better place without compromising our Quaker principles.

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Friends Journal February 1996
Witness

Taking the Message Inside
by Oliver Hydon

On August 9, 1995, the 50th anniversary of Nagasaki Day, Oliver Hydon was arrested for civil disobedience. The following is his September 26, 1995, court speech.

On Nagasaki Day, I undertook an act of conscience with fellow pacifists of the Root and Branch Collective. It was a peace witness and civil disobedience at Kearfott Guidance and Navigation, and it was, I still believe, both necessary and of vital importance. At the time we offered our act of resistance, pacifists and antimilitarists around the world took similar actions in commemoration of 50 years of the nuclear age; that is, 50 years of environmental destruction; 50 years of threats and attacks on human health; 50 years of an arms race taking still more human resources from the poor and working people, taking bread from the hungry, and creating a nuclear arsenal capable of worldwide destruction. It is nothing short of brutality. To allow such a brutal force to go unchallenged is the very crime I sought to avoid. I oppose defendant trespass, and because I oppose it, I sought to bring to the attention of Kearfott (our local defense contractor) that the business of a war economy is in defiance of the human conscience, and this, my friends, is the worst trespass of all.

I apologize to Mr. Raymond [Kearfott's director of security] and the arresting officers for any inconvenience or irritation I may have caused, as I apologize to myself, for having to endure the indignity of arrest. But the inconvenience of active nonviolence, we are forced to admit, is both humble and small when compared with the poverty, torture, and death that are the fruits of the military-industrial complex. Complacency ensures the ripening and spoilation of such fruit. But nonviolent civil resistance is an early step toward healing.

And so, we played our part in this world-wide day of resistance. On August 9, after singing and leafletting outside, we publicly renewed our commitment to nonviolence. I proceeded with three friends into the lobby of Kearfott, to the accompaniment of Japanese koto music. We offered our witness in Japanese kabuki theatre. Adrianna Coe and Norma Spill were dressed in Japanese kimono, holding baby dolls reminding us of the children and mothers who died in the atomic blast.

Oliver Hydon is an attorney of Ridgewood (N.J.) Meeting, where he serves on the Peace and Social Action Committee. He is a co-founder of the Root and Branch Collective and serves on the executive committee of the War Resister’s League.

Behind them, Bob Weiss and I were dressed as War and Death. Once inside the lobby Norma and Adrianna dropped to the floor, enacting the moment of death beneath the bomb. They dropped directly in front of Kearfott’s display boards of military weaponry, which their guidance systems enable. Bob Weiss and I unfurled a sign with a mushroom cloud upon it. And with this we formed a human sculpture, encapsulating the nuclear holocaust that calls us all to disarmament, mindful of history’s lessons.

It was a powerful moment. Outside, a protestor beat his drum 50 times, once for each year of the atomic age. I still can hear the beating of the drum. I hear it in my conscience and in the tragic world events that surround us: France’s resumption of nuclear testing; the war-ravaged madness of Bosnia Herzegovina, heated by still more violence in the face of NATO air strikes; and the use of the immoral Tomahawk cruise missile, which Kearfott has aided through its military contracts. Add to this a U.S. military budget that perpetuates the face of poverty and brings more technology of cruelty into our lives.

All these examples can only reaffirm our unwavering commitment to nonviolence and remind us yet again that militarism is an ideology of crisis, wherein capitalists exploit the inherent violence of governments for their own ends, reaping profits that hasten an apocalypse!

But we are far from helpless. Mahatma Gandhi’s example of noncooperation is open to us all. I am determined not to pay a cent to Pentagon, and so I refuse to pay any and all federal taxes, and give this money directly to the people who need it. I am also inspired and heartened by our year-long “chain fast” against the military budget, undertaken by over 60 members and associates of the Root and Branch. And further, other options await our participation. Nonviolent civil resistance is a path that cannot be ignored.

And so, in summary: I marked, with the Root and Branch Collective, the 50-year anniversary of the nuclear age; and wishing only good to its employees, I plead with Kearfott to refrain from further military contracts, in the spirit of nonviolence.

Oliver Hydon and the other three demonstrators were each charged with defendant trespass and fined $170 for their actions.

February 1996 FRIENDS JOURNAL
Investing In Our Future

June 1995

FRIENDS JOURNAL

Listening to Our Hearts
Nurturing Children and Families in Meeting
Learning from Young People

Quaker Thought and Life Today
Friends Journal is the best current stimulator of our faith, action, opinion, and news of our Religious Society.

Barry and Kay Hollister

Friends Journal, as one reader puts it, “...is a kind of collective journal-keeping, a place where we reflect upon the meaning of being called a child of God and how that meaning finds its voice in the wider meeting of Quaker journal-keepers.” Since the first publication of The Friend in 1827, Friends Intelligencer in 1844, and the merging of the two into Friends Journal in 1955, generations of Friends have shared the joys, sorrows, and challenges of a life of faith. Through this sharing, Friends experience the transforming power of religious community.

Collectively, the articles, letters, poems, announcements, and artwork of the Journal have become a thread, spun with care across distance and difference, that helps knit us together as Friends. Friends Journal serves us as we consider the spiritual and ethical issues of our time and try to discern where we, as Quakers, are called to stand.

Outreach and growth are essential to the future of our Religious Society. The very personal and practical nature of the Journal introduces Quakerism to others. Our magazine is a wonderful place for inquirers and new meeting attenders to discover the range of thought and opinion that exists within our tradition. Newcomers can glimpse in our pages the diverse ways in which Friends experience the Inward Light.

This past year, the “Dear Jenny” articles (written to an attender uncertain about membership) illustrated the compelling nature of the Journal as a place where we eagerly reach out to others.

Friends Journal is a vehicle for shaping the future of the Religious Society of Friends. The magazine has grown in recent years to become an international publication of Friends. As such, it is an independent Quaker organization. The board of managers shares the following vision of the mission and future of Friends Journal. Won't you invest in that future? You are invited to consider which of the campaign initiatives you might be interested in supporting and to work with the board in taking the steps necessary to assure the future of the magazine. Friends Journal depends upon its subscribers and the additional support of its contributors to continue serving the Religious Society of Friends.
Mission and Vision

The mission of FRIENDS JOURNAL is to reflect Quaker thought and life today, to promote concerns of the Religious Society of Friends, and to inform and educate Friends and others by means of publications in print or other media.

The JOURNAL has the following purposes:
- to present current issues and multiple points of view within Quakerism, share new insights, and provide a forum for diverse opinion;
- to inform Friends and others drawn to Friends about Quakerism and its practice;
- to attract new people to the Religious Society of Friends or confirm an affinity with Friends;
- to strengthen life in meetings, share spiritual journeys, build networks among Friends with specialized interests, and provide notice of resources and events related to Friends beliefs;
- to report on activities of Quaker institutions and provide information about where Friends worship, what books they are reading, and what life transitions have occurred in their families;
- to provide a vehicle for personal and institutional advertising.

Campaign Initiatives and Need Areas

FRIENDS JOURNAL is pursuing several important initiatives. To make such projects possible, the JOURNAL needs to increase annual investment income by $70,000-$75,000. Subscription income covers less than half the cost of the magazine; a diversity of funding sources is necessary for growth. The board of managers is undertaking a fifteen-month campaign to raise a total of $800,000 from readers and supporters. Increased income from endowment funds and annual giving is the goal of this campaign. The areas most in need of support are:
- strengthening the magazine’s content
- increasing staff salaries and benefits
- improving our computer technology
- expanding internships for young Friends

The Magazine’s Content

The JOURNAL seeks to be a place where Quakers can talk about the things that matter to them. The articles that are submitted are, for the most part, unsolicited and freely given. Like a meeting for worship—global in its scope—the shared ministry can be rich and varied. The tone of the magazine will continue to be one that reflects such spontaneous contribution of written material.

All readership surveys have indicated that readers, though generally pleased with the magazine’s tone and content, want the JOURNAL to take more risk, to be a place where Friends can wrestle with difficult and controversial issues of the day.

To look honestly at such issues is to look at ourselves as Friends—our own lives, our meetings, our institutions. Because such writing demands great care, and at times may

The JOURNAL is a must on every Quaker coffee table. The range of its articles—exploring Friends’ adventures with faith, their search for new Truth, and their service in the world—makes each issue a lively report on the dynamic of contemporary Quakerism.

Steve Cary
Haverford, Pa.
take considerable time in order to be balanced and inclusive, FRIENDS JOURNAL rarely receives in-depth and timely articles on controversial topics. Staff seldom have the time to undertake such major writing assignments. The editors would like to be able to arrange with talented Quaker writers to prepare occasional in-depth articles. Such writers would present carefully the wide diversity of Friends' opinion.

Approximately $5,000 is needed annually for an editor's discretionary fund to assist with costs of travel, telephone, and related expenses for writing and research. A successful campaign will enable FRIENDS JOURNAL to meet this objective.

**Staff Salaries and Benefits**

In recent years there has been a growing awareness by the FRIENDS JOURNAL Board of Managers that staff salaries and benefits are a critical issue. A ten-year review of the Journal salary structure indicates that staff members, some of whom have devoted much of their professional lives to this work, are in many instances paid less than their peers at other Quaker organizations.

FRIENDS JOURNAL will never attract its staff solely on the basis of salaries offered. To assure the creation of a quality, international, Quaker publication, however, the Journal must be able to seek out and keep talented, sensitive people whose professional abilities match their deep understanding of and commitment to the Religious Society of Friends. When salaries are put in the context of the cost of living in a major metropolitan area, it is clear that care and nurture of the staff must be a high priority. We need to invest in our staff through salaries and professional education opportunities.

With a financial commitment to the nurture and care of staff, we are laying the foundation for the next century of the Journal as a much needed voice and presence within the Religious Society of Friends.

An increase of $35,000-$40,000 per year in staff salaries and benefits is needed and will be made possible through the success of this campaign.

**Up-to-Date Computer Technology**

Desktop publishing revolutionized the
way the magazine is produced. Computer advances have enabled greater efficiency in many aspects of day-to-day office operations. To stay current with the rapidly developing computer age, systems must be upgraded on a regular basis. New software programs, increased communications capabilities, and the World Wide Web will contribute to the quality of the magazine, further the mission of FRIENDS JOURNAL, increase opportunities for outreach, further improve office procedures, and reduce costs.

A successful campaign will enable us to purchase much-needed computer equipment and will provide a small annual reserve. It will also open new avenues of information access and distribution.

Internships for Young Friends

Over the years, a number of young Friends have spent brief periods of time as interns or volunteers in the FRIENDS JOURNAL office. Three recent Earlham graduates worked for a year or more as staff members. In each case, young Friends brought enthusiasm, fresh insights, and positive energy. In return, they received a valuable learning opportunity in the field of Quaker publishing and wider exposure to the themes and currents of the Religious Society of Friends.

FRIENDS JOURNAL is committed to providing a structured work opportunity for young Friends. A nine- to twelve-month internship with the JOURNAL would provide such a generational link. As an intern, a young person will have opportunities to write, help with graphics and layout, do proofreading and copyediting, and participate in all aspects of publishing.

The cost of an internship for one person is $12,000 annually. A successful campaign will enable FRIENDS JOURNAL to seek out and nurture the next generation of Quaker journalists.

Working Together to Make a Difference Among Friends

This is an ambitious list. Yet, as a religious community we dream together. Because the JOURNAL is one place where Friends share their hopes, struggles, and needs, the board of managers feels comfortable sharing this information and inviting you to lend your support. These items represent some of the board's dreams and best thoughts about ways to strengthen FRIENDS JOURNAL and begin to lay the foundation for a stable and productive future of service. The board's desire is to enter into a dialogue with Friends about these dreams, and to see how we can work together to make them happen.

In order to meet these objectives this $800,000 campaign has two primary goals:
1) To insure the stability and financial future of the JOURNAL through the establishment of a $700,000 endowment; and

Friends JOURNAL is that rare type of publication that gives us windows from which to look both inward and outward. I open each issue with that feeling of entering a classroom where you know something good though unforeseen will affect your mind and spirit before you emerge.

Stephen Collett
New York, N.Y.
Civilian Public Service men in the bunk house, World War II

2) To increase Annual Giving to FRIENDS JOURNAL from the recent average of $65,000 per year to $100,000 per year.

- Total Campaign Goal: $800,000.00
- Endowment Fund: $700,000.00
- Annual Fund (1996): $100,000.00
- Total: $800,000.00
- Pledge Period: 3-5 years.
- Time Period for the Campaign: 15 months (10/1/95-12/31/96)

Ways to Contribute

- **An outright gift of cash or securities:** The simplest way to support FRIENDS JOURNAL is through a cash gift. For gifts of cash, you are entitled to an income tax deduction up to 50 percent of your Adjusted Gross Income (AGI) with a five-year carryover period for any excess. For gifts of long-term appreciated securities, the limit is 30 percent of AGI, and you will avoid the capital gains tax that would have applied had you sold them.

- **An outright gift of real estate or other property:** Most real estate has appreciated faster than the rate of inflation and offers great potential in charitable gift planning. A tax deduction for the fair market value of the property is permitted up to 30 percent of AGI, and again you will avoid the capital gains tax.

- **A gift of a personal residence or farm with a retained life estate:** It is possible to transfer ownership of your personal residence or farm to FRIENDS JOURNAL while retaining the use of the property during your lifetime. You receive a current income tax deduction for the property's discounted value.

- **A life income gift:** You can receive a lifetime income, in addition to various tax benefits, by making a gift to one of our life income plans. For instance, you will receive a current income tax deduction for the present value of the eventual gift, subject to the same contribution ceilings mentioned above, and you may reduce or eliminate the capital gains tax on long-term appreciated assets. On the death of the income beneficiary (you and/or another person), FRIENDS JOURNAL will have use of the funds to further its mission. Life income gifts include charitable gift annuities and charitable remainder trusts.

- **A gift of an existing life insurance policy:** Many people have life insurance policies that are no longer needed for their original purposes. Such policies can be given to FRIENDS JOURNAL, and an income tax deduction can be taken for the cash surrender value.

- **A gift of an income stream:** You can provide annual payments to FRIENDS JOURNAL from a pool of income-producing assets that later will be returned to you or distributed to your heirs. This plan allows you to transfer assets to family members at a reduced value while providing meaningful support to our mission for a number of years.

*Friends Journal is like family: Sometimes it annoys, challenges, or disappoints; other times it nurtures, informs, and affirms. Like family, we love it.*

Marty Grundy
Cleveland Heights, Ohio
and receiving a current tax deduction.

- **A gift in your will or living trust:** Because a gift through your will or living trust is unlikely to be received during the pledge period for the campaign, such commitments will not be counted toward the $800,000 campaign goal. A simple charitable bequest does, however, provide very meaningful support to our mission while at the same time reducing the amount of estate and inheritance taxes to be paid by the estate of the donor. Bequests may be specific, proportional, or residual in nature.

- **A gift of retirement benefits:** Naming FRIENDS Journal as primary, partial, or contingent beneficiary of your retirement plan is a simple, practical gift idea. See your personnel office for the proper forms.

### Do you have questions?

Throughout the course of the FRIENDS Journal Campaign, experienced planned giving personnel will be available to assist donors who wish to discuss ways they might participate in the campaign. For more information, simply contact the FRIENDS Journal office at 1501 Cherry Street, Philadelphia, PA 19102, telephone (215) 241-7277.

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Frances Williams Browin  
1964–1968

Alfred Stefferud  
1968–1972

James Lenhart  
1972–1977

Ruth Kilpack  
1977–1979

Ruth Kilpack and Susan Corson-Finnerty  

Olcutt Sanders  
1981–1983

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I never leave home without it. Just as food and sleep are essential to my physical body, so Friends Journal helps deepen the life of the spirit. It represents an essential forum for the Friends movement, links Friends in far-off places with each other, and provides a helpful dialogue on the major issues facing Friends today.

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FRIENDS JOURNAL

1501 Cherry Street, Philadelphia, PA 19102-1497 (215) 241-7277
Monteverde (Costa Rica) Monthly Meeting

It was with tears of joy that we celebrated, for the first time in ten years, the graduation of two students from Monteverde Friends School. The school has been growing with the addition of the bilingual preschool/kindergarten and three new classrooms to accommodate slightly larger classes. We now have 58 students from preschool through 12th grade.

The graduation was the first of a second generation of students. The class chose the format of a Friends meeting for worship for the graduation ceremony. We sat in the meetinghouse in a circular arrangement with parents, teachers, staff, speakers, friends, and neighbors. The graduating students shared of themselves through flute, essay, and scripture reading, each coming out of the silence. The class address was on “Happiness,” which fitted well with the class motto: Valeros mucho por lo que somos, no por lo que tenemos (“We are valued for who we are, not for what we have”). The worship time of shared reflections brought a spiritual bonding with tears, laughter, and love throughout. After singing together “Dona Nobis Pacem,” the graduation ended as it began, with lovely piano music, followed by silence and shaking of hands. We welcomed our new alumni into the wider school of life.

Our meeting continues to support the “La Bella” Farm project in the neighboring San Luis Valley. This is a large farm being purchased through the ongoing efforts of Friends in Unity with Nature, the Santa Elena Cooperative, and many other people. Several families were selected to live on or work the land in harmony with the principles of the project. We are happy to see the project’s thoughtful planning for use of the land, and the opportunities it provides.

Life in the “zone” in which we live continues to become more complex with each passing year. The influence of television and videos, telephones, and tourism does affect our daily lives, challenging us regularly to reexamine and retain those values upon which the community of Monteverde was founded.

We continue to be drawn together in community through the meaningful silence of our meeting and to welcome many passing strangers, as well as sojourning Friends, to the extraordinary beauty of the cloud forest.

—Wilford Guindon, Clerk, and Katy Van Dusen, Recording Clerk

Northern Yearly Meeting

More than 200 Friends gathered June 9-12, 1995, for the 20th annual session of Northern Yearly Meeting at the University of Wisconsin, River Falls. Marking our 20th yearly meeting, our theme was “Celebrating the Past; Creating the Future; Now.” At our birthday party, children and adults celebrated our growth from birth to young adulthood. Our youthful energy, enthusiasm, openness, and willingness to experiment is welcome and refreshing to old Friends and new attenders. Like adolescents, our attitude toward Friends traditions and structures often has been one of rebellion, even pride in our experimental style of conducting Friends business. “NYM, You’re Almost Grown Up,” read a banner displayed during the party. It captured the sense that we, as a yearly meeting, are still coming into being. As we have grown from the original five meetings to 36, we are discovering the value of Friends experience and process. We are taking the first steps toward developing a Faith and Practice for our yearly meeting and expect this will be an important step in maturing as a Friends community.

The vitality, energy, and love we feel as we gather at yearly meeting is tempered by an awareness that Friends may experience “burn-out” as we try to respond to the darkness in the world and the needs of our meetings. Our keynote speaker, John Calvi, reminded us of the need to receive love and healing as well as to give; to say “no” as well as “yes”; to take time, to rest in the Light; to listen and take care not to outrun our Inward Guide. We must accept that we are not able or asked to dispel all the pain and suffering of the world, only to be faithful to that which is given us. As we pay attention to this spirit within our hearts, we find God has offered us a bouquet of love. Let us take time to rest in this divine love and to receive with love and gratitude the many gifts others bring to us.

Our concern for the state of the world and our spiritual lives was reflected in the workshops and interest groups offered on such topics as family peacemaking, Friends testimony for the earth, honoring the end of World War II, spiritual breakthrough, new-age thinking, empowering oneself to create change, Quaker mission to Vietnam, vital Friends meetings, and worshipping with movement.

Looking back on the Northern sector from the year 3000, George Fox, in a humorous sketch, noted three types of Friends: “K-otics” (no sense of direction), “Drawkubs” (always looking backward), and “L-eagles” (concerned about procedural detail and mostly found in the Eastern sector). Out of our peals of laughter, we understood that we are all instruments of the Spirit and that each decision we make today plays a part in shaping our future. The past is the garden from which our visions grow. The present, where we nurture our children and live our daily lives, will shape the future of our yearly meeting. We are grateful for those who give generously to our children’s programs and mindful of the need to assist in this ministry. The enthusiastic response to the spiritual nurture program gives us hope of
deepening our life in the spirit as we move into the future.

The connection we felt to the wider Friends community, as we read epistles from several yearly meetings around the world, continues to be a source of shared vision and strength as we look to the future. As we finish our 20th year filled with joy and love, we invite Friends around the world to join with us in this spirit of hope.


Ireland Yearly Meeting

From our yearly meeting held in Dublin, Ireland, April 20–23, 1995, we send you greetings and God's blessing.

The theme for our yearly meeting was "Service—our faith in action." Service is the practical outpouring of our spirituality. We had several talks and discussions around the theme. At our meeting on ministry and oversight, our Friend Anne Grant spoke of spirituality and service. She said that without the Spirit there would be no service. Spirituality comes first, then service, and the words that bind them together are love and caring. "Love your neighbor as yourself" (Gal. 5:14).

Caring follows love, and caring leads to service. Our Friend Doreen Dowd, working as a doctor in Zambia, has been carrying out a practical example of caring and service. Though she has been saddened by the distress and misery caused by AIDS and the threat of famine, she is encouraged by the words of George Fox: "I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness."

We have been inspired, and our lives have been greatly enriched by the words of Martie Rafferty, who gave the public lecture. Martie works for the Ulster Quaker Service Committee in Northern Ireland with prisoners and in the visitors centers attached to the prisons. Her deep spirituality and Christian conviction have led her to where, with love and understanding, she reaches out to that of God in all of those she seeks to help. Martie's example shows us how service is love and faith in action. We also heard from other Friends of the different varieties of service they carry out in their own communities.

During the past year we have been greatly encouraged by the cessation of violence in our land and by the beginning of peace and reconciliation. After 25 years of conflict, death, and destruction the announcements of the cessation of hostilities by the paramilitary groups were most welcome. There is a great longing for permanent peace, and we hope and pray there will be a continuation of the building of peace until its permanency becomes a reality.

We were encouraged to think about new opportunities to reassess the traditional assumptions within ourselves, our families, neighborhoods, and community. We need to increase our communications with others and take a stand for the things we believe in by following the promptings of our own hearts.

We were reminded that the Bible plays an important role in bringing knowledge and understanding to individuals, and we were encouraged to listen to God speaking to us from within.

We are most grateful for all the greetings received from Friends around the world. While listening to a summary of the epistles we felt the warmth and closeness of Friends everywhere. We yearn for the day when the entire world family will be united in the same way as our world family of Friends.

—Philip R. Jacob, Clerk

Canadian Yearly Meeting

More than 200 Friends from as far away as Charlottetown, Prince Edward Island, and Yellowknife, Northwest Territories, gathered at Pickering College in Newmarket, Ontario, for the 40th annual session of Canadian Yearly Meeting, August 9-26, 1995.

Friends heard first-person accounts from members of the three yearly meetings—Orthodox, Conservative, and Hicksite—that united to form Canadian Yearly Meeting in 1955. This year’s sessions were held in the same auditorium as those in 1955. Among the driving forces behind the creation of a united Canadian Yearly Meeting were Canadian Friends Service Committee and Camp NeekAunis, which brought together Friends from the three yearly meetings. Both are vital parts of CYM today.

Friends celebrated the theme “Living in the Spirit: 40 Years of Growing Together” through worship, business, and special interest groups ranging from the Alternatives to Violence Project to PeaceWeb, Ottawa Meeting’s web site on the Internet.

Muriel Bishop Summers gave this year’s Sunderland P. Gardner lecture on “Chameleons and Butterflies: a meditation on uncertainty.” A special guest was Tatiana Pavlova, a Quaker historian from Moscow (Russia) Meeting, who spoke on “Keeping peace within the former USSR: a Russian Quaker’s reflections on Chechnya.” The yearly meeting decided to send earmarked donations to Moscow Meeting’s program for destitute elderly Russians.

Bible study was led each day by Anne Thomas, who helped Friends examine Genesis chapters 1-11, starting from her Swanhmore Lecture, “Only Fellow Voyagers: creation stories as guides for the journey,” which she gave at Britain Yearly Meeting in June 1995.

—Carl Stieren
News of Friends

Peacemakers throughout the world are mourning the death of Israeli Prime Minister Izhak Rabin, who was assassinated by a Tel Aviv law student following a “Yes to Peace—No to Violence” rally on Nov. 4, 1995. Chip Poston, an attendee of Middletown (Pa.) Meeting who works on peace issues in the West Bank for Mennonite Central Committee, reported that an eerie calm descended on East Jerusalem following news of the killing. Rabin, who in recent years had sought peace with the Palestinians, increasingly had been the target of heckling and slanderous propaganda by right-wing Israelis opposed to the peace process. Many Israelis wondered aloud if the ugly tone of the debate, especially the demonization of Rabin, was getting out of hand.

Israeli society has plunged into introspection as citizens reflect on the danger of internal disunity within the nation. In an open letter to students, Israel’s minister of education stated, “We must do everything possible in order to stamp out violence and incitement and to teach ourselves the value of restraint, tolerance, and self-control, even in the face of fierce ideological clashes.” In spite of this terrible loss, both the Israelis and the Palestinians have vowed that the peace process will continue.

During Rabin’s funeral King Hussein of Jordan spoke openly of his affection for Rabin, something which would have been unthinkable only two years ago. As Hussein reflected about past fellowship, Al-also in attendance were several descendants of the meeting’s founding families. The group experienced two moving meetings for worship, especially on Sunday when the theme turned out to be how strongly people identified with being Quaker or recognized the strength of Quaker witness in Richmond. (From Interchange, Dec. 1995)

Friends’ innovations in care for the elderly are continuing with Friends Life Care at Home. Headquartered in Blue Bell, Pa., the organization provides seniors who wish to remain in their homes with services such as registered nurses, home health aides, companions, meals, and an emergency response system. Provisions for care in a nursing home or assisted living facility are also available. The program, established in 1990, is now being studied by health care providers throughout the United States, and may become as common as the continuing care retirement communities established by Friends organizations in the 1960s.

Oxposition to physicians participating in executions is building within the professional medical community. In 1994 the American Medical Association, along with the American College of Physicians, the American Nurses’ Association, and the American Public Health Association, stated that for a doctor to assist at an execution “contradicts the fundamental role of the health-care professional as comforter and healer.” These groups urged state licensing and disciplinary boards to take action against doctors and other health professionals who participated in executions, including revoking their licenses. Illinois is one of 28 states that require a doctor to pronounce death at an execution. In 1995 the Illinois legislature rewrote the law to shield doctors who participated in executions. It is the only state that has done this. In response, the same three professional organizations are now urging the AMA to fight such shield laws. An opponent to the shield laws, Dr. William P. Gibbons, stated, “In Nazi Germany, doctors offered as a defense that what they were doing was legal.” (From Harmony, Aug. 1995, and The Philadelphia Inquirer, June 19, 1995)

Earlham College President Richard Wood has been named by the Association of American Colleges and Universities as its vice chair for 1996 and chair-elect for 1997. The association pursues projects to strengthen undergraduate curricula and reorientize classroom teaching and learning through research and development projects, publications, national and regional meetings, and multi-campus partnerships. The association also promotes internationalizing undergraduate curricula and integrating business education with liberal education. Founded in 1915, the national association has 650 college and university members.

A view of Jerusalem from the hillside site where the city began

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**Bulletin Board**

- Friends can provide immediate assistance to people in the former Yugoslavia through the American Friends Service Committee's Yugoslav/Balkan Relief Shipment and Fund. The AFSC is assembling shipments of clothing, winter shoes, and blankets to distribute to Croatian, Muslim, and Serbian populations severely affected by war. Funds are urgently needed to help with shipping costs for those clothes and to purchase food, powdered milk for children, personal hygiene supplies, and basic office equipment and supplies for on-the-ground workers and local nongovernmental organizations who will be distributing the goods. Inquiries and contributions can be sent c/o Yugoslav Relief Fund, AFSC, 1501 Cherry St., Philadelphia, PA 19102.

- "Broadening the Circle of Love" is the title of the 1996 midwinter gathering of Friends for Lesbian and Gay Concerns, Feb. 16–19, at YMCA Camp Copneconic in Fenton, Mich. Participants will spend the weekend exploring questions such as: Who are we called to be, and what are we called to do? Is our work different than it was ten years ago? How shall we name ourselves, and what is our role—within the Religious Society of Friends and the larger gay/not-gay community? The conference will include meetings for worship, plenary sessions, meetings for business, entertainment, and a young Friends program that will work closely with the adult program. The registration deadline is Feb. 1 for housing at the conference site, however local hotels are nearby. For more information or to register, contact David Anderson, P.O. Box 215, Fremont, MI 49412-0215, telephone (616) 828-4953.

- "A New Call to Conciliation," a training conference in Akron, Pa., from April 28 to May 2, is a new peace church collaboration to work with conflicts in our own communities. Friends Conflict Resolution Programs, sponsored by Philadelphia Yearly Meeting, and the national Mennonite and Brethren conflict resolution programs are cooperating to present an advanced training in congregation/meeting consulting for conciliation practitioners in the peace church tradition. Speed Lears and Alice Mann of the Alban Institute will serve as lead trainers for the program. Participatory in style, the workshop will draw upon the trainers’ extensive experience with congregational conflict to explore different aspects of the intervention process in low- and high-level conflict situations. For questions about the program’s content, telephone Cheł Avery at (610) 892-0180. Address questions about registration or logistics to Debra Gingerich, telephone (717) 859-3889.

- The Quaker United Nations Summer School in Geneva, July 7–19, provides 25 international young people, ages 20–26, the opportunity to study the work of the UN firsthand. UN personnel, nongovernmental organiza-
tions, and diplomatic missions visit the group and speak about their work; participants explore questions about disarmament, peace, human rights, refugees, and trade and development. Opportunities for recreation include swimming and excursions to the Jura Mountains and the Alps. Geneva has many fine historic buildings and cultural activities. Cost for the program is $375, and applications are due Feb. 9. The working language is English. For more information and an application, telephone Quaker United Nations Office in New York City at (212) 682-2745.

Correction from the Dec. 1995 FJ Bulletin Board: To remove your name from 80 percent of the lists used by national direct-mail advertisers and telephone marketing agencies, contact: Mail Preference Service, Direct Marketing Association, P.O. Box 9008, Farmingdale, NY 11735-9008; Telephone Preference Service, Direct Marketing Association, P.O. Box 9014, Farmingdale, NY 11735-9014. Requests must include name, address, and telephone number with area code.

The 1996 Annual Meeting of Friends World Committee for Consultation, Section of the Americas, will be held March 14–17 at the University of Miami Holiday Inn in Coral Gables, Fla. The gathering will be hosted by the Iglesia de los Amigos and Miami (Fla.) Meeting. T. Canby Jones, emeritus professor of religion and psychology from Wilmington College in Ohio, and Arturo Carranza, a Friends pastor from Muscatine, Iowa, will speak to the theme, “Make a joyful noise unto the Lord, all ye lands.” Friends of all persuasions are invited to attend. Business is conducted in both Spanish and English, and Friends from North, South, and Central America will be present.

There will be local tours and a celebration at the Iglesia on Saturday evening. Visitors and attenders are welcome for daily sessions. For more information, contact FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102, telephone (215) 241-7250, fax (215) 241-7285. Discounts are available for early registration.

The Leaveners is a Quaker organization in Britain that uses the performing arts to help young people develop peer mediation and conflict resolution skills, confront homelessness, and become involved in the Religious Society of Friends. The group’s most visible projects include Quaker Youth Theatre, Quaker Festival Orchestra and Choir, LEAP Theatre Workshop, and Leap Confronting Conflict. As of the beginning of 1996, Leaveners no longer receives funding from Britain Yearly Meeting. Funding beyond the Quaker Festival and Choir’s Easter choral drama on April 8 is uncertain, and the group is seeking financial assistance to continue its work. For more information or to make a contribution, write to The Leaveners, Dept. 212, Freepost ND 6520, London N4 3BR, UK.

Calendar

FEBRUARY

2-4—“Self-Discovery, Spirituality, Healing,” a program led by Ruth Shilling at Woolman Hill in Deerfield, Mass. Participants will move through experiences of hands-on healing, sacred healing, deep listening, centering, toning, and guided meditations. Cost is $90. Contact Woolman Hill, 107 Keets Rd., Deerfield, MA 01342, telephone (413) 774-3431.

9-10—“Brethren Beliefs and Practices,” a weekend intensive course offered by Bethany Theological Seminary and Earlham School of Religion. Led by Jeff Bach, the program will also take place March 1–2. The program is open to all interested persons, and eligible participants can earn graduate credit. Contact Nancy Nelson at (317) 983-1523 or (800) 452-1377.

9-11—“Clerking,” a conference at Pendle Hill, Wallingford, Pa., for new and seasoned clerks of Friends’ meetings. Led by Betty Polster, co-clerk of Canadian Yearly Meeting and past recording clerk of Friends United Meeting, the workshop will discuss the role of clerks; the role of the meeting; how to mesh recording and presiding; understanding and developing our own styles; emphasizing wording in meetings for business discussing the “sense of the meeting”; and dealing with common pitfalls such as “standing in the way” and political statements. The cost of $180 includes room and board. Contact Pendle Hill Weekend Events, 338 Plum Mill Rd., Wallingford, PA 19086-5699, telephone (800) 742-3150 or (610) 566-4507.

16-19—“Annual Conference on Religion and Psychology,” at Quaker Center in Ben Lomond, Calif. Led by Lynda Lyman, the conference will examine the role of grief and anger in our lives. Contact Quaker Center, P.O. Box 886, Ben Lomond, CA 95005, telephone (408) 336-8333.

23-25—“Tools for the Journey, Tales of the Road,” the 19th Annual Wellspring Conference, sponsored by Washington Friends Conference on Religion and Psychology at Wellspring Conference Center, Germantown, Md. Elizabeth Dearborn will lead participants in exploring a diversity of spiritual practices and creating a community of pilgrims. Contact Dick Bellin, Registrar, 7927 Orchard St. NW, Washington, DC 20012, telephone (202) 726-8158 (H) or (202) 408-7710 (O).

In February—Burundi Yearly Meeting, in Kibumba, Burundi. Contact David Nyonzima, BP 119 Bujumbura, Burundi.

In February—Cuba Yearly Meeting, in Las Tunas, Cuba. Contact Ramón González-Longoria E, Ave. Libertad No. 110, Puerto Padre 77210, Las Tunas, Cuba.

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Books

Discipleship


The origin of these contemporary Hutterians was in Germany in 1920 under the leadership of Eberhard Arnold. After the original Bruderhof at Sannerz was shut down by the Gestapo, they migrated to Liechtenstein, then to England, then to Paraguay, and finally during the 1960s to the United States. Here they established several Christian communities, or called Bruderhof. I had the great experience of spending a week at the New Meadow Run Bruderhof and witnessing one of their creative, joyous outpourings welcoming a family back from Nigeria. Historically, they are part of the Anabaptist heritage, which goes back to the 16th century.

As New Testament Christians, the Sermon on the Mount and certain parts of Acts are for real. The inward and outward journey are to be a unified whole and are to be carried out in and through community. Living is to be a witness to Christ's teachings: love of God and neighbor, openness to the indwelling Christ, mutual service, community of goods (no private property), nonviolence, refusal to do military service, non-swearing of oaths, steadiness and faithfulness in marriage, and further, to administer to the poor, to the homeless, to the sick, to those in prison. These topics are touched on with unmatched sincerity and open-heartedness by J. Heinrich Arnold. While this book must be understood in its biblical context, the foundation lies in the acceptance of and commitment to devotion to God, the Son, and the Holy Spirit, and in a life directed by the readings given to these communitarians. Arnold defines discipleship as "not a question of our own doing; it is a matter of making room for God so that he can live in us."

This moves close to Fox's knowing God and Christ experimentally. The book is a compilation of excerpts from speeches and letters that impart a distinctive personality. The letters are Arnold's responses to questions, problems, doubts, and confusions put to him by a great variety of persons. His responses are sensitive, forthright, and written with great feeling and humility. J. Heinrich Arnold, like Thomas Kelly, is an authentic.

The book is divided into three parts: "The Disciple" (the personal) with such topics as "the inner life, repentance, dogmatism, commitment, reverence, surrender;" "The Church" (the institutional) dealing, for example, with "community, gifts, leadership, unity, church discipline, world suffering, mission;" and what really matters, "The Kingdom of God;" "Jesus, the Cross, Salvation, and the Kingdom of God." Indeed, some of the specifics of the Hutterians read like a Quaker agenda. These topics are presented with unmatched sincerity and open-heartedness by Arnold.

Is this book traditional in its spiritual orientation? Yes. Is this book religiously radical? Very much so, at times sounding like the social gospel. The paradox is that what seems so traditional and conservative is at the same time so iconoclastic and radical, but the basic vision is the same as that of the early Friends—"that Christ speaks to one's condition; that Christ is the Light; that Christ is the guide, the teacher, the healer, and activist; that repentance, forgiveness, and love transform the creaturely person into the new person who sings his hosannas and reshapes the world into the Gospel Order. The community of early Friends and that of the Hutterites is realized eschatology. The Sermon on the Mount is to be real in one's own life and in the community.

That is why Arnold should be read. He makes clear that commitment is not verbalism but a dedication to a new life: "A half-hearted Christianity is worse than no Christianity." Conviction has to be something, has to be so wholeheartedly realized that, as with early Friends, it becomes revolutionary. Discipleship is a challenge to spiritual complacency and to spiritual pride. Whether one agrees or disagrees with the book is not important. What is important is our openness and willingness so to immerse ourselves in this book that our own spiritual growth is fruit".

—H. Otto Dahlke

Being There:
The Corporate Life in the Religious Society of Friends


The puzzle Margaret Heathfield unravels is "what kind of organization of Quaker business would provide the fewest obstacles to the movement of the Spirit." Heathfield, as a former clerk of the Quaker Home Service Central Committee of London Yearly Meet-
Living Adventurously


To celebrate her 93rd birthday, Ilse Karger published this remarkable book, telling readers about her life, her work, and her friendships on three continents.

Born in a small town near Berlin, Germany, in 1902, she spent most of her first two decades in Germany. Her father was a successful businessman and her mother was educated to teach foreign languages, but was denied that opportunity by an unhappy marriage that influenced the lives of their five children, including the second, Ilse. Rejecting her father’s wishes, Ilse trained as a preschool teacher and as a nurse and earned her living in those occupations.

Her family were non-practicing Jews who celebrated Christmas, but after Hitler came to power in 1933, Ilse Karger decided to migrate to the United States, paying for her passage by supervising 25 Jewish children who were being sent to live with relatives. During the previous decade she had filled a variety of positions in Austria, Italy, Switzerland, and England, and she had no difficulty in finding similar work in New York, California, and elsewhere. The other members of her family also migrated, and in 1943 her parents arrived in New York, where her father died two years later.

Her indomitable spirit was already evident, along with her dedication to children and those to whom she were ill. While in Australia from 1948 until 1953, she operated a daycare center for 50 children, and then started a boarding school for blind children. She worked too hard and often became ill, but never gave in to her weakness. She was placed in a back brace in 1960 for life, but after a decade threw it away and never wore it again.

After a decade in Europe and the United States she returned to Australia, and it was there that she joined Friends at Hobart in Tasmania. While in the United States in 1968 she spent a term at Pendle Hill, where she overcame her prejudice against Japanese and her own German people. In 1970 Ilse Karger felt she must return to Germany and attempt to come to terms with the new nation. German Quakers were very helpful to her in this effort, and she made an enduring friendship with Clara Stölling from near Düsseldorf. In that same year she went to live in York, England, to be near her brother, and she has lived there ever since.

In March 1993 she woke up one day and could not see anything, and she has spent the past two years learning to adjust to this condition. She continues to draw, she can do a bit of writing, and she has learned to get around at Lamell Beeches, a residence for elderly people, which she entered in 1990. This very interesting book will endure as a mark of her courage, her usefulness to humanity, and her life of adventure.

—Edwin B. Bronner

Edwin B. Bronner, a professor of history at Haverford College, serves as clerk of Crosslands (Pa.) Worship Group and regularly attends Haverford (Pa.) Meeting.
Resources

- Shining through the negative news of everyday life comes a newsletter dedicated to stories of people who are striving to make the world a better place. *Heron Dance* is a publication edited by Rodrick W. Maclver, an attendee of Saranac Lake (N.Y.) Worship Group. To receive a copy, write to P.O. Box 318, Westport, NY 12993. Subscriptions are $27.

- Irish Church Records: Their History, Availability, and Use in Family and Local History Research is a treasury of historical records, edited by James G. Ryan. It includes a chapter concerning Irish Quaker history, practice, and meeting structure, complete with a list of 206 Quaker surnames. The book is 207 pages, illustrated, indexed, and available from Flyleaf Press, 4 Spencer Villas, Glenageary, Ireland for $46 (including air-mail to USA).

- Experience a serious world problem with Hungerfext, a packet of four activities designed to illustrate the dimensions of hunger. Ranging in length from one hour to 6 weeks, the projects are fit for use by a wide range of groups. Activities include group sharing, drawing and other artistic expression, suggested responses, and a closing prayer. Write to Mennonite Central Committee, 21 South 12th St., P.O. Box 500, Akron, PA 17501-0500, or call (717) 859-1151.

- A 16-page analysis of how the evolving work force in North America and Western Europe affects women is available from Alternative Women in Development, the result of a collaboration of women from Canada, Western Europe, and the United States, examines in detail a variety of work-related women's issues and offers strategies for solutions. Send orders to Center of Concern, 3700 13th St., NE, Washington, DC 20017. Copies are $2 each.

- *The World in Tune* is an assortment of essays and poetry, each serving to complement the other. The author, Elizabeth Gray Virginia, writes of her life's experiences from a deeply religious Christian/Quaker perspective. Copies are available for $10 from the Pendle Hill Bookstore, 338 Plushmill Rd., Wallingford, PA 19086.

- On the 50th anniversary of the United Nations, *The Community of Nations* serves to reflect on the purpose of the UN, examine the work done thus far, and evaluate its potential for the future. A collaboration of writers around the world, this book addresses a wide variety of world problems and outlines plans to alleviate them. Available for $7.95/paperback from Friendship Press, 475 Riverside Drive, Room 860, New York, NY 10115.

- *Simplicity: Notes, Stories, and Exercises for Developing Unimaginable Wealth* is a book for those who wish to escape from the complexities of consumerism and live a simpler life. Mark A. Burch outlines a unique definition of wealth, which can only be attained through simplifying life, thereby expanding awareness of the world around us. The 130-page paperback is available for $12.95 from New Society Publishers, 4527 Springfield Ave., Philadelphia, PA 19143.

- *Conscientious Objection to Compulsions Under the Law,* by Constance Braithwaite, is a historical study of laws in the United Kingdom to which people have conscientiously objected, and the allowances made for them. The author thoroughly examines the various reasons for and methods of practicing civil disobedience, and the consequences that follow. The 421-page paperback is available for $11.95 from William Sessions, Ltd., The Eber Press, York Y03 9HS, England.

- Support environmentally conscious businesses by using *The National Green Pages from Co-op America.* This book lists companies and individuals who operate with environmentally sound policies and/or materials. To order, call (800) 58-GREEN, (800) 584-7336. Copies are $6.95.

- *Confronting Violence in Our Communities: A Guide for Involving Citizens in Public Dialogue and Problem Solving* is a four-part program designed for group discussions. The topics cover how violence affects our lives, the reasons for violence, what we can do about violence in our neighborhoods, and what we can do in our schools. Copies are $5 each. The Busy Citizen's Discussion Guide: Violence in Our Communities, a brief companion piece for participants in the discussions, is available for $1. Order both from Study Circles Resource Center, P.O. Box 203, Pomfret, CT 06258, telephone (203) 928-2616.

- *A Sourcebook for the Community of Nations,* an assortment of over 190 essays, poems, reflections, declarations, documents, articles, and prayers, is a step towards interreligious harmony. This book, a product of the recent Parliament of the World's Religions, discusses a wide variety of social and world issues relevant to the interreligious community. The 252-page paperback is available for $15 from The Council for a Parliament of the World's Religions, 1039 Calvin Ave. S.E., Grand Rapids, MI 49506.

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May issue: Reserve space by March 4. Ads must be received by March 11.

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Births/Adoptions


Clarkberg—Jasper William Clarkberg, on July 22, 1995, to Rini and Lary Clarkberg, of 57th Street (Ill.) Meeting.


Jones—Justin Tyler Jones, on Nov. 2, 1995, to Barbara and Scott Jones, of Medford (N.J.) Meeting.

Lewis—Joshua Simon Lewis, on Aug. 16, 1995, to Katherine Sentman Lewis, of Alexandria (Va.) Meeting.

Link—Sarah Emily Link, on Nov. 12, 1995, to Mary Link and William Spademan, both members of Mount Toby (Mass.) Meeting.

Rhoads—Carolyn Elizabeth Rhoads, on Aug. 21, 1995, to Philip Rhoads, of Germantown (Pa.) Meeting.


Williams—Grant Williams, on Aug. 17, 1995, to Debra and Dennis Williams, of Des Moines (Iowa) Meeting.

Marriages/Unions

Bacon-Dickinson—Jonathan Dickinson and Marianne Bacon, on Sept. 15, 1995, under the care of Barley Hill Bookstore.

Brelting-Grim—William Gaylord Grim and Bonnie Brelting, on July 22, 1995, at the Sandy Spring (Md.) Meetinghouse.


Mallon-Welch—Ted Welch and Kerry Mallon, on Nov. 4, 1995, at the care of Des Moines Valley (Iowa) Meeting.

Martin-Scull—Will Scull and Rebecca Martin, on Oct. 7, 1995, at the care of Media (Pa.) Meeting.


Petr-Abel—Patrick Abel and Dorian Petri, on Sept. 16, 1995, at the care of Runnymede (Pa.) Meeting.

Spivey-Hecht—William Charles Hecht and Katherine Paige Spivey, on Oct. 8, 1995, at the care of Alexandria (Va.) Meeting, at the Woodlawn (Va.) Meetinghouse. Bill is a member and Katherine is an attender of Alexandria (Va.) Meeting.

Woodward-Kidde—Andrew Davis Kidde and Mikala Marie Woodward, on Sept. 16, 1995, under the care of University (Wa.) Meeting.

Deaths

Clarke—Eleanor Stabler Clarke, 98, on Aug. 23, 1995, at Kendal at Longwood retirement community in Kennett Square, Pa. Eleanor was born on the campus of George School in Newtown, Pa., where her father was on the first faculty. She attended George School and graduated from Swarthmore College in 1918. Following her graduation, Eleanor married William A. Clarke, and the couple moved to Wallingford, Pa. A birthright Friend, she was involved with many Quaker organizations. In 1931 Eleanor organized a relief clothing program for the American Friends Service Committee that assisted children in the West Virginia coal fields. She continued to head the program as a volunteer through the 1960s. She published a clothing bulletin and visited distribution centers throughout the United States and, after World War II, Europe. In 1945 she was one of several unofficial AFSC representatives at the UN meetings in San Francisco. Eleanor had a lifetime interest in Quaker history. In 1935 she joined the Swarthmore College Board of Managers, where she served as secretary until 1971. In 1972 Swarthmore College awarded her with an honorary degree. Eleanor was a founder of the Friends Journal board of managers, which she served from 1955 to 1974. In 1965 she and her husband were instrumental in establishing Quakeways retirement community in Gwynedd, Pa. She was a board member of both Kendal at Longwood and Quakeways retirement communities. Eleanor also served on the boards of Pendle Hill and AFSC. Eleanor was a member of Swarthmore (Pa.) Meeting before moving to Kendal at Longwood where she helped start Kendal (Pa.) Meeting. She was also active on several committees of Philadelphia Yearly Meeting. An avid genealogist, she researched and charted her family tree and kept an updated record of her parents' descendants. She also was an authority on early Quaker history. Eleanor was preceded in death by her husband, William Clarke, in 1965. She is survived by two daughters, Cornelia Clarke Schmidt and Mary Clarke Cook; a son, William A. Clarke Jr.; an English cousin and "adopted" daughter, Barbara Forrest; 11 grandchildren; and 21 great-grandchildren.

Lamb—Elizabeth Pettis Lamb, 80, on Aug. 17, 1995, at Kendal at Longwood retirement community in Kennett Square, Pa. Eleanor was born on the campus of George School in Newtown, Pa., where her father was on the first faculty. She attended George School and graduated from Swarthmore College in 1918. Following her graduation, Eleanor married William A. Clarke, and the couple moved to Wallingford, Pa. A birthright Friend, she was involved with many Quaker organizations. In 1931 Eleanor organized a relief clothing program for the American Friends Service Committee that assisted children in the West Virginia coal fields. She continued to head the program as a volunteer through the 1960s. She published a clothing bulletin and visited distribution centers throughout the United States and, after World War II, Europe. In 1945 she was one of several unofficial AFSC representatives at the UN meetings in San Francisco. Eleanor had a lifetime interest in Quaker history. In 1935 she joined the Swarthmore College Board of Managers, where she served as secretary until 1971. In 1972 Swarthmore College awarded her with an honorary degree. Eleanor was a founding member of the Friends Journal board of managers, which she served from 1955 to 1974. In 1965 she and her husband were instrumental in establishing Quakeways retirement community in Gwynned, Pa. She was a board member of both Kendal at Longwood and Quakeways retirement communities. Eleanor also served on the boards of Pendle Hill and AFSC. Eleanor was a member of Swarthmore (Pa.) Meeting before moving to Kendal at Longwood where she helped start Kendal (Pa.) Meeting. She was also active on several committees of Philadelphia Yearly Meeting. An avid genealogist, she researched and charted her family tree and kept an updated record of her parents' descendants. She also was an authority on early Quaker history. Eleanor was preceded in death by her husband, William Clarke, in 1965. She is survived by two daughters, Cornelia Clarke Schmidt and Mary Clarke Cook; a son, William A. Clarke Jr.; an English cousin and "adopted" daughter, Barbara Forrest; 11 grandchildren; and 21 great-grandchildren.

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attended Drake University, received a master’s degree in psychology, and worked as a social worker. For many years she volunteered at the American Friends Service Committee office in Des Moines. Always a religious seeker, in 1959 she joined Des Moines Valley (Iowa) Meeting, where she found a true spiritual and political home. Elizabeth is survived by a son, Curtis Lamb Jr.; two daughters, Deslone Alexander and Candace Wamer; seven grandchildren; and a brother, Charles Pettis.

Marquis—Marion Marquis, 72, on Aug. 28, 1995, from complications following surgery. Marion was born in Scranton, Pa., and graduated from Smith College. She did graduate work at Columbia University and earned a degree in information and library science from the University of Michigan. Marion became a member of the Religious Society of Friends in 1956, while living in New York, and transferred her membership to Ann Arbor (Mich.) Meeting in 1966. She was employed by the Southfield, Mich., public library from 1970 to 1995. She is remembered for her love of books, music, learning, and sharing the excitement of learning with others; her honesty and forthrightness; her dedication to her work; and her determination to stand up for what she believed was right. Marion is survived by her husband, Rollin; two sons, Rolf and Richard; and a daughter, Anne-Louise.

Martin—Caroline Martin, 83, on June 9, 1995, in Annapolis, Md. Born in Gary, Ind., Caroline earned a BA in music from the University of Chicago, where she played the violin. She taught music in the Annapolis, Md., school system from 1951 to 1955. After receiving an MA in psychiatric social work from the University of Illinois in 1961, she returned to Maryland to become the first white social worker at an all-black state hospital for the mentally ill, where she specialized in alcoholism. During this time she took part in demonstrations to integrate public facilities in Annapolis. In the early 1970s Caroline started a home for displaced and delinquent children. She initiated prison reform at Hagerstown Prison and helped develop a pre-release program. Caroline also helped develop a youth hostel system throughout Maryland. She was at one time led Great Books seminars. When her home proved too small, she almost single-handedly build a two-room addition. She was also a member of Maryland Peace Action. Caroline first encountered Friends while at graduate school in Champaign-Urbana, Ill. After returning to Maryland, she had frequent flat tires when driving to worship in Baltimore and finally concluded that she was being given a message that she should start a meeting in Annapolis, which she did. Known by many family members and personal friends as Peter, she had respect for all people and feared no one. When she had a vision, her only question was, "How are we going to do it?" Caroline is survived by a son, St. John Martin; a daughter, Caroline Martin Weiss; seven grandchildren; two great-grandchildren; a sister, Mary Turpin; and a brother, Fred Collins.

Noble—Elizabeth Hallow Noble, 85, on June 26, 1995, at Crosslands retirement community in Kennett Square, Pa. Betty was born in Brooklyn, N.Y., where she attended Brooklyn Friends School. She later attended George School in Newtown, Pa., and earned a degree in elementary education from Columbia University. She taught first and second grades in several schools, including Friends Cen-
tral School in Philadelphia and Westtown School, Westtown, Pa. In mid-career, Betty earned a degree in library science from Drexel University and worked in the library of Bryn Mawr College and the law library of the University of Pennsylvania. Betty's life was centered on Friends' interests and concerns. She was an active member of Lansdowne (Pa.) Meeting and later of Kendal (Pa.) Meeting. A diminutive person, she seemed to have boundless energy to devote to various Friends committees. Her activities included work with Philadelphia Yearly Meeting, Friends World Committee, Right Sharing of World Resources, Pendle Hill, Friends General Conference, Fellowship House and Farm, and prison reform. Above all, Betty worked for peace—writing letters, engaging in demonstrations and peace marches, and serving on peace committees. She also participated in several peace-focused, Quaker trips to Russia, Jamaica, Puerto Rico, and the Netherlands. She is remembered as a person of great warmth, with a delightful capacity for merriment. Betty was preceded in death by her sister, Lucille Noble; and her brother, Lindesley Hallock Noble. She is survived by her sister-in-law, Anne Ewen Noble.

Palmer—Esther Allen Palmer, 93, on Aug. 29, 1995, at Kendal retirement community in Kennett Square, Pa. Esther was born and raised in Pendleton, Ind. Along with her late husband, Mervin, she helped establish and was active in Friends meetings in Indianapolis, Cincinnati, and at Kendal. She and Mervin worked for two years (1947-49) at Friends Centre in Calcutta, India. In later years, Esther helped with the School Affiliation Service of the American Friends Service Committee, working with schools in the Cincinnati area. She was a member of the League of Women Voters for many years. Esther is survived by a daughter, Caroline Bailey; a son, Stuart Palmer; six grandchildren; and 11 great-grandchildren.

Wolfe—Ellen Gundersen Wolfe, 72, on April 30, 1995, in Beckley, W.Va. Born in Brooklyn, N.Y., Ellen joined the Religious Society of Friends in 1950 after living in Philadelphia, Pa., where she met her husband, James Wolfe. Ellen was a member of Short Creek (W.Va.) Meeting and the New River Unitarian Fellowship. She also attended the First United Methodist Church in Beckley, W.Va. Ellen was preceded in death by her husband, James Wolfe.

Pax World Fund shares are available for sale in all 50 states.

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<th>Average Annual Rate of Return For Period Ending 9/30/95</th>
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<tr>
<td>1 Year: 18.01%</td>
<td>$2844</td>
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<td>5 Years: 10.07%</td>
<td>$23197</td>
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<td>10 Years: 11.10%</td>
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<td>15 Years: 11.80%</td>
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1-800-742-3150
The Religious Society of Friends seeks to appoint an Executive Director for the Quaker Peace Centre, Cape Town, effective from September 1996.

The Centre works mainly with communities in conflict, unemployed women, young people, and children. The programmes are Peace Education, Reconciliation and Reconstruction, Community Development, and Economic Development, supported by a Resources and Administrative Team.

Criteria: A Quaker or someone who is familiar with and supportive of Quaker values. Able to direct programmes and oversee Interfaith and community work in a flexible and responsible professional manner to keep the Centre true to its Mission Statement. A visionary, able to see other religious traditions and inspire the staff. Preferably a South African citizen.

Qualifications: Vitality, assertiveness, strong leadership and good mediation skills; good listening, empathy, and understanding, backed by a sense of humour and pleasant manner.

Qualifications: A degree in relevant education experience in working with an NGO; computer skills; valid driver's license.

Remuneration: Negotiable, depending on qualifications and experience. Provide fund, medical claim provision, annual merit increments, and cost of living rise.

Application, including CV and names and addresses of two referees to: The Board Chairperson, Quaker Peace Centre, 3 Rye Road, Mowbray, 7700 Cape Town, South Africa, not later than 30 April 1996.


Positions include a mix of teaching and administrative responsibilities (academics and /or electives-music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, counseling, teaching, and all-student committee participation; consensus run. Simple living; beautiful mountain setting. Contact or send resume to: Sarah DeCou, AMS, 1901 Hannah Branch Rd, Burnsville, NC 28714. (704) 675-4262.

Westbury Friends School, a small but growing N-6 school in Nassau County, L.I., N.Y., seeks a Head for July 1996. Extensive experience and working knowledge of child development essential, administrative experience and training desirable. Please send resume to: Search Committee, Westbury Friends School, 520 Post Avenue, Westbury, L.I., NY 11590.

Vermonde Adventure: The Farm and Wilderness camp seeks cooks and counselors for a nine-week summer program. Skills in cooking, farming, canoeing, hiking, swimming, carpentry, and crafts. Quaker leadership, diversified community. Write or call: Phil M. Tobin, Farm and Wilderness, HCR 70, Box 27, Plymouth, VT 05056. (802)422-3761.

Monteverde Friends School seeks K-12 teachers to begin August 1996. English-dominant, bilingual school with interdenominational faith and a rich tradition. Good teaching experience and knowledge of child development essential, administrative experience and training desirable. Please send resume to: Search Committee, Monteverde Friends School, 520 Post Avenue, Westbury, L.I., NY 11590.

Position Vacant

Durham Friends Meeting seeks experienced Quaker pastor. Rural setting near Brunswick and Freetown, Maine. Close to college, park and woods, medical facilities, excellent opportunity to work with programed and unprogrammed aspects. Gifts for youth work, speaking, and community outreach important. Full, or part-time possible, with benefits, including allowances for travel and health insurance and home at parsonage. For more information please contact: Fanni-Arn Anderson, 141 Durham Road, Brunswick, ME 04011.

Friends Committee on National Legislation (FCNL) seeks full-time Legislative Secretary/Editor: Job requires knowledge of legislative processes; excellent editing, writing, research, and communication skills; ability to work in coalitions; understanding of and sympathy with FCNL's legislative policies; excellent interpersonal skills and ability to work in coalitions. March 15, 1996, deadline for receipt of completed applications. Salary range $38,700 - $45,400; full benefits. Send letter of inquiry to: Nancy Marlow, FCNL, 245 Second Street, NW, Washington, DC 20001.

Legislative Interns: Three positions available assisting FCNL lobbyists. These are 11-month paid assignments beginning September 21, 1996. Interns will help with legislative processes; organizing, conducting briefings, research, writing, monitoring issues, attending hearings and coalition meetings, maintaining files and administrative responsibilities as required. Write, call, or fax for an interview packet after September 1.

Attention: Nancy Marlow, Friends Committee on National Legislation, 245 Second Street, NW, Washington, DC 20001. Telephone: (202) 547-6000. Fax: (202) 547-6019. Annual application period begins January 1; all applications must be received by March 1.

Resident/Resident Couple: Buffalo (N.Y.) Friends Meeting still seeks residents for its urban meetinghouse, beginning immediately. Positions available at a Quaker meeting, familiar with community outreach, basic house maintenance. Spacious 2 1/2 bedroom apt, on second floor overlooking congregation. Call: 1-800-323-9898. Send resume to: Sue Tannehill, Clerk, Buffalo Friends Meeting, 72 North Parade Avenue, Buffalo, NY 14211.

Summer Community Service/Leadership Training Internship Program at Friends Homes West: Two interns will cross the Quaker world to work in Philadelphia-area social service/social change agencies, an inner-city workcamp, and on a campus at Pendle Hill. Living in community, we will engage in peace studies and Quakerism seminars during this six-week immersion in service, community, spirituality, and leadership skills-building. Hard work, good fun, and service-learning await you! June 15-July 27.

Commitment to a Quaker and meetinghouse community, and experience in a Quaker meeting, 18-24 age.

All applicants are welcome regardless of race, sex, or sexual orientation.

Contact: Alex Keene, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19066-0829. (610) 666-5407 or (610) 742-3530.


Friends Camp needs talented counselors who can teach crafts, pottery, sports, canoeing, sailing. Also needs EMT, WSI, and certified lifeguards, head and assistant cooks. Help us build a better camp, share your talents and passions, allow our children to know your faith into practice. Call or write: Susan Morris, Director, P.O. Box 84, E. Vassalboro, ME 04963. (207) 939-3975, e-mail: smorris@dircon.com.

Service community, Innisfree Village. Volunteers live and work with adults with mental disabilities on a farm in the Blue Ridge Mountains. Must be 21, able to stay one year, be able to work in fields, medical benefits, and 15 months. Recruit, Innisfree, Rte. 2, Box 500, Crozet, VA 22932.


RENTALS & RETREATS

Maine Coast. Spacious house sleeps eight. Deck overlooks picturesque views of pine pine, ocean, bay, island and wildlife. House has canoeing, kayaking, beaches, the woods. 8 miles from Bar Harbor. June, July, August. $500 deposit; available, fall, Feb-Mar. Dave Cote. (207) 443-9446.

Quaker-based, rural, desert community invites individuals, families, or small groups. We rent homes to prospective members and space for low-cost retreats. Write Satya, Friends Southwest Center, McNeal, AZ 85617.

A Quaker beach vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar bunkhouse on 30+ acres. Walk to ocean, view, whale watching. May-Aug, Sept-Oct. $800/week. 570/980/920. Summer office available, fall, winter, spring. Dave Cote. (207) 443-9446.

Retirement Living

Friends House, a Quaker-sponsored retirement community in Santa Rosa, California, offers garden apartments, an assisted living home, a Quaker health-care facility, and adult care services on its six-acre campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific Rim, local events, medical services, and shopping. Friends House, 664 Berricia Drive, Santa Rosa, CA 95405. (707) 535-0152.

FRIENDS HOMES West

Friends Homes West, the new continuing care retirement community in Greensboro, North Carolina, is now open. For more information please contact: Friends Homes West, 6106 Friendly Road, Greensboro, NC 27410.

Foxhol Village, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive landscaping, apartments, library, and medical and dental services. Setting is rural, country. Eight months, one-year, two-year commitments available. For information, please call (910) 726-9952, or write Foxhol Village, 6106 Friendly Road, Greensboro, NC 27410.

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school preK through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 400 students. 145-acre campus less than an hour from Washington, D.C. International programs. Incorporating traditional Quaker values. 16823 Norwood Road, Sandy Spring, MD 20830. (301) 774-7455, ext. 158.

Olney Friends School, a wholesome residential learning community in the manner of Conservative Friends, providing excellent college preparation for grades 9-12 through integrated academics, arts, worship, sports, and service, grounded in Quaker principles of divine guidance and respect for the good in every person. 61830 Sandy Ridge Road, Barnesville, MD 20836. (301) 425-3826.

John Woolman School, Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 12050 Woolman Lane, Nevada City, CA 95659. (530) 273-1313.

A value-centered school for elementary students with learning differences. Small, remedial classes, qualified staff, swimming, sailing, and northern suburbs. The Quaker School at Horsham, 316 Meeting House Road, Horsham, PA 19044. (215) 674-2875.
Friends Journal typesetting and design services. We prepare copy for newsletters, brochures, books, posters, and other printed works. Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102-1479. Telephone (215) 241-7255.

Summer Camps

Make Friends, Make Music: Friends Music Camp this summer. Ages 10-18. GMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1011 or (513) 767-1619.

This Space Available! Call (215) 241-7270.

Meetings

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

MEETING NOTICE RATES: $13.50 per line per year. Payable a year in advance. No discount. Changes: $8 each.

BOTSWANA

GABORONE-Kagisong Centre, 375262 or 353502.

CANADA

HALIFAX, NOVA SCOTIA-(902) 461-0720 or 477-3600.
OTTAWA-Worship and First-day School 10:30 a.m. 914 Fourth Ave. (613) 232-9923.
TORONTO, ONTARIO-Worship and First-day School 11 a.m. 60 Lower Ward Ave. (North of cor. Bloor and Edward).

COSTA RICA

MONTEVERDE-Phone 465-5207 or 465-5030.
SAN JOSÉ-Unprogrammed meeting, 11 a.m. Phone: 224-4537 or 233-6168.

EGYPT

CAIRO-First, third, and fifth Saturday evenings, August through June. Cali Ray Langsten, 251-169-745 or 712-696.

FRANCE


GERMANY

HAMBURG-Unprogrammed meeting 10:30 a.m. Sundays. Winterhuder Weg 38 (Althoff). Phone (040)-7703002.
HEIDELBERG-Unprogrammed meeting, First and third Sundays. Call Brian Tracy: 0825-1385.

GUATEMALA

GUATEMALA-Unprogrammed: First and third Sundays. Call Ray Langston, 45-48-74-23. Office hours: 10 a.m. -2 p.m. Saturdays.

MEXICO

CIUDAD VICTORIA, TAMALAPULAS- Iglesia de los Amigos. Sunday 10 a.m. Thursday 8 a.m. Matamoras 730-229-73.
MEXICO CITY-Unprogrammed meeting, Sundays. 11 a.m. Casa de los Amigos, Ignacio Marcial 132, 06030, Mexico 1, D.F. 705-288-21.

NICARAGUA

MANAGUA-Unprogrammed worship 10 a.m. Saturday and 10 a.m. Sunday at Centro de los Amigos, APTDO 5291 Managua, Nicaragua. Telephone: 22-5820.

UNITED STATES

Alabama

ATHENS-Limestone County worship group, 230-300-98.

BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Birmingham. (205) 299-222.

FAIRHOPE-Unprogrammed meeting on Sundays at Friends Meetinghouse, 521 Fairhope Ave. P.O. Box 319, Fairhope, AL 36533. (205) 326-9096.

HUNTSVILLE-Unprogrammed meeting 10 a.m. Sundays in various homes. Call (205) 837-6377 or write P.O. Box 2614, Huntsville, AL 35810.

ROYAL (Blount County)-Worship group. (205) 429-3038.

Arizona

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

MCNEAL-Cochise Friends Meeting at Friends Southwest Center, 716 miles south of Elko. Worship 11 a.m. Phone: (800) 642-3894 or (520) 642-3547.

PHOENIX-Worship and First-day school 10 a.m. 1702 E. Granite St., Phoenix offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Sandillo Road, Phoenix, AZ 85003. (602) 469-3644.

JUNEAU-Unprogrammed First Day 9 a.m. 325 Gold Street. Phone (907) 568-4405 for information.

Arkansas

PACOYETTLE-Unprogrammed. (501) 861-8667 or 567-5822.

HOPE-Unprogrammed. Call: (501) 777-5382.

LITTLE ROCK-Unprogrammed meeting, discussion 10 a.m. worship at 11 a.m. at Grace United Methodist Church, 1601 S. Louisiana. Phone: (501) 623-1455.

California

ARCATA-11 a.m. 1920 Zehnder. (707) 487-0481.

BERKELEY-Unprogrammed meeting. Worship 11 a.m. Baptist Church, 2151 Vine St. at Walnut, 94312-9725.

BERKELEY-Strawberry Creek, 1600 Sacramento. P.O. Box 5056. Unprogrammed worship 9:30 a.m. 524-9186.

CHICO-10 a.m. singing; 10:30 unprogrammed worship, children’s class, 2603 Mariposa Ave. 543-3452.

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

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

FRESNO-Unprogrammed meeting. Sunday 10 a.m. Childcare, 1500 M Street, Fresno, CA 93721. (209) 480-8420.

GRASS VALLEY—Friends Meeting, 1320 Eads Ave., discussion/sharing 11 a.m. John Woolman School campus, 1305 Woolman Ln. Phone: (916) 265-3164.

HEMET-Meeting for worship 9:30 a.m. 26066 Chestnut Dr. Visitors call (714) 320-2916 or 967-6705.

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

LONG BEACH—10 a.m. Christ at Spaulding. (562) 541-1720.

LOS ANGELES—Worship 10:45 a.m. with Westwood, 5930 W. Third St. Mat to meetinghouse, 4117 S. Normandie Ave., L.A., CA 90008.

LOS ANGELES—Third Street Friends worship group (L.A. and Westwood) 10:45 a.m., Whittier School, 5053 W. Third St. (213) 296-0733 or (310) 472-1377, Mat. 1777 Stone Canyon Rd., L.A., CA 90077.

February 1996 FRIENDS JOURNAL
MARIN COUNTY· 10 a.m. 177 East Sausalito Ave., Mill Valley, CA. Phone: (415) 383-1228.
MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10 a.m. Call (408) 649-4815 or (408) 733-0198.
Q&A-Unprogrammed worship. First Fridays 11 a.m. Call 648-4479 or 648-3500.
ORANGE COUNTY-Meeting for worship 10 a.m. Harbor Area Adult Day Meeting, 1000 El Camino St., Costa Mesa, CA 92627. (714) 786-7691.
PALO ALTO-Meeting for worship and First-day classes for children 11 a.m. 937 Colorado.
PASADENA-Open Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: (818) 762-6223.
REDLANDS-RIVERSIDE-SAN BERNARDINO-Inlandfov Friends Meeting, Unprogrammed. Call (714) 692-5364 or 702-7766.
SACRAMENTO-Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 448-6822.
SANTA BARBARA-Meeting for worship, First Days, 10:30 a.m. 4948 Seminole Dr. Call (805) 251-8046.
SANTA CRUZ-Meeting 10 a.m. 216 N. High St. Phone: (805) 442-3638.
SANTA ROSA-Worship 11 a.m. Call 2121 Decatur Pl., adjacent to Meetiing House. Worship at 11 a.m. Tel: 264-4745.
SEBASTOPOL-Apple Seed Friends. Worship 10 a.m. 167 No. High St. Phone: (707) 832-7398.
SUN VALLEY-First-day School 10 a.m. 17206 Ave. 296, Valencia. 2009 739-2160.
TAMPA-Meeting for worship, First Days 10:30 a.m. Alapocas, Friends School. Phone: (708) 624-4911.
TUCSON-First-day meeting for worship 10 a.m. 7011 North 1st Ave. Phone: (602) 883-3441.
TURLOCK-Worship meeting, 2520 E. Oak, Turlock. Phone: (209) 664-6915.
TWIN FALLS-Telegraph Friends Meeting, mission trip to Asia, July 9-17. Call (208) 733-5555.
UPPER MICHIGAN-Friends Meeting, 200 University Ave. (814) 766-2141.
VALENCIA-First-day school 10 a.m. 1671 Tamarack Rd., Muncie, IN. Phone: (765) 759-2772.
WASHINGTON-Friends Meeting, 601 W. Main St., Richland, WA. Phone: (509) 962-7788.
WEST NEWTON-First-day meeting for worship 10 a.m. 700 W. Main St. Phone: (509) 962-7788.
WILMINGTON-Worship 11 a.m. 167 N. High St. Phone: (816) 750-8308.
WINSTON-SALEM-First-day school 10 a.m. First Day School. Phone: (704) 322-0762.
WORTHINGTON-Worship 10 a.m. 167 W. Broad St. Phone: (507) 933-3042.
XAVIERA-First-day school 10 a.m. 130 Barstow St., New Haven, CT. Phone: (203) 569-2457.
YALE-First-day school 10 a.m. 130 Barstow St., New Haven, CT. Phone: (203) 569-9446.
ZEBULON-First-day meeting for worship 10 a.m. 601 W. Main St. Phone: (919) 645-5982.
ZINNIA-Meeting for worship, 167 N. High St. Phone: (970) 444-6930.
ZOOPE-First-day school 10 a.m. 701 W. Main St. Phone: (315) 265-2018.
ZURICH-Meeting for worship 10 a.m. 167 W. Broad St. Phone: (507) 933-3042.

MARATHON-First-day meeting for worship 10 a.m. 167 W. Broad St. Phone: (507) 933-3042.

FLORIDA AVE. MEETINGHOUSE-Worship 9 a.m. and 11 a.m. Sundays, also at 7 a.m. Wednesdays. First-day school 10 a.m. First Day School.

LOUISIANA-Meeting 10 a.m. 1679 W. Broad St. Phone: (504) 888-4739.

MINNESOTA-Meeting 10 a.m. 7011 North 2nd Ave. Phone: (507) 933-3042.

NEW HAVEN-Meeting 10 a.m. 1671 Tamarack Rd., Muncie, IN. Phone: (509) 962-7788.

NEW YORK M.E. 10 a.m. 601 W. Main St. Phone: (203) 569-2457.

PIERCE-First-day school 10 a.m. 130 Barstow St., New Haven, CT. Phone: (203) 569-9446.

SAN DIEGO-Meeting for worship, First Days, 10 a.m. 4948 Seminole Dr. Call (805) 251-8046.

SEATTLE-First-day school 10 a.m. 1671 Tamarack Rd., Muncie, IN. Phone: (509) 962-7788.

SUFFOLK-First-day school 10 a.m. 1671 Tamarack Rd., Muncie, IN. Phone: (509) 962-7788.

TUCSON-Meeting for worship, First Days 10 a.m. 7011 North 1st Ave. Phone: (509) 962-7788.

WILMINGTON-Worship 10 a.m. 167 W. Broad St. Phone: (507) 933-3042.

WORTHINGTON-Worship 10 a.m. 167 W. Broad St. Phone: (507) 933-3042.

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ZOOPE-First-day school 10 a.m. 130 Barstow St., New Haven, CT. Phone: (203) 569-9446.

ZURICH-Meeting for worship 10 a.m. 167 W. Broad St. Phone: (507) 933-3042.
DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Clerk: Charlotte Fredricksen, (603) 436-7652, or writer: P.O. Box 98, Dover, NH 03820.

GONIC-Semi-programmed Worship 2nd and 4th Sundays 10:20 a.m. Meeting 10:15 a.m.; Rev. Shirley Leslie, Phone: (973) 332-5472.

HANOVER-Scots Episcopal Worship and First-day School 10 a.m., First Meetinghouse, 43 Lebanon St. (next to high school). (973) 393-3301.

LANCASTER-Unprogrammed meeting at the Episcopal Rectory first and third Sundays at 5:30 p.m. Check with Mary Ellen Cannon at (603) 786-5689.

NORTH SANDBURY-10:30 a.m. Contact: Web. (603) 284-6215.

PETERSBURG-Pondmoney Meeting at Petersburg School. Meeting 9:30 a.m. and 11:15 a.m. July and Aug., (602) 392-0672 or (908) 392-0672.

WEARE-10:30 a.m., Quaker St., Henrietta. Contact: Baker (609) 478-3302.

WEST EPPING-Unprogrammed, 10 a.m. on 1st and 3rd First Days. Friend St. directly off Rt. 27. Clerk: Fritz Bell, (609) 896-2347.

**New Jersey**

ATLANTIC CITY AREA-Worship, 11 a.m., 437A S. Pitney Rd. Near Atlantic Ave. (609) 552-2637.

CAPE MAY-Beach meeting mid-June through Sept., Beach Ave., (609) 884-6645.

CINNAMINSON-First Friends Meeting. Meeting 10:30 a.m. 11 a.m., 610 E. Main St. (609) 848-7449.

GREENWICH-Haddom Friends Meeting 11:15 a.m. Friends Meetinghouse, 43 Lebanon St., New Lebanon, NY 12125. (518) 945-6217.

HADDONFIELD-Worship 11:00 a.m.; First-day school follows. (856) 662-3514.

LAKE-Adult Social Hour 11 a.m. Meeting 10:45 a.m., Lake St. Meetinghouse, 102 Washington Ave., Oakland. (602) 252-3522.

MICKLETON-Worship 10:00 a.m. First-day school 11:00 a.m. Meetinghouse, 401 Washington Ave., (609) 645-8217.

MONMOUTH-First Friends Meeting 10 a.m. Meeting 10:30 a.m., Boulevard Friends Meetinghouse, 650 Main St., Whitehouse Station. (609) 924-3223.

NEW BRUNSWICK-First Friends Meeting 10:30 a.m. Friends Meetinghouse, 43 Lebanon St., New Brunswick, NJ 08901. (609) 258-4800.

NEW YORK

ALBANY-Worship and First-day school 11 a.m., 727 Madison Ave. Phone: 436-8412.

ALFRED-First Friends Meeting 10 a.m. Church School 11 a.m. Meetinghouse, 249 Hoofer Ave., Alfred. (607) 254-3301.

ALFRED-Worship 10:30 a.m. each First Day in The First Church, West University St.

AMBASSADOR-Worship and First-day school 11 a.m. 302-35, Yorktown Hils. (914) 862-3045.

AMHERST-Unprogrammed meeting 11 a.m. Meeting for worship 9:30 a.m. July and Aug.; 11 a.m. and 10:00 a.m. on the first First Day of every month. Meeting 9:30 a.m. at East Side Friends Meetinghouse. First-day school 11 a.m. at 110 Schemmerhorn St., Brooklyn.

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

POPLAR RIDGE-Worship 10 a.m. (315) 384-5653.

POUGHKEEPSIE-Meeting for worship and Sunday school 10:00 a.m. 249 Hooker Ave., 12003. (914) 454-2870.

PURCHASE-Meeting for worship and First-day school 11 a.m., Purchase South (Rt. 130) at Lake St. Meetinghouse, (914) 949-0200 (answering machine).

QUAKER STREET-Worship 10 a.m. 7 Quaker St., New York 10041. (212) 988-3542.

ROCHESTER-Labor Day to May 31. Meeting for Worship 9 a.m. and 11 a.m. First day school 11 a.m. June 1 to Labor Day worship at 10 a.m. with babysitting available, 41 First-day school Rd., 14671. (716) 271-0900.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leve Rd., Blauvelt. (212) 621-8473.

ROLS-Furnival Meeting for worship and First-day school 10:30 a.m. 10 First-day school Rd. 271-3900.

SARANAC LAKE-Worship and First-day school school 11 a.m. 523-3545 or (518) 961-4490.

SARATOGA SPRINGS-Worship and First-day meeting 11 a.m., 80 N. Thayer. (518) 885-6169.

SCARSDALE-Meeting for worship, 11 a.m. year round; First-day school, third Sunday in Sept., through second Sunday in June in. First-day school Rd., 10711. (718) 328-2312.

SCHENECTADY-Meeting for worship 9:30 a.m. at Albany Street United Methodist Church, 524 Albany Street. (518) 377-2491.

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

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

WARWICK-Worship, 2nd Sunday of month. 10:30 a.m., at Bandwag, Hamilton Ave. (318) 986-6814.

**North Carolina**

ASHEVILLE-Unprogrammed meeting for worship and First-day school 10 a.m., 507 E. Biltmore Ave. 221-9623.

BURLINGTON-Unprogrammed meeting for worship and First-day school 11 a.m., 320 E. King Street. John Gaar, Clerk, (919) 761-3723.

BREVARD-Unprogrammed meeting for worship and First-day school 10 a.m., Rt. 16, Brevard. (704) 859-2673.

C.M. HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11 a.m. Child care, 80 W. Main St., 221-4041.

CHARLOTTE-Unprogrammed meeting for worship and First-day school 10 a.m., Catalanou, (704) 796-4707.

CHAPEL HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11 a.m. Chapel, 150 E. Franklin St., (919) 962-3350.

DAVIDSON-10 a.m. Carolina Inn. (704) 992-5996.

DURHAM-Unprogrammed meeting and First-day school 10 a.m., 450 Alexander Ave. Contact Karen Stewart, (919) 725-9330.
FAYETTEVILLE-Unprogrammed. Phone 465-6720.
GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (910) 294-2056 or 854-5155.
GREENVILLE-Unprogrammed worship and First school. 355-7230 or 758-6789. Hickory-Unprogrammed worship, First-day school 10 a.m., 822 N. Main St., (704) 324-5343.
MOREHEAD CITY-Unprogrammed. First and Third Thursdays, 2:30 p.m., Webb Building, 9th and Evans Street, discussion, fellowship. Bob (919) 726-2035; Tom (919) 726-7063.
RALEIGH-Unprogrammed. Worship 10 a.m. St. Mary's, 1512 S. Decatur St.
WENTWORTH/REDSVILLE-Open worship and childcare. 10:30 a.m. Call: (919) 349-5727 or (919) 427-3188.
FAYETTEVILLE-Unprogrammed. Call: (910) 294-2056 or 854-5155.
MANSFIELD-Unprogrammed. Bills, pastoral minister.
MOREHEAD CITY-Unprogrammed. 9:30 a.m., 11 Union Street, The Dales, third Sundays 10 a.m.
PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark, First-day school 10 a.m. Unprogrammed worship child care available. Call 252-6282.
TUSLA-Green Country Friends Meeting. Unprogrammed worship 5:15 p.m. Forum 4 p.m. For information, call (918) 743-6687.
OREGON
ASHLAND-Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (541) 588-3106.
CROVALLIS-Meeting for worship 9:30 a.m. 3311 N.W. Folk Ave. Phone: 752-3569.
EUGENE-Meeting for worship 11 a.m. Sunday. 2274 Onyx St. 540-343-3402.
FLORENCE-Unprogrammed worship (930) 997-4373 or 984-5691.
PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Meets at the Episcopal Diocese, 601 Union Street, The Dales, first and third Sundays 10 a.m.
GAVELSBURG-WISIANI-GROUP-Contact Robert Smith (503) 777-9263. Meets at Multnomah Meeting, first Sundays 11:15 a.m.
SMALL GROUP WORSHIP-Contact Kate Holian (503) 696-6136. Meets third Saturday at 2 p.m. at the American Legion Post 19, 3000 SW Knowland St., Portland, 97201.
MOUNTAIN VIEW WORTHY GROUP-Contact Lark Lannce (503) 296-3949. Meets at the antique church of the Episcopal Diocese, 601 Union Street, The Dales, first and third Sundays 10 a.m.
GAYLESBURG WISIANI-GROUP-Contact Robert Smith (503) 777-9263. Meets at Multnomah Meeting, first Sundays 11:15 a.m.
SMALL GROUP WORSHIP-Contact Kate Holian (503) 696-6136. Meets first and third Sundays at home of Winnie Francis.
SADDLE MOUNTAIN WISIANI-GROUP-Contact Pam (503) 436-0558 or Ruth (503) 755-2604. Meets first and third Sundays in Cannon Beach.
PORTLAND/BEAVERTON-Fanno Creek Worthy Group. Unprogrammed. Meeting for worship 10 a.m., Forum 11 a.m. YWCA, 1516 S.W. 6th St., (503) 225-7141.
SALEM-For worship 10 a.m., Forum 11 a.m. YWCA, 1516 S.W. 6th St., (503) 225-7141.
SANDY-For worship 10 a.m., Forum 11 a.m. Sandy Friends Meeting, 4312 S.E. Stark, (503) 232-7299.
STILLWATER-Open worship, 10 a.m. Call: (918) 743-6687.
WAYNESVILLE-Friends Meeting. Worship 11 a.m., Forum 11 a.m. 1050 West Exchange St., (704) 775-2368.
WILMINGTON-For worship 10 a.m., Forum 11 a.m. 313 Castle St.
WOOSTER-Unprogrammed. 9:30 a.m., 2nd Floor, Lucas County Courthouse.
WILMINGTON-For worship 10 a.m., Forum 11 a.m. St. Peter's Church, 523 Grand Ave., (614) 382-8921.
WILMINGTON-For worship 10 a.m., Forum 11 a.m. 3rd Floor, 1718 Main St., (614) 382-8921.
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These faces compel us to work toward common understanding, economic justice, and a peaceful resolution of conflict. If you see yourself in these faces, we invite you to help us realize our vision of a world renewed.

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