Marriage: A Divine Covenant
The Inward Teacher Among Us Today
Quaker Quiz
Among Friends

One to Remember

Man, this is too much!” the shopkeeper said, attempting to scrape several inches of ice and snow off the steps and sidewalk. We commuters nodded agreement and stamped our feet as we braved the wintry blast and continued to wait for the trolley.

“You got that right,” said another cold commuter. Weighted down by heavy coat and handbag, she struggled to keep her brightly colored umbrella from blowing inside-out and the snow from swirling down her neck. “Honey, I’m tired of this weather. Never seen such a winter!” Other of us groaned agreement, hopped from foot to foot to stay warm, and strained to catch sight of an approaching trolley. None could be seen.

Now, two hours later, as I sit at Friends Center and feel the warmth of a second cup of coffee, I think of Jim Neveil, our friend and colleague at the JOURNAL these past 16 years. His death on February 10 brought sadness to our office during a cold, hard winter.

Jim was a JOURNAL veteran. He joined our staff after taking early retirement from the world of business. As a traditional, old-fashioned bookkeeper, he brought the skills we needed. He managed our money efficiently, gave us good monthly statements, and created annual budgets that made us face the tough financial questions in years when funds were scarce. With Jim overseeing the books, I felt secure that finances would be handled well, and they always were.

On a personal level, we enjoyed his keen sense of humor and his stories at staff meetings about Philadelphia back in the old days. He was our “resident Presbyterian,” too. He appreciated our Quaker ways but held fast to his own religious beliefs and church traditions. He loved a good sermon, teaching Bible class, and singing hymns. While copyediting, I learned to check with him whenever questions arose about Bible passages, for he knew chapter and verse better than most of us.

Jim loved the times when our staff and wider family got together for dinner, a farewell party for a retiring worker, or a birthday cake at staff meeting. He appreciated the sense of community and was always generous in offering rides to those reluctant to travel alone at night.

To many of us, Jim Neveil often seemed like an older brother or father, someone who was willing to give good advice when asked and to give encouragement in hard times.

On that cold morning following his death I shared the sad news with each of my colleagues. Our intern, Cat Buckley, told me that most of all she would miss her talks with Jim about Beethoven—their favorite composer. Would it be OK, she asked, if we played his radio that day, the one that had been silent on his desk for the last weeks of his terminal illness? We did play it. The sounds of classical music made us feel Jim’s presence and added a bit of warmth on that winter day.

Vinton Deming

Friends JOURNAL invites manuscript submissions on the broad topic of “Quakers and writing” for our November issue. We are interested in essays on writing as a craft, on the creative process as part of the spiritual life; or on journaling. We will consider short pieces of fiction. Manuscripts must reach us by June 30.

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Monthly meeting was going fine until Dudley's slip into profanity with the four-letter "V" word.
Beijing anyone?

I am a member, age 20, of Friends Meeting at Cambridge (Mass.). Since the fall of 1995 I have been studying in China. I will be in Beijing through July 1996 at the Capital Normal University.

I would like to meet other Quakers who are in Beijing. My pager number in Beijing is 4614488-192 (ability in spoken Chinese is necessary to leave a message), or a message could be left at CET, Capital Normal University College of Foreign Languages, Building #3, Jia 23 Baiduizi, Fuchengmen Walu, Haidian district.

Peter Radocchia
Beijing, China

Tongue twister

Jesse Garrison, age ten, of Oxford (Ohio)
Meeting sends in the following tongue twister. Say it five times fast!

"How much peace could a peace-keeper keep, if a peace-keeper could keep peace?"

Jesse Garrison
Oxford, Ohio

Worth the price

For me, the Peg Phillips interview alone (FJ Jan.) was worth the entire year's subscription. My wife and I were delighted to discover that one of our favorite characters in our all-time favorite TV series, Northern Exposure, is a Quaker, whose life somewhat matches the centeredness and lightheartedness she put into her character, Ruth Ann. We were further delighted to learn that she takes her fame with a grain of salt and a twinkle in her eye and that she is engaged in other good works as well.

Our favorite episode featuring Peg was the one in which, after a frustrating time at the store, Ruth Ann rides off into the night on a Harley-Davidson for an adventure with a motorcycle gang.

Peg was definitely an important contributor to the wit, intelligence, and playfulness with which Northern Exposure was so generously imbued. Now we see that her real life isn't really very far from that of her character.

Thank you, Peg!

Arden Buck
Boulder, Colo.

Peg Phillips (center) on the set of Ruth Anne's store in Northern Exposure with Anne and Bill St. Germain, members of Eastside (Wash.) Meeting

Under a bushel

Thank you for the articles on evangelical Friends and on Friends worldwide (FJ Dec. 1995). I do wish Mark Cary's article had made clear that there are many Friends in programmed meetings who are not evangelicals at all, at least in Quaker terms, but very liberal Christians—just as liberal as the liberal Christians in unprogrammed meetings. Nevertheless, the idea behind such articles as these remains valid: If we Friends do not know about and understand other Friends in the United States and elsewhere, how can we expect our fellow citizens to learn about and understand Friends? How can we teach Quakerism when we are ignorant of it?

My wife, Judy, a kindergarten teacher at a public school in Paterson, N.J., has an anecdote in this connection. She has told many fellow teachers and aides that she is a Quaker. Many others said that Quakers were very similar to (or the same as) Amish, wearing plain clothes, driving horses and buggies, and living on farms—even though the real Quaker in front of them contradicted all these notions. Not one of Judy's colleagues, black or white, knew of Quaker involvement in antislavery or civil rights struggles; and not one knew of Quaker pacifism. However, one aide immigrated from southern Peru about 15 years ago, and she recognized Quakers instantly as the members of Peru's INELA (Iglesia Nacional Evangelica de los Amigos)! She was the only one of Judy's colleagues who had an accurate, contemporary idea of who Quakers are!

The moral that I take from this story: Too many of us are closet Quakers. We're experts at keeping our light under a bushel. I've heard that Johan Maurer, General Secretary of Friends United Meeting, has preached Quakerism and pacifism on the radio in Russia and on television in New York City. How many of us will follow his example?

Jeremy Mott
Ridgewood, N.J.

Great-grandfather

Just 115 years ago, in 1881, my great-grandfather, William Penn Reynolds, born in 1844 in western Indiana, was "released" by the eastern Illinois meeting where he had married in 1868 and settled. The minutes state that it was at his request, and no written records exist to offer explanation. "New ways" coming into vogue seem likely to have been a major factor. He went on farming and building houses, but for the rest of his life he was a Quaker under a new label—Conservative. His wife, later that meeting's clerk, and probably keeping in step with her family and hometown, was of a different opinion. She thought the music and the program offered more for children, and indeed it offered enough that one son and two grandsons and two great-grandsons committed themselves to pastoral and/or missions work.

Two decades later, these great-grandparents relocated to a community south of Indianapolis where he could attend his type of meeting and she hers. This arrangement continued until shortly before his death in 1924, when they had to go live with a son elsewhere. My father stayed with them once for continuity in schooling while his parents moved, attended meeting with each of them, and puzzled over this difference to the end of his life. I puzzle over it still. My father believed that in all other respects, his grandparents' life together was harmonious.

I learned at boarding school that Conservative Friends sometimes called pastoral Friends (when they thought they weren't listening) "Fast Friends." I expect that Great-Grandfather saw the people promoting the new ways as "Fast Friends" too, and suspected they were not too sorry to be relieved of the embarrassment of his old hat and collarless coat and his "theses" and "thous"—and who knows but that he had some difficult personal characteristics besides deafness. But was this important enough for him and his traditionalist Friends to be, or feel, cut off? His obituary noted that he was a birthright Friend and called him a man of sterling integrity and of an unyielding faith in God," and my father once included him on a list of the 14 "most real religious persons" he had ever known.

Sabron Reynolds Newton
Chicago, Ill.

They deserved disownment

Why is everyone so upset that Cleveland (Ohio) Meeting was disowned? It's about time. Some people simply have
Everything You Do Affects Everyone Else

This viewpoint appeared in the March 1996 Young Friends Newsletter of Philadelphia Yearly Meeting.

I want to talk about something that I’m experiencing at college, something that has made me very upset and confused. I’m addressing this letter to Young Friends especially because you, like many of the people at college, have been lucky enough to be raised in an economically strong family—strong enough, at least, to always have food on the table.

Something I have seen and heard more of at college than I did in high school is drug use. Mostly the drug is alcohol, one that is very often abused to the point of passing out, throwing up, and being sent to the hospital. Other times the drug is pot, acid, or beyond. Something that strikes me about this drug use is that it is not occurring in people who have serious emotional problems, in people who are crying out for attention, or in people who do not have the ability or opportunity to focus on things other than drugs. Rather, this drug use, as far as I have seen, occurs basically as a pastime. People who are looking for fun do drugs, get bombed or wasted. In a good university where activities in the arts and sports are always going on, drug use is still the recreational activity of choice for many people.

This has especially upset me this year because close friends of mine have made the decision to dive seriously into drugs. These are friends who are really smart, really loving, really loved, and very talented. They have made the conscious choice to become involved heavily in drugs, and I guess I have made the choice not to preach to them about my antidrug feelings. I know the truest lessons are learned firsthand; that is the way I learned to hate drugs.

This kind of drug use angers me for a political reason as well. Being a half puertrriqueña, I was raised used to the sights of the barrio, where most of my family lives: sights of people dancing on the streets to loud salsa and merengue; smells of the rice and beans boiling on the stove, wafting out of every abuela’s [grandmother’s] window; and sounds of quick conversations in Spanish that whiz by your ears.

However, all the sights are not this lively. Much of this vibrant activity takes place in neighborhoods of extreme poverty, where boarded-up houses are another common sight. I have grown up seeing families trying their best to survive in neighborhoods where violence exists at horrible levels and where drugs have become a major influence. Families have tried to survive while the government and the police have looked the other way, ignoring the problem. It is easy for people to forget el barrio, since it is totally separate from the rest of the city. It is like this with all poor neighborhoods. They are apart, and they remain forgotten by the people who have the power to help them change.

This is why drug use angers me, specifically the drug use I see happening at Yale and other schools. The people doing these drugs for recreation, for a fun Saturday night, are generally kids from privileged families and backgrounds. In their fun, though, they don’t seem to realize they are supporting an industry that has wiped out entire families and communities. Buying that eighth of dope or whatever indirectly keeps the drug industry alive. The people at Yale have the ability to choose whether or not to take drugs.

I am furious that my privileged friends and classmates, as educated as they are, support one of the most horrible and grotesque industries of today. I am begging you to think about this. As a Quaker, if you use drugs, you also support an industry that is responsible for the use of powerful guns and weapons on and by our nation’s youth.

It is true that everything you do affects everyone else in your community, city, and world. It is up to you to decide whether you will use your power to make that a positive or negative change. I have made my decision, and not only have I helped others’ lives, but I’ve made mine a truly spiritual and rewarding one.

More power to ya.

Quiara Alegria Hudes

Legalization of drugs

Walter Wink’s excellent article on legalizing drugs (FJ Feb.), with which I wholeheartedly agree, succinctly illuminated the major talking points and even addressed potential problems arising from legalization. Congratulations.

Two issues might be further clarified. First, the “evil” of drugs surely does not refer to drugs themselves, but rather to behavior that has come to be associated with the abuse and marketing of drugs. Timothy did not suggest, for instance, that we should eradicate money because love of money was the root of evil.

Second, the belief that drug use causes violent behavior is unfounded except in the case of alcohol consumption. There is a direct correlation, however, between violence and drug law enforcement. As enforcement becomes more vigorous, drug marketing is relegated to increasingly aggressive individuals, and violence levels rise.

I agree with Walter Wink that it makes no sense to combat one violence with another. It makes even less sense to continue a form of law enforcement violence that is itself responsible for the violence from which it purports to be protecting us.

David Rhodes
Wonevoe, Wis.

Our perceptions of drug use are not anywhere near reality. I personally feel drug...
use should be treated as a health problem, not as a legal problem.

Today's reality is another dimension. The point that the solution to drugs lies in creating a severe economic disadvantage to those who sell the drugs could work. The answers are also in educating our children and society by creating economic opportunities for all people. Low-paying jobs should have the same company benefits as middle- and upper-paying jobs. It's the benefits and pay that make a job worth keeping. Otherwise, why flip hamburgers when welfare will pay for your sick child in the hospital?

Another reality is that we as a nation cannot take care of an individual on welfare without a bureaucracy of government employees to ensure that the individual gets those benefits. We as a nation cannot even settle the national budget, let alone balance corporations won't do anything for employees to ensure that the individual gets what is needed to recover from the disease of addiction. Addiction impacts the entire human being—spiritually, emotionally, and physically. When I look around, I see a nation in the throes of a pandemic, and no one seems to know or care. What we see in the recovery field is only the tip of a grand and massive iceberg.

People are living, working, making decisions—all under the influence of mood-altering drugs. (Alcohol is the biggest culprit.) Their understanding, judgment, and vision are clouded. They are spiritually bankrupt and have absolutely no idea why. Unfortunately, it usually takes a crisis to get anyone into treatment, but they are indeed the lucky ones! Eventually the Light Within warms and begins to grow, and they begin to heal.

With healing comes the search for wholeness, the perpetual quest for God's guidance and will, a spiritual knowledge and connectedness that is incorruptible. This is what Walter Wink would put up for sale with the legalization of drugs.

**Lauren E. Wilkens** Riverside, N.J.

Walter Wink’s article is outstanding, as it covers so many of the reasons for legalization. I have been a proponent of legalization for at least 25 years. The only reason I can see that it has not happened yet is that most of these drugs were made illegal at the time. Prohibition was lifted in the early 1930s. I am sure the alcohol industry would fight with every cent they could to keep illegal drugs illegal. They are fearful that too many people will turn to these now illegal drugs and stop buying alcoholic beverages.

**Diane Reimers** Jackson, Wyo.

As a psychiatrist who has seen many addicts, and as a long-time member of the staff of Friends Hospital and the Northeast Community Center for Mental Health/Retardation, Philadelphia, Pa., I have long favored the decriminalization of addictive drugs. Walter Wink’s article ably delineates the failure of the criminalization of drugs, as happened with alcohol during Prohibition. I agree the important step in drug control is robbing the drug trade of its profits. Equally important is the establishment and funding of drug treatment centers.

My only criticism of the article is inclusion of caffeine among the dangerous drugs such as heroin, cocaine, amphetamines, etc.

**Robert A. Clark** Elkins Park, Pa.

**Vegetarianism**

The letters by Ruth Marsh and Suzanne Lamborn (FJ Jan.) responding to Barry Zalp's essay on vegetarianism (FJ Oct. 1995) assume that animals are, among other things, rightly used as human interest dictates. Friend Marsh says that “Ruminant animals not only convert inedible plant materials into meat for humans but for all carnivorous and omnivorous animals as well...” Friend Lamborn speaks of having been a dairy farmer whose animals were treated kindly but sent to the slaughterhouse for a quick death when they were old or weak.

These letters leave out important considerations. Animals may be treated with relative kindness on a family farm, but most of them, after all, are kept for the benefit of the farmers. Many are sent to the slaughterhouse in their prime, not for eviscerating. And, as Lamborn points out, only about one percent of our population are now farmers. The vast majority of animals kept for food purposes exist on factory farms, where kindness seldom enters the picture.

We humans differ in important ways from other animals. As Carol Adams pointed out in The Sexual Politics of Meat, we do not pursue and bring down our prey, kill it with knife and nail, and tear the flesh off the bones to consume it raw. Nor are we, in the manner of our carnivorous sisters and brothers, incapable of identifying with the extreme distress of the victim. If we do our own killing we must deliberately close down our hearts to their screams. We must use instruments to kill and to cut apart; the pieces must be cooked. This instrumental process of killing and disemboweling, which the vast majority of us have others do for us out of sight, distances us from the violent reality. Carol Adams calls the killed and eaten animal the “absent referent”; the living being with feelings and interests of her or his own becomes a thing for another’s consumption. The process is disagreeable, and Lamborn, like most who eat flesh, found it appropriate to have others do it on her behalf.

Friends are challenged here in regard not only to nonviolence but also to truth and integrity. Would those who use the food chain argument to defend eating flesh be willing to procure a living chicken or rabbit and kill it with their own hands (or teeth)?

Nonhuman carnivorous and omnivorous animals, because of their limited consciousness, have little choice (at present) but to follow the instinct to kill. We human animals are not bound to follow any drive to kill creatures with feelings. We are not bound to follow the dictates of our culture’s conventions, in which eating flesh (as highly desirable “meat”) has long been taken for granted, though there is increasing evidence that we can be entirely healthy without it. We who can entertain the image of the Peaceable Kingdom, and can pray for its increasing realization, have the option to lead.

**Gracia Fay Ellwood** Altadena, Calif.

I found Barry Zalp’s approach to be much too simplistic. He comments several times that vegetarianism is more ecologically sound. This summer I made a...
The trip to Iowa, where I saw fields and fields of soybeans, the most popular plant protein used by vegetarians. These are grown using the "no-till" method, whereby the ground is not plowed at all during the growing cycle, resulting in very little loss of topsoil. Because the weeds are not uprooted by plowing, however, farmers must rely heavily on herbicides as well as pesticides and chemical fertilizers.

Likewise, there are areas of the great plains that should never have been used for crops. These are very dry areas that evolved as grasslands grazed on by large mammals (buffalo and deer). Plowing them for crops does terrible damage that will take centuries to repair and only provides a borderline living for the farmers. These areas are best used for grazing cattle, not for growing food plants.

There are areas in southern California that produce massive amounts of fruit and vegetables through irrigation. This practice results in pollution of the ground water as well as raising the salt levels of these waters so high that when the rivers move from southern California to Mexico, the Mexicans are unable to use the water.

Barry Zalph also says "meat-based agriculture drastically reduces the possibility of adequately feeding the hungry world." Food distribution, not food production, is the problem. U.S. farmers, in some cases, are paid not to grow food; in Canada there are quotas. Even in parts of the world where food is in short supply, this is often the result of the land being used to grow cotton or coffee instead of food for the people who work the fields.

"Things are not as simple as Barry Zalph portrays them. Remember, a large portion of India's population is vegetarian; there are still hungry people there, as well as those who are overfed."

Kathryn Daw-Schmidt
Brackley Beach, Prince Edward Island

I can appreciate Suzanne P. Lamborn's "different view" as a dairy farmer (Forum Jan.). Many Friends have agricultural backgrounds. But to all Friends I would inquire whether vegetarianism may be an expression of reverence for life in accordance with the Friends Peace Testimony and the principles of simple living; whether vegetarianism is in keeping with concerns for a healthful lifestyle, for preservation of the environment, and for feeding the people of the world. These views were revealed to me by a Quaker vegetarian. If the sentiments of Friends involved in handling animals for industry were the industry's standard, perhaps some would be less inclined to abstain from meats and dairy and/or egg products. I don't think the Friend opting to eat vegetarian can be considered wrong. Indeed, neither should the Friend who disagrees with vegetarian views.

"The point remains that disagreement doesn't justify division. Can we reach consensus on that?"

Gerald Niles
Lake City, Fla.

The harvest

I recall a discussion with Howard Brinton, sage of Pendle Hill, regarding the need of bringing together Friends of different traditions. Howard's response concluded with these words: "Let the two grow together until the harvest." How does this quotation relate to the current divergence regarding sexual practice? Pulling out the tares may weaken the wheat plants, so that they also are destroyed. At harvest time a "third way" will be evident to tender seekers.

Keith Smiley
Durham, N.C.

Quaker women

Geneva (Switzerland) Meeting has received a bequest that is being used to establish a library of books in English and French that are by and about Quaker women. We are particularly interested in books that describe how Quaker women have put their beliefs into practice. We have been reviewing the standard lists from sources in Britain and the United States and now would like suggestions from the readers of FRIENDS JOURNAL of lesser known works or authors.

Please send your suggestions to:

Yonny Levy
St. Genis-Pouilly, France

Near at hand

Paul Buckley's "Dear Augusta" (FJ Jan.) prompted me to read again a poem found among my mother's papers after her death:

I dare not slight the stranger at my gate
Threadbare of garb, sorrowful of lot,
Let it be Christ that stands and goes His way.
Because I, all unworthy, knew Him not.
I dare not miss one flash of loving cheer
From alien souls, in challenge fine and high;
Ah, what if God be moving very near—
And I, so blind, so deaf, had passed Him by?

Laura Nell Morris
Washington, D.C.

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 1,000 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.
Quakerism and Quaker marriage developed against the backdrop of the Reformation. One of the changes from Catholic to Protestant thought was a shift from seeing celibacy as an ideal for all people and a legal obligation for priests, monks, and nuns, to seeing marriage as the ethical norm for Christians. In 1549 English Archbishop Cranmer officially added a third reason for marriage to the old formulation of avoidance of fornication and procreation of legitimate offspring: "mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and in adversity." This emphasis was developed even further by later Puritans who put mutual comfort and support before procreation (a priority first adopted by William Tyndale as early as 1528). Historian Lawrence Stone comments: "Marriage for Puritans was an extension of Covenant theology and was regarded as a sanctified contract, with binding mutual obligations. . . . They increasingly tended to emphasize companionship and friendship as the prime considerations."

In England marriage was fairly well defined by the 16th century, but up until 1753 there were still several ways of entering into it. The Catholic Church began to require the presence of a priest for a valid and binding marriage in 1563, but the Anglican Church did not recognize this innovation. By ecclesiastical law in England, the spousals (the formal exchange of oral promises, usually with witnesses) were as legally binding a contract as the church wedding. Actually, any sort of exchange of promises before witnesses followed by cohabitation was regarded in English law as valid marriage.

During the 16th and 17th centuries English clergy and laity increasingly came to regard the church wedding as the key ceremony. However, the civil lawyers who ran the courts continued to recognize the spousals with witnesses. This led to considerable confusion about who was married and who was not.

It was not until Lord Hardwicke's Marriage Act of 1753 that marriage was clearly defined. After that time only a church wedding would be legally binding; all marriages had to be entered in the parish register and signed by both parties; to marry under the age of 21 required consent of parents or guardians; and enforcement of the law was transferred from church courts to secular courts.

Because prior to 1753 any form of exchange of promises before witnesses followed by cohabitation was regarded as a valid marriage, the legal validity of the Quaker marriage ceremony was established by 1661. Quakers followed the Puritan criticism of the Anglican Church for secret betrothals, child weddings, forced marriages, and hasty ceremonies. They opposed an exchange of rings as well as such vows as "with my body I thee worship" as too pagan. They opposed marriage of first and sometimes second cousins, practices common in the Church of England.

It was George Fox who established the first written guidelines for Quaker marriage. In a 1668 entry in his Journal, Fox refers to a "paper [that he had writ-
Friends Journal has set an ambitious goal of raising $800,000 in gifts and pledges by December 31, 1996. For the Journal to achieve this campaign goal of building an endowment, many Friends must come forward to make an investment in the future. Here are ways of giving we ask you to consider:

A Gift of Securities.
You can transfer your shares to Friends Journal, take the full market value as an income tax charitable deduction, and avoid the capital gains tax.

A Gift of Real Estate or Other Property.
Avoid the hassle of selling your property, take the full market value as an income tax charitable deduction, and avoid the capital gains tax.

(More)
A Gift In Your Will or Living Trust.
We have sample language for a specific, proportional, or residual bequest to the JOURNAL.

A Life Income Gift.
Receive a lifetime income, a current income tax deduction for a portion of the gift, and reduce the capital gains tax on long-term appreciated assets.

A Charitable Gift Annuity. A simple contract between you and FRIENDS JOURNAL to provide a fixed income (now or later) based on your age and the value of the cash or marketable securities given. Part of the annuity payment may be tax-free.

A Charitable Remainder Trust. Similar to the gift annuity but a lot more flexible in terms of what it can do in your particular situation.

A Gift of a Life Insurance Policy.
Donate an existing policy and receive a charitable deduction for its cash value.
The couple should first consult privately some older Friends; their proposal of marriage might then be announced towards the end of the meeting for worship which they usually attended, so that it might be further scrutinized and any former engagements brought to light. Objections were to be considered at the next general meeting for church affairs and there settled. When the couple had been liberated both by older Friends and by members of their own meeting, an announcement of the forthcoming marriage might be made at the end of the public meeting for worship, or “in the mid-time of the market,” but the couple need follow neither course unless they were moved to do so.

After a suitable interval, the parties attended a meeting for worship with at least 12 older Friends, where a testimony was given on their behalf and they themselves spoke as they were moved. All those present, excluding the bride and bridgroom, signed a dated certificate as witnesses and the marriage was reported to the magistrate by the couple if they felt it right to do so. Fox laid down that nothing was to be done for money, and, in an additional note, declared that the bill of divorce, a concession to weakness among Jews, Gentiles, and apostate Christians, was no longer relevant to the condition of those who came together “as it was in the beginning.”

The marriage might be published in the marketplace, not in the least as a concession to public sentiment but because it was desirable to “judge” the World’s marriages. The advice about procedure was throughout qualified by the clause “as they are moved,” and the responsibility at each step was squarely placed on the couple wishing to marry. The civil registration required by the act of 1653 was to be ignored, unless the couple felt it right to report their marriage to a justice.

Fox also wrote a brief epistle on marriage in 1653 and a longer one in 1654. Neither give specific marriage procedures, but both offer insight into Fox’s understanding of marriage.

Margaret Fell, in her 1656 epistle on marriage (unpublished text courtesy of Elsa Glines), differs slightly from Fox’s procedures. She recommends men Friends present at the marriage, and who feel free to do so, sign a “little note.” She offers a short text for the note and recommends that the couple should take it the next day, or as soon as convenient, to the justice of peace. This became the standard practice.

Also in 1656 the elders of Balby included in their advice on proper Quaker behavior a section on marriage:

**Intentions of marriage to be made known to the Children of Light, especially those of the meeting where the parties are members. The marriage to be solemnized in the fear of the Lord, and before many witnesses, after the example of scripture, and a record to be made in writing, to which the witnesses may subscribe their names.**

In a 1659 epistle, Fox articulated a strong prohibition against marrying non-Quakers, drawing on Exodus, Deuteronomy, Nehemiah, and II Corinthians. This position was supported by Robert Barclay in *The Anarchy of the Ranters* and William Penn in *Primitive Christianity Revived.*

By 1667 Fox had become concerned over the failure of Friends to follow proper procedures—few obtained parental consent or informed their meeting, banns were not published, and justices not notified. In some cases a couple would stand in a meeting for worship and take one another in marriage without any prior notification to the meeting at all. Part of Fox’s motivation in setting up men’s and women’s meetings was to prevent such “loose liberty.”

A long, detailed, 1669 epistle gives many provisions for marriage. In it Fox prohibits being married by priests, or marrying “unbelievers”; he advises having no fewer than 12 Friends and relations present after first obtaining approval of the men’s meeting, and then recording the marriage in a book. He requires children of prior marriages be provided for before allowing a second marriage. Fox reminds us that marriages in the Scriptures used no ring. He advises no man to speak to a woman about marriage before informing her parents and obtaining their consent, and that if there were any prior engagements, written release from that person must first be obtained. Fox also writes that “if any man should defile a woman he must marry her, if she is a beggar, though he have never so many hundreds.” (This is somewhat at odds with his earlier advice that marriage should take place only by God’s command.) Fox goes on to require a marriage proposal be submitted first to the women’s meeting, and if approved there, then to be sent on to the men’s meeting.

It was in the same year, 1669, that George Fox (age 45) and Margaret Fell (age 55) married. (For an excellent discussion of their marriage, see Caroline Whitbeck, “Friends Historical Testimony on the Marriage Relationship,” *Friends Journal*, June 1989.) It is clear that Fox and Fell married not for the purpose of having children or for financial gain but that “all might come up into marriage as it was in the beginning” (paraphrase by Lloyd). It was a demonstration that marriage is to be undertaken by two redeemed persons at the direct and clearly apprehended command of God.

London Yearly Meeting published a solemn epistle in 1675 warning Friends against marriage between first cousins, breaking marriage engagements, and not publishing the banns. Clearly the fact that these practices were mentioned indicates that they were happening all too frequently.

The first marriage certificate to be signed by the couple themselves (in addition to the witnesses) was in 1676. The Hough-Barnes certificate records the entire process from the first intention of marriage to the final ceremony itself.

The last major step in the development of the Quaker marriage as it is still practiced today was the standardization of the wording of the certificate. Lloyd states:

In 1677 an official marriage certificate was drafted by the Quaker lawyer, Thomas Trall, at the request of the Meeting for Sufferings; it was submitted to the Morning Meeting and finally to the Six Weeks’ Meeting, who were responsible for the oversight of marriage discipline in London; they recorded “that the form of a certificate about marriage this day is agreed to be made use of for the time to come and that the words to be spoken by the Friends that take each other be given to the persons by Ellis Hookes and they desired to observe to speak them as near as they can.” Hookes was both clerk to the Six Weeks’ Meeting and registering officer, no copy of the certificate was entered in the records, but it is safe to assume that any certificate issued in the London area after this date is in the form officially approved.

With this form the marriage became set and has remained virtually unchanged since that time. Though Friends have often, then as now, veered away from our traditional discipline, and many statements have been needed to exhort Friends to remain faithful to our traditional practice, it is nevertheless true that marriage today is one of our oldest testimonies connecting us directly to our forebears. It is to be hoped that while we consider changes to accommodate contemporary needs and issues we not lose sight of our ancient testimony.
I have been thinking a lot about my relationship with my husband and the marriage and relationship that preceded it. I can easily see why most marriages end. I believe that the absolute belief my partner and I have that our marriage was and is a spiritual leading—a gift from God and a sacred trust—is the saving grace of our marriage. It alone has held us together at times, when even love wasn’t enough. This has given me the time I have needed to see our marriage in new Light and given my partner the time he needs to walk though his fears as well.

I had always felt that it was reasonable to assume I was entitled to define my needs from a relationship and to work to get those needs met, expecting the same from my partner. What I wanted and thought I needed, my ideal family, would help me to heal from previous wounds and banish loneliness in my life. My partner would respect and value me and our union, as well as our need for individuation and community. This is, after all, the current and liberated feminist definition of modern relationships. I terminated my last two long-term relationships when it became evident to me that there was no way I could get my needs met within their context.

That now seems the wrong way to nurture this marriage of sacred trust. This marriage is, instead, a gift that has been given to me, not on my terms, or the terms presently set by enlightened society, but on God’s terms. It seems that there is much more here for me to master than I realized. I may yet attain my ideals, I don’t know, but only by walking God’s path, not my own, and by allowing my partner to walk his path with God. In this Spirit, things unfold very differently than I had imagined.

I find it easy to be loving, supportive, and consistent with friends. I feel quite in awe of my relationship with my daughter and my behavior towards her. It often seems so holy and transcendental, unbound by selfish behavior, that surely something greater than I must be directing it. I feel as if I were God’s puppet in my parenting. I sincerely doubt my capacity to do it so well alone. It is one arena in which I have

the self-control I often lack in relating to my partner. I am continually grateful for the strength of the Light, which guides me in this leading to parent.

At the same time, my relationship with my partner seems fraught with my basest insecurities, selfishness, and disrespect, often completely lacking in self-control. I can be as far from transcendent with him as I am transcendent with our child. I find this perplexing. It is hopeless to try to use with my partner any of the skills I so easily employ with strangers. I am reduced to my lowest denominator, fear, it seems, and vice versa. And yet, Spirit has brought us together and keeps us together.

The difficulty of realizing the “perfect union” with my spouse reminds me that the ultimate perfect union is between me and Spirit and that this union makes me whole and heals my wounds. My relationship with Spirit fills me, comforts me, guides me. It is my primary relationship with myself, which moves me beyond self. My primary relationship with Spirit frees me from the idealistic constructs of the perfect marriage that my mind has created. Spirit and my conscious relationship with Spirit is what heals me from the pain in my past, not the new and better relationships I seek by defining a new family for myself with my partner and chosen friends. The ideals of relationship that I promised my partner and that my partner promised me in our wedding vows are lovely ideals to strive toward, but certainly not realistic to where we each are in our authentic, all-too-human, though Spirit-based, relationship. I see them now as a prayer or supplication of intent, rather than a promise of present behavior to be exacted.

As the difficulty of attaining my idealized marriage partnership propels me deeper into my spiritual relationship, that, in turn, guides me toward a deeper purpose of marriage in the Light. I am beginning to see my Spirit-given task as much more selfless and giving than I had decided I wanted or than I had decided was “healthy.” Indeed, it appears to me more and more like the task of mothering. I understand that I have to let go of my “I want,” although I can’t think of much that could be more difficult for me. If I allow Spirit to guide me, I have to act in a way that is often contrary to my most fundamental instincts and to what I decide is “fair” or “meeting my needs”—as I define those needs, not as Spirit defines those needs!—and is definitely politically incorrect at times. I am having to accept where and who we are not only in terms of what I want, what we will become, and what we will achieve in connection but in terms of what Spirit gives us to share with each other at each and every moment.

Often that actually seems like less than what I want to give. I haven’t really learned to hand my partner over to Spirit. I continue to operate as if I were the voice of Spirit. I trust Spirit fully with myself, but when it comes to my partner, I tend to believe that Spirit really needs my help. I am afraid that Spirit will allow my mate to forget. I fear that if my mate forgets (gets distracted by ambition, money, alcohol, old hurts and angers, old patterns—whatever), I will suffer and my life will be, in some part, made meaningless. I fear that because of my complicity in our partnership, my “moral purity” is humbled by his choices.

So, as I sometimes watch my partner sink into negativity and distance from Spirit, I remind myself to trust Spirit and the “mysterious ways” in which Spirit moves. As I pray for guidance, God reassures me that all is well. This is not martyrdom or saintly co-dependence on my part. When I come from full faith in Spirit and the centering of my life in Spirit, I cannot help but see the beauty in my life as I allow Spirit to show me how to partner my spouse. Spirit gives me a self-control I haven’t had before. Spirit infuses our union with a depth and sureness of purpose that seemed unattainable. I often feel like an infant learning to walk, learning to be in partnership in the way that Spirit leads me.

My relationship with my partner has led me deeper into my spiritual faith and awareness. That, in turn, has drawn me inexorably to the wonder of the mysteriousness of the mate with whose Spirit I am joined in ways I don’t really understand. I see that deepening my relationship with Spirit unfolds a plan for our marriage that I can only begin to fathom.
The Society of Friends is perhaps the most remarkable example in history of the availability of mystical experience to groups of open but otherwise ordinary people.

—John Ferguson

The Encyclopedia of Mysticism and Mystery Religions

Friends Journal April 1996

Contemplative Practice in a Quaker Context

by Jim Flory

Friends meetings can be a home for modern contemplatives—a place for those of us who feel at home neither with the authoritarian structure or theology of the Catholic Church nor with the Eastern customs and world views of Asian contemplative communities. Of course Friends meetings attract people other than those looking for companions committed to contemplative practice. Probably the majority of Friends seek the tolerant social atmosphere and the sense of community they find lacking in other settings. Others seek a place where they can find support and encouragement for their efforts to create a better world through social action. Most of us are drawn to Friends for more than one reason.

What defines the contemplative is that she makes a choice, at some level, to modify her life in response to a unitive experience. The certain knowledge that life can be experienced very differently leads her to search for ways to return to this new way of being and/or to extend it into more areas of her life. Unitive experience often results from a “letting go” rather than a direct effort. It therefore requires an indirect intentional effort to move toward a radical openness to life as it is in the present moment. These practices are necessary since most of our lives consist of conditioned responses, and our perceptions are distorted by our desires and fears. These practices direct our attention in a way that modifies, or at least makes us aware of, the ways in which we are continually constructing our view of the world—mental constructions that George Fox called “notions.”

Friends worship can certainly be a place in which we practice letting go, or subtracting those mental activities that prevent us from being open to the Divine in the moment. Most contemplative traditions in one way or another include encounters with silence. Meeting for worship is of course used by people with other needs, from the overextended single parent who finds in worship his only time of peace and quiet during the week to the burdened Friend who finds the opportunity to express the vocal ministry to which he feels called. Fortunately, unprogrammed silent worship and other practices of Friends are very robust, robust in the sense that many of the assumptions on which a procedure is based can be violated and it still works pretty well. We find that in meetings with a strong core of experienced Friends, inappropriate vocal ministry and efforts in meetings for business to pursue ego-driven courses of action somehow either become useful or drop out of sight with the passage of time.

Here are some of the ways it seems to me we might make our meetings even more nurturing for contemplatives.

1. We can become more aware and verbally explicit in our explanations to newcomers of the ways in which Friends practices fit with the contemplative life. The testimonies of Friends are very similar to the vows taken on entering the contemplative traditions both in the East and West. We can be sure that there are opportunities for interested Friends to be introduced to centering prayer, various styles of sitting meditation, practicing the presence (mindfulness), lectio divina, walking meditation, transpersonal psychology, the perennial philosophy, and family life as a contemplative discipline.

2. We can make sure there are opportunities for Friends to share their unitive experiences with other Friends who have
had similar experiences. These conversations can be very useful in helping us see both the similarities and the differences of our experiences and meet those who are growing in similar ways. Besides feeling that we are no longer alone, we can come to a better discernment of how to understand the experiences we have been having. Out of these conversations a common language can grow that makes communication about our spiritual life much easier.

3. We can provide opportunities for growth and support in contemplative practice. Spiritual growth groups modeled on the Shalem Institute groups, study groups, spiritual friendships, or contemplative practice support groups can be useful in this effort. Weekend retreats can provide the opportunity for longer, more intensive practice.

4. We can consider the ways in which Friends practices can be used as contemplative practice and add these insights to our understanding of Friends and our instruction of newcomers. For example, let's look at meeting for business. Friends usually explain meeting for business as a way both of arriving at consensus and of finding Divine guidance with regard to an issue facing the meeting. Author Scott Peck provides us an additional insight into the group dynamics of meeting for business from a spiritual perspective. He suggests that we think about the process as one of moving from pseudocommunity to chaos, to emptiness, to real community. For him community is not a permanent condition but a state that needs to be arrived at time and time again through these steps. When people realize there are real differences between people in the group that no longer can be papered over, the stage Peck calls chaos emerges. Attempts to manage the conflict in one way or another all fail. What looks like a hopeless impasse then develops. The way out of this impasse into community he calls emptiness.

It seems to me that the group process of entering emptiness is very similar to individual contemplative process in contemplative prayer or meditation. Emptiness consists of a recognition of the real differences in point of view, combined with an attitude of expectant waiting and an openness to the future or a different perspective on the issue. Emptiness adds the dimension of collective contemplative practice.

As contemplatives, we can contribute to this outcome by seeing every meeting for business as a part of our contemplative practice. As we sit in meeting for business, we give up our desire for, or attachment to, a specific outcome. This frees us to examine our reactions to the events and matters at hand. The slow pace of meeting for business provides the silence in which we can recognize our anger, fear, desire, boredom, judgmentalism, or whatever the grist for the mill is at the time. We can then try to gain distance from these processes and look at their origins, either right then or at some later time. As we become more insightful in terms of our own reactions, we become more sensitive in recognizing them in others as well. This opens the possibility of ministry, again often after the meeting is over.

This practice of observing what is going on, rather than being caught up in the activity of the moment, can help us become open to the Light from whatever source it may come. Or it may just leave us more willing to let the issue season if the time for action doesn't seem right. In this way, contemplative practice is a preparation for meeting for business, and meeting for business becomes part of our individual practice. Approached in this manner, meeting for business is neither a boring, time-consuming way of reaching a decision nor an efficient way of coming to consensus, but a time for spiritual practice regardless of the outcome or character of the meeting.

5. It may be very useful for us to compare and contrast Friends practices with the practices of other contemplative traditions. What are the similarities and differences between sitting in meeting for worship, sitting in meditation, or practicing contemplative prayer? If we have gained insights into Friends processes and practice by participating in the contemplative practices of other traditions, there aspects of our tradition that could be useful to others? This is another way of asking what is unique about Friends tradition. My own answer, in part, is we have a tradition that has at its core an interpersonal contemplative practice that is relatively free from theological and cultural ties.

6. As our unitive experience and spiritual practice help us begin to see through our personal fictions, they also help us see through social fictions. Another strength of our tradition has been a politics of leadings rather than a politics of ideology. Just as religious creeds often are partial and divisive, so often are political ideologies. While making us seem a little strange to others in the social movements in which we find ourselves, we can sometimes bring an added spiritual dimension to those movements. Here again we find ourselves engaging in the practice of being open to the moment in truth without clinging to specific goals, always searching for a strong, nonjudgmental moral stance based on the unity with all creation that we have experienced, and looking for that of God in each person.

7. Finally, there is the question of what might in the past have been considered evangelism or might nowadays be seen as marketing. Many of us have had our moral training grounded in the Christian ethics of love and our search for truth guided by scientific secular education. Unitive experience can be an answer to the spiritual problems posed by each of these traditions. Regardless of our definition of love, there is an emotional tone to love that can't be coerced or faked. Hence the problem of embracing the ethic of love but not feeling that love. The spiritual problems associated with the scientific method are that it cannot be brought to bear on life's existential questions and it often leaves its practitioners feeling alienated from the world, other people, and the possibility of religious experience. In unitive experience our ego boundaries become rearranged and more inclusive and we recognize ourselves in those we meet. For the alienated, the notion of a single, unified, complex system is no longer experienced as a cold truth seen from a distance but a living personal experience.

Are there ways we can better express or conceptually package contemplative Quakerism so that modern people, whose spiritual hungers might be satisfied by it, will see it as food?
Quakerism is historically rooted in the mystical experience of direct contact or communication with God. George Fox and the early Friends of the Truth sometimes experienced mystical contact in ways that many Quakers today do not feel comfortable with in themselves or their contemporaries. As a result, we have limited our capacity to understand and be guided by God. To hear more clearly the guidance given by the Inward Teacher, we must let go of certain judgments about how God can reach us and balance the discrimination of the often cynical intellect with the simplicity and trust of an open heart.

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In 1995, at both the Friends General Conference Gathering and the Friends Conference on Religion and Psychology, Friends met in workshops on mysticism to discuss what constitutes mystical experience, how one opens to it, what its purpose and effects are, how to ground those experiences in our daily lives and our bodies, and how to support others who are encountering such openings. Above all, we gathered to share those ordinary and extraordinary moments in our lives we considered mystical, moments that ranged from subtle perceptions of the loving presence of God to dramatic and sometimes startling experiences, including visions of beings or places not of this world. Together we discussed how our experiences enlarged our understanding, healed us, guided us, and made us better able to do God's work. Many had never dared to tell their stories to their meetings, yet their accounts testified that the Inward Teacher is among us now as much as in the time of the early Quakers.

George Fox was often inwardly given direction to travel or speak in one place or another. Some of the stories shared in the workshops were of this nature. People told how they were guided to Quakerism or to advocate a particular cause or take up a certain work. In my own life, after several years of spiritual attention had taught me to trust inner guidance, I was given specific direction during a major transition. One night I was awakened by a beam of light imprinting something upon my consciousness. It was a wordless transmission until the end, when I was told to move to Philadelphia. At the time, I was living in New England. I made a leap of faith and moved.

When I first arrived in my new home, I sensed I was being asked not to take a job yet but to spend time in inner work. As my savings became depleted, I became fearful and complained to God. In a dream a patient voice asked if I could wait a little while longer. In a subsequent dream I was looking for a student at the Community College of Philadelphia. I had never heard of such a place and was surprised when I later heard a subway conductor announce a stop as the location of that college. Then one morning I woke with an image of the Sunday paper in my mind and the certainty that I should apply for a job listed in the classifieds that day. Only one job in that paper matched my qualifications: a position teaching at the Community College of Philadelphia. I was hired and taught there for years. In Philadelphia, both my work and my spiritual life have developed in ways I didn't foresee in New England.

Early Quakers sometimes took guidance from their dreams, as Howard Brinton documents in Quaker Journals: Varieties of Religious Experience Among Friends. They were following biblical precedents in which God used dreams to communicate to human beings. George Fox cautioned, however, that there were many sorts of dreams and that it required...
It is important that we share our stories and give testimony to the transforming power of the Light, in whatever ways we have become aware of it.

discernment to know which dreams were “speakings of God to man.” He himself was often guided by visions, sometimes symbolically. Once he attended a meeting in which “professors” were “discoursing on the blood of Christ.” He had a vision of the blood of Christ and was moved to speak of his understanding that Christ’s blood is in every heart. In another vision he saw “a great crack go throughout the earth.” Smoke came out of the crack, and then the earth shook. He felt that this vision proved prophetic when people began to respond to his message. He wrote in his journal, “the Lord’s power began to shake them, and great meetings we began to have.”

Sue Regen, clerk of the Friends Conference on Religion and Psychology (FCRP), shared an experience of a transformative vision. Years ago she prayed to be able to help her son with his recurring nightmares. Shortly afterward, she was in a meeting for worship when she had a vivid and startling vision of a cross with fire in its center. She understood it represented a telephone pole on fire that had terrified her in recurring childhood nightmares of her own after a transformer outside her window had spewed fire. When faced with this image in meeting, she realized she needed to embrace it. As she did so, a figure of light appeared around the pole where the fire was. Sue felt herself radiated by light that taught her about the nature of God’s love and helped her to accept God, herself, and others more fully. Afterward she related the experience to her son, whose nightmares ended.

Many of the stories shared in the workshops demonstrated how the Inward Teacher enables spiritual growth and healing. Often the lessons are joyful, but sometimes they are humbling. During meeting for worship, I am occasionally made acutely aware of one of my faults or of the need to take an action that my ego doesn’t like. There are moments when I can feel God working directly in me to dissolve my resistance and make me able to accept what I am being taught.

Other mystical experiences seem to be revelations as much as teachings. In what was perhaps George Fox’s most powerful visionary experience, all creation was “opened up” when he came “up in spirit through the flaming sword into the paradise of God.” His journal account concludes by saying that God would open others to similar revelations:

Great things did the Lord lead me into, and wonderful depths were opened unto me, beyond what can by words be declared, but as people come into the subject to the spirit of God, and grow up in the image and power of the Almighty, they may receive the Word of wisdom, that opens all things, and come to know the hidden unity in the Eternal Being.

Fox’s promise that others would also be shown the underlying unity of God seemed verified by stories told by workshop participants. Many reported subtle perceptions of oneness, often while in nature or during meeting for worship. Others had more vivid experiences.

One Friend told about moments when humanity’s complete unity with nature was revealed to her. She said, “I have had more than one experience of feeling filled with light, of feeling my physical body melt into the Light, of becoming aware of the world as atoms in motion, of a world in which all atoms, including those in my body, merge into and out of the ‘forms’ taken by plants, animals, humans, rocks, and other elements of Creation.” One particularly powerful experience happened while she was sitting by a pond and saw a snake swim toward her. Normally she is terrified of snakes, but at this moment she perceived her oneness with the snake, even on the molecular level, and felt what she described as an “all-encompassing love or compassion toward a fellow-creature,” a love she feels is “a faint image of that love God has for us, the Created.” Her experiences have led her to feel personally called to care for Earth, to simplify her lifestyle, and to share this leading with others.

Michael Resman, leader of the workshop on Quaker mysticism at FGC, experienced his first mystical opening during a meeting for worship at a time of great crisis. In the midst of intense prayer asking how God could have allowed the car accident that nearly killed the co-clerk of his meeting, who had been a spiritual mentor, Michael suddenly had the experience of being shown heaven. Though he saw a royal purple sky with stars, the experience was not primarily visual. He knew himself to be in the presence of God, the Creator, and from God he experienced an immensity of love “greater than the love of all mothers over all of time,” a constant, perfect love. He was shown the moment when the stars and all the physical universe were created and then allowed to see the end of this creation. At the same time he was given the certain knowledge that heaven—the non-physical reality of God—is eternal. This visionary experience in meeting for worship was the beginning of a new and transforming relationship to the Holy Spirit. Since then he has sometimes experienced seeing the universe within his chest. “I can say I live in the Kingdom of Heaven, because the Kingdom of Heaven lives within me,” he reported.

The group on Quaker Mysticism speculated about what opens people to mystical experiences. Michael Resman was quick to insist that he is “the least of God’s children” and that his unexpected opening was not given to him because of any merit on his part. One Friend feels that her mystical experiences happened spontaneously, “as a state of grace or gift from God, not as the result of any spiritual discipline that I do.” Jean Roberts suggested such experience may sometimes come in response to a long held or intensely asked inner question. During Sun-
began to wonder what was the love Jesus experience that lasted for days, in which day School lessons at age six, Jean first table experience of God's love. Many years later, she had an intense mystical experience of God's love. Many all-encompassing physical and mental force that engulfed my whole being. It transformed her perception of the world and revealed how all minds are connected.

For some, the first mystical opening was a startling herald of major life changes. Elisabeth Dearborn, leader of the FCRP workshop on caring for the mystical, had a vision during a meeting for worship 18 years ago, when an immense angel appeared and spoke to her. Her concept of the world at that time did not include the existence of such a being; this experience was followed by intense changes that transformed every aspect of her life. Since then, she has been guided by a series of visions, including visions of Jesus.

When I requested permission to include the story in this article, several people hesitated. Their hesitation reflected not only the deeply personal nature of the experiences and a desire not to make a fuss, but also trepidation because of negative responses from some members of our meetings to mystical experiences shared publicly. It seems some Friends have difficulty believing that God can and sometimes does communicate with people today in such ways.

The importance of sharing such stories, however, was made clearer to me as I shared a dream with the FGC workshop. In this dream I was part of a large group of people who had been born on Earth at this time in order to help avert a great catastrophe. The only way to succeed was to transform the consciousness of humanity. We were traveling in the ministry, two by two, to groups all over the planet to teach an effective way to pray.

With a partner, I traveled from one group to another, forming circles and praying. We knew our prayers had been effective each time when a child in the group suddenly remembered and told a dream. Things were different, however, when we came to our third group. These were well-educated people, materially comfortable, and socially liberal. We took hands around the circle and said, "Let us pray." But I felt no movement circling the group as I had before and realized that these intelligent people were cynical; they doubted the reality of God and the power of prayer. Their cynicism affected me, and I began to doubt, too. Yet I knew that the fate of humanity depended upon the prayer of this group being effective, so I called on God to teach me a new way to pray. In the dream I was shown that I must become like a child, very simple and absolutely trusting. As I did so, my heart softened, and a beautiful energy flowed out of it, through my arms, and around the circle, moving from one person to the next, softening and opening the hearts of everyone gathered together. Then a child remembered a dream in which a rebellious adolescent learns that, in spite of his rebellion, he will nonetheless receive his inheritance from his father. I understood this to be a parable about humanity.

By the time I shared my dream with my fellow workshop members, we had spent a week telling stories, asking questions, and expressing some doubts about our mystical experiences. In spite of the gifts we had received, many of us were still influenced by our contemporary culture's fear that spiritual realities are merely fantasies. We were struggling to fully accept the openings we had received, openings that gave us direct evidence that the spiritual realities are more real and enduring than anything else. The challenge was for each of us to become simple and trusting enough to accept our own experience. Hearing the stories of others went a long way to help this happen.

It is important, for the sake of our spiritual communities and for the sake of all humanity, that we share our stories and give testimony to the reality and transforming power of the Light, to whatever extent and in whatever ways we have become aware of it, even though we may be bewildered by the sometimes contradictory seeming glimpses given to different people of that immense, all-encompassing reality we call God. At the end of our week together, one workshop member compared the variety in these accounts to the reports that could be given by a group of people walking in a huge forest—some seeing small plants and moss on the ground, some noticing the bark of the trees, others awed by sunlight dappling leaves. In spite of the incompleteness of our understanding, it is important to share what the Inward Teacher teaches us, for our experiences are given not only for our own sake, but for the sake of all. It is good to hear such stories with a simple, open mind and heart, open to sense the reality that permeates, but cannot be contained by, the words and images.
On Fourth Month 19, 1995, a little after 9 a.m., a highly destructive explosion occurred at NW Fifth and Robinson in downtown Oklahoma City. The sound and pressure wave reached my office, about two and a half miles away, twelve seconds later, jarring the five-story public building. As a veteran and a victim of explosions in the past, I instantly knew it was a high explosive detonation. I jumped up from my desk and left my office, seeking a window. My colleague Alice joined me at the window. I saw nothing and was turning to see if anyone else was in the area when Alice called my attention to the mushroom cloud emerging over the trees and homes blocking our view of the governor's mansion.

My first thought was that the mansion had blown up, then I realized the cloud was south of the Capitol. We tuned our radios to the local news. One of our technicians was monitoring the communications of the U.S. Treasury Department's Alcohol, Tobacco, and Firearms Division. We listened to one agent making his way through the rubble of the Alfred P. Murrah Federal Building in a controlled and professional manner, accounting for the workers in what was left of his office. Two were missing.

Within two hours, the governor declared an emergency and sent all state workers home, which allowed volunteers and the National Guard to mobilize. As I began to leave, our evacuation alarms went off. A bomb threat had been called in to our building complex. I went home and watched the news, anywhere I could get it. I am not normally a channel surfer, but I was on that day. My 13-year-old son, who lives with his mother, called me after school and we talked about the incident. He had felt the shock wave in shop class. He was frightened even though he had been several miles from the danger.

The local media coverage was very thorough, and as I watched I noticed a woman covered with blood sitting on the curb of a street near the disaster. She had the shocked stare that I had seen so many times before during the Vietnam War. I realized it was our former clerk's wife, Noel Osbourne. She worked across the street from the bomb site in the Water Resources Board Building, which was also destroyed. People died. People were injured. I held her in the Light, and tears began to well up from my eyes.

The following day, many younger, less essential, and more able fellow employees of the Oklahoma Department of Human Services volunteered for various relief and rescue duties at the site of the bombing, nearby in the makeshift cafeteria at the Myriad Convention Center, at the temporary morgue, and elsewhere. Thousands of people dropped everything to lend a hand. Many people downtown were displaced from their homes, offices, automobiles, and their jobs.

In addition to the federal building, scores of structures were damaged beyond repair. Two were churches, regis-
tered historical buildings. The men’s dormitory at the YMCA was demolished, and, according to current accounts, is not likely to be included in the future building renewal plans. The Oklahoma Water Resources Board Building and the Journal Record Building, with several congressional and federal offices across the street from the Murrah building, are uninhabitable. Undamaged business buildings were closed due to their dangerous proximity. Many more were small businesses, single auto repair garages, small loan companies, and welding and sheet metal shops that just collapsed.

The following First Day, Noel Osbourne was in our forum before meeting, and sharing, concern, and support carried into meeting for worship. Noel’s wounds were healing quickly, and her spirit was undaunted. There was concern expressed for the souls accused of planting the 4,500 pounds of ammonium nitrate and fuel oil in front of the federal building. There was discussion about the xenophobia that followed on the heels of the blast. Most of the testimony was rehearsing the loss of children and of institutions that served so many poor and hardworking people in the downtown area.

As other First Days separated us from the trauma, letters of support came into our tiny meeting. In some letters were checks. Some of our members seemed to be more traumatized by the money we were receiving than by the tragedy downtown. Suddenly, a responsibility had come up out of the mist, rearing its head threateningly. Our 14 regularly attending members, of whom only two are birthright Friends, have never dealt with such an outpouring of support. We discussed what to do with the funds, ideas ranging from locally promoting more Alternatives to Violence Project seminars and curricular programs to giving it to the YMCA or YMCA tenant organizations and not worrying about how to administer it. It seemed that another hat was being placed on the heads of a few Friends who already had more responsibilities than they could endure. Thoughts of using the money to promote ongoing local meeting projects that are seriously underfunded, due to the size and resources of our meeting, were labeled at one point as “self-serv- ing”—surely, there was no intention of helping our meeting do something that was direct and called attention to ourselves as Friends.

Wisely, we asked our one family going to the Friends General Conference Gathering to query folks there about what is expected in this situation. They returned having spoken with Friends who had actually written some of the checks. It seems that there was implied release to use the money to directly help the community, with Friends values and Friends traditions at work in the process. At this point the meeting embarked on several forums defining the relationship of Friends to the leading of the Light and the relationship of Friends to the community. The latter developed into discussions of how we share as Friends in our community: spiritually, intellectually, emotionally, and economically. Hand-printed charts proliferated all over the meetinghouse as reminders of the wisdom that was developing.

At Seventh Month meeting for worship for business there was no consensus on how best to deal with the financial support we were still receiving. For a meeting with a meetinghouse, a guest house, and annual expenditures under $6,000, donations of the magnitude we have received are, as might be said locally, enough to choke a steer. The seeking and testing of leadings are taken very seriously by the meeting. We continued to have forums further focusing on and assessing the Creator’s plan for us. And we continued to receive money.

During this period the local media reported every detail of the incident and the ancillary fundraising projects, counseling, and community support. There were even some fraudulent fundraisers identified and arrested. The death toll at the end of summer rose by 1, to 169, when a remaining leg was found not to match with any of the victims previously identified.

Timothy McVeigh and Terry Nichols had been in custody since April at the Federal Reformatory at El Reno, Oklahoma, for allegedly committing the bombing. One other alleged perpetrator is missing and still is referred to as John Doe Number Two. Both federal and county district attorneys filed charges. Public defenders were appointed. The appointed judge, also a bombing victim, had his impartiality questioned.

For the meeting the possibilities for the distribution of funds at the end of summer were these:
1. Alternatives to Violence promotions and seminars.
2. Building Bridges workshop.
4. Local nonprofit organizations.
5. Religious groups not receiving Federal Emergency Management Agency funds or community services.
6. Oklahoma Coalition to Abolish the Death Penalty.

By the end of Tenth Month, we agreed to seek the best method to apply the donations, primarily, to Beyond Violence curricula, Alternatives to Violence promotion and seminars, and a Building Bridges workshop. But then, during Twelfth Month meeting for worship for business, came a hitch. A few members, including the clerk, had not been at meeting during the various threshing sessions. Their questions raised doubts about consensus and the priorities of the meeting. More passive members of the meeting seemed willing to allow the process to begin again, rethreshing what many of us had devoted a lot of time, study, emotion, and speaking toward. More pragmatic members, after several minutes of hearing the discussions of the meeting being called to task, finally
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I spoke up and gave testimony toward finality. That was that.

The meeting came to a consensus on the first distribution of funds. It was minutes that the first contribution would be to fund publication of course guides and handouts of a locally developed curriculum—Beyond Violence from Conflict to Cooperation—targeting middle school children. The intention is to provide seed money for this project to help children learn to deal with their frustrations and with one another with positive outcomes. The program will be included in existing social studies curricula in our public schools. Deep in my thoughts, the still voice murmurs: "If such a lesson had been provided to whomever conducted this act of terrorism, would April 19, 1995, have been only the Tuesday after Easter?"

Judge Richard P. Matsch of Denver, Colorado, was appointed to replace Judge Wayne Alley of Oklahoma City. Bombing profiteers, as well as viable public and charitable organizations, are raking in money from Hero Calendars. There have been several legal tussles over ownership of photographs. Victims’ families seem to have already convicted the accused, though up to now there have only been discovery hearings, and the trial date has been postponed several times.

As a small community of Friends, a small, plain stone on the shiny, western-style buckle of the Bible Belt, the Oklahoma City Friends Meeting has been careful, perhaps too careful, in proceeding to build bridges of the spirit in a very conservative religious environment. Yet in the past the meeting has worked through statements on war, opposed the death penalty, given sanctuary, participated in repairing the damage that racism still does, helped heal hearts broken by HIV, challenged homophobic ordinances, delivered groceries to the needy, and once brought the Alternatives to Violence Project to Oklahoma City. Time and circumstance have now thrust us into activity the likes of which we had never imagined.

In all this I often wonder, would we be missed if we were gone? Who cares, I tell myself, as long as we are not missed while we are here. I see us as Friends working in the present to maintain the compassion and response to need that our city has clearly demonstrated. The financial help of Friends will make that task possible. The impression I have from friends in other states is that Oklahoma City will be on people’s minds for a long time to come.
April
(for Mary Seymour)

God creates the world anew in every instant.—Ruysbroek

Arthritic maples arch to gravid green azaleas coexist with mud and thistle cherry blossoms drift to whitewash potholes, dandelions, and joggers dogwoods are arrayed for opening night the morning's planetary showers foreshadow noon's éclat of palettes thunder hardens walnut, oak, and pine for sawmills whirring near the garden squalls freshen roses for a reverie shoots gossip in the skinny loam earth girds to carpenter and landscape neighborhood for barrio and suburb life is given its billionth second-chance.

—Enoch Dillon

Resurrection

Jesus rises in me, in you, between us, around us.

In all the creatures of the cosmos He sings, He purrs, He roars, He barks, He growls. He pours forth fragrance, beauty, health, purity, astonishing insight, nourishment, growth, gladness, Joy!

Jesus, the Christ, is risen indeed. —Carolyn Tait Underwood

Author of Love, from the ends of the earth, a book of lyrical poetry, Enoch Dillon makes his home in Bethesda, Md.

Carolyn Tait Underwood is from Silver Spring, Md.
Meeting ends when the snack is ready. Everyone stands up, moves chairs about, and shakes hands. It’s a very dangerous time for a mouse to be out on the floor. But before I could make a run for my hole, the little girl who had recognized me as a small but articulate rodent was on her knees before me, shaking my paw.

“Thank you for your message,” she said kindly. “My name is Emily. What’s yours?”

“Benjamin,” I said nervously. It was the first time I had been addressed by a human, even a little one. Much larger ones were shuffling about, paying no attention.

“Will you be staying for refreshments?” she asked.

“I believe so,” I answered nonchalantly. “What kind of refreshments?”

“Here,” she replied. “Let me show you.”

Before I could object, Emily scooped me up in her hands and stood, holding me high over the table. Down below was a plate of cream cheese sandwiches, small for a human, but a feast for me. Next to these were plates with squares of yellow cheese and fresh soda crackers. Down near the other end of the table was a beautiful, dark, moist, two-layered chocolate cake. In the excitement of the moment I lost my manners. I sprang from Emily’s hands to the table and was scurrying toward the cake when an ear-splitting scream brought me to my senses.

“Horrid mouse!” shouted someone. “Get it off the table!”

Off the table! My very thought! I leapt to someone’s pant leg and clawed my way to the floor. Dodging stamping feet all the way, I raced across the room and slid into my welcoming hole. There was just the faintest taste of chocolate frosting on my whiskers.

In the meeting room outside my hole, things began to settle down. Curious, I perked up my ears to listen. A Special Meeting had begun, a Special Called Meeting to address the question: “What to Do About the Mouse.”

Man’s voice: “A simple spring-loaded trap would easily do the job. We could place several of them around the kitchen in places the mouse might frequent. We could bait them with a good smelly cheese.”

Woman’s voice: “I don’t want to reach into a cupboard for a sauce pan and put my fingers in a trap!”

Second woman’s voice: “Clerk, please.”

Man’s voice: “Just look before you reach.”

First woman: “I don’t want to...
have to worry about traps, either."

Second woman: "Clerk, please."

Man again: "Better to be snapped at by a trap than by a mouse!"

Second woman: "Clerk, please."

Clerk: "Yes?"

Second woman: "We could use 'Have-a-Heart' traps. They would just capture the little thing without hurting it, and we could let it go outside."

Another man's voice: "There's probably more than one."

Another woman's voice: "There could be dozens of them, multiplying like rabbits. We'll have to fumigate!"

I was on the side of the Have-a-Heart, myself. I was about to stick my head out of the hole to address the issue when I heard a voice speaking clearly and thoughtfully, a quiet, familiar, friendly voice.

"His name is Benjamin," said the voice. "He squeaked in meeting."

"What?" said the clerk.

"His name is Benjamin," repeated Emily. "He squeaked in meeting."

The room was silent as this bit of information sank in.

"Whose name is Benjamin?" asked the clerk.

"The mouse's," said Emily.

"He's very polite," she added.

The meeting grew quiet, and I sensed a curious change in the atmosphere. No one said anything for a very long time. I peeked out of my hole to see what was happening. Everyone was sitting very still. Some had closed their eyes. Some had their heads back, looking at the ceiling. All looked thoughtful and a little embarrassed. Finally the elderly lady who had spoken in meeting for worship rose from her seat and spoke again.

"Friends," she said, "should we perhaps find a little chair for Benjamin and invite him to meeting?"

A moment of hesitation was followed by a chorus of voices shouting "Approved." There were smiles all around, and little by little every person in the room was gathered into a deeper silence.

Continued next month...
A Prayer  
(Luke 18:9–12)

The Pharisee gives thanks that he  
Does not resemble thee and me,  
But we (thank God!), as all may see,  
Are nothing like the Pharisee.

To Whom It May Concern  
Tune: Leoni (Jewish Doxology)  
Friends Hymnal #58

To whom it may concern,  
Unmentioned be thy name!  
Some say thou art, but if  
Thou ain’t, it’s all the same.  
Some say thou art alive,  
Some say that thou art dead;  
Some say thou art eclipsed,  
Or snoring in thy bed.

And whether thou art black,  
Or whether thou art gay,  
Or he, or she, or it,  
Or naught (but never they),  
In joy we lift our hearts,  
And in our need we turn,  
And pray unto the One (at most)  
Whom it may concern.

Ultratranscendentalist Hymn  
Tune: St. Denio (Immortal, Invisible)

Accepting acceptance, 0 ultimate grace!  
Transcending transcendence, 0 Face without face!  
We sing not unto some old white-bearded clod,  
But the god beyond god beyond god beyond God.

—by Esther Greenleaf Mürer

Big Bang

“Let it bang!” said the Lord, and the cosmos exploded.  
Quarks quivered in fury, great gas clouds formed,  
stars bloomed and burst, nebulae swarmed,  
worlds whizzed, rain fell, and mountains eroded,  
dinosaurs were devised, and mammals invented,  
and humans took shape and soon grew demented.  
“Whew!” said the Lord, “though I ought to have known it,  
I had no idea the darn thing was loaded!”

—by Robert Kunkel

Any unorthodoxies in Robert Kunkel’s poetry may be  
attributed to his childhood Bible study in Christian  
Science Sunday School.  
Esther Mürer, a composer  
and lyricist, is a former  
Unitarian-Universalist.
Quaker Quiz

1) c, George Fox. William Penn founded Pennsylvania; Lucretia Mott founded all the great reform movements of the 19th century; Rufus Jones tried to found the Society of Friends over again in the 20th century, with mixed results.

2) a, every First Day. Early Friends took a dim view of the worship of the sun, the moon, Tyr, Wotan, etc.; being, as usual, a couple of centuries ahead of their time, they chose to worship numbers instead.

3) b, promiscuous. "Promiscuous" means that men and women sit together. Whether this shows that Friends have been unusually liberal or particularly pure is a matter for conjecture.

4) b, in the Life. Friends have always taken a dim view of self-indulgence (a), publicity-seeking (c), and intellectual pride (d).

5) b, eldered. Friends resent being confused with the Amish (d), bleeding-heart liberals (c), or the U.S. Congress (a).

6) If you care to wade through the works of Robert Barclay you may find the answer to this one. If so, alert the nearest Friendly historian. (Theology has never been a Quaker stronghold.)

7) d, clerk. So lofty is this function that in the basement at yearly meeting you will see three adjacent rooms labeled "Men," "Women," and "Clerks."

8) c, query. At least that is what we are asked to consider, but there's scant evidence that anybody ever does. If we were asked to consider the testimonies or (perish forbid) the quandaries, we would never get down to business.

9) The official answer is b, spoken to.

10) It depends on your perspective. FRIENDS JOURNAL has been known to publish a special issue in which representatives of the New Foundation Fellowship, the Quaker Universalist Fellowship, etc., belabor each other's answers to this Quandary. Seekers, take heart. From the time I first formulated these questions it took me

five years to arrive at these answers—which merely reflect my present understanding.

With perseverance—and you too—shall doubtless penetrate ever deeper into the fathomless mysteries of Quaker jargon. Wherefore sing and rejoice; the Religious Society of Friends was not built in a day.

Answers

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**AFSC Notes**

**An Opportunity to Remember**

*Stitle Helfer* (Quiet Helpers), an exhibit commemorating the 50th anniversary of Quaker service in Germany, opened at the Deutsches Historisches Museum (German Historical Museum) in Berlin on January 11, 1996. Among the group of approximately 300 at the opening ceremony was Dr. Roman Herzog, president of the Federal Republic of Germany and patron of the exhibit, who left the funeral of former French President Francois Mitterand in Paris early in order to return to Berlin for the opening. Also present were Friends from the United States, Britain, and Germany, many of whom had served as volunteers in Germany after World War II.

The exhibit covers early Quaker history and testimonies, but the focus is on Quaker humanitarian service in Germany between 1920 and 1950, with special emphasis on relief and reconciliation programs following World War II.

Quaker Service in Germany spanned three periods. At its peak, the *Quakerspeisung* (Quaker feeding) from 1920 to 1924 served more than one million children a day from 8,000 feeding stations in more than 7,000 cities. Sometimes overlooked is the fact that as many as 40,000 Germans worked alongside the Quakers in planning and carrying out the program, strengthening a countrywide mobilization of aid and good will that would be reactivated after World War II.

During Hitler's rise to power and the Nazi regime in Europe, Friends did whatever they could to assist Jews and others being persecuted. In the 1930s German Quakers protested the persecution of their Jewish fellow citizens and were later able to hide some of them, although Quaker efforts as a whole were modest compared to the horror and magnitude of the Holocaust. Quaker work in Germany included emigration assistance to Jews, transportation of children to Great Britain and the United States, visits to prisoners in concentration camps, and aid for deportees in transit camps.

After World War II, hundreds of volunteers helped to repatriate Holocaust survivors, distributed clothing and supplies, began feeding programs, and helped establish a network of neighborhood and student centers throughout Germany. These centers provided sewing and furniture workshops, libraries, nurseries, and a neutral meeting place for persons of all nationalities. Although referred to as Quaker Service, the work was not exclusively Quaker—it involved close cooperation and collaboration between the American Friends Service Committee, Church World Service, the German Red Cross, Mennonites, Catholic and Protestant churches, and other relief organizations. Just as important as the material assistance was the fact that Quaker Service volunteers worked hand-in-hand with Germans, encouraging them to take leadership and begin rebuilding their lives. In his speech at the opening of the exhibit, President Herzog spoke about the meaning of Quaker aid: "The Quakers were probably the first to realize the importance of moral and ethical reorientation in Germany, especially among the young."

The volunteers who worked in post-World War II Germany came from the United States and Great Britain, Austria, Canada, Denmark, Finland, Germany, the Netherlands, Ireland, Sweden, Switzerland, and elsewhere. Why did they come? What motivated them to work with former enemies? "We've come out for a definite purpose," said one young Quaker worker, "to build up in a spirit of love what has been destroyed in a spirit of hatred." In the following excerpts from his remarks at the opening of the exhibit, Donald Gann, chair of the AFSC Board of Directors, reflects on the meaning of Quaker service.

"The Quaker volunteers in postwar Germany came not as 'conquerors' or missionaries but as helpers. Nearly all of them were from countries that had been at war with Germany, but they regarded no one as their enemy.... Quakers strove 'to speak to that of God' in all people—they served Holocaust..."
victims and refugees; they helped POWs and even worked with some SS internees. Some find it difficult to understand how the Friends could bring themselves to help people who were responsible for human suffering on such a large scale. Yet this too, we felt, had to be a dimension of our service.

"Quaker faith and service are based on the conviction that the spirit of God dwells in all human beings. This element of the Divine is called by different names—the 'Inner Light,' 'Truth,' or the 'Christ Within'... This experience of God's light in ourselves and our fellow human beings is the basis for our belief that human life is holy and that the dignity of each individual must be respected. It is intertwined with a rejection of violence and war. It leads not away from, but into, the world, calling us to human solidarity, practical service, and occasionally to public witness. It leads us to places of hopelessness, suffering, and conflict, as was the case in Germany after World War II, during the Nazi era, and in the 1920s. It leads Quakers today to try to help in places like Somalia, Burundi, Cambodia, Central America, and elsewhere, and to work for peace and social justice in many countries.

"We are encouraged to think that some of the insights from Quaker Service in postwar Germany are relevant today: that social and economic deterioration undermine true peace; that sound aid and development require a partnership that involves the people who are served and enables them to help themselves; that nongovernmental organizations can serve as catalysts; and that individuals, acting on the basis of hope, can make a profound difference in human affairs.

"Perhaps the most precious legacy of Quaker Service in Germany was the discovery that enemies can become friends, that common people—not just Quakers, but all people—can restore trust and make peace with each other. If this was possible in Germany 50 years ago, it is possible elsewhere in the world today. Let us continue to make this vision a reality."

In addition to those mentioned above, the opening of the exhibit was attended by Brenda Bailey, chairwoman of the British Quaker Peace and Service Council, and Lutz Caspers, German Friend and Board member of Quakerhilfe (a foundation jointly founded by German Friends and the AFSC); representatives from the German Foreign Ministry and other ministries; political leaders and representatives from the U.S. and British missions; and the press. After two months in Berlin, the Stille Helfer exhibit will tour more than a dozen cities in Germany during the next 18 months.

A list of U.S. Friends and former volunteers who attended the opening in Berlin and information about the exhibit are available from Katharine Wining, Development Department, AFSC, 1501 Cherry Street, Philadelphia, PA 19102.

Far left: The Deutsches Historisches Museum in Berlin, site of the exhibit opening, is located in a former armory.

Center: The Quaker feeding program in Germany after World War II

Below: Janie and Peter Whittaker, British Friends, at a Stille Helfer photo display

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Friends Journal April 1996
Parents' Corner

Role Models

by Dusty Rhoades

On a Friday evening several years ago, a group of Friends from Patuxent (Md.) Meeting sat in our living room enjoying a discussion of our individual spiritual journeys. The member facilitating the program asked a series of insightful questions, one of which led to discussion of our spiritual role models. This led to an interesting and sometimes surprising commentary on parents, teachers, and other good friends who inspired or encouraged us in a number of ways. A thought kept going through my mind that didn't quite fit the discussion that evening, or perhaps it simply wasn't clearly formulated, but I was moved to share it at our next meeting.

My wife and I often talk about how much we have learned from our children and grown through their experiences. Our daughter is now 26 years old and our son is 24. Both have graduated from college and begun service-oriented careers. When they were younger, I was stationed in Japan, where they had the experience of being minority students in the government school system. When we returned to the United States, where they finished high school in the local public system, they were truly "color blind" in the selection of their friends. Their guests in our home, some of whom seemed to live with us for extended periods of time, were a "rainbow coalition" of ethnic and social backgrounds. As our children grew and went away to college, they brought home many social causes to which my wife and I had little or no exposure. Vegetarianism, women's studies, gay rights, ecology, Black activism, Native American issues, "Take Back the Night," Arab community, Hispanic culture, the "Right to Choose," eating "lower on the food chain," and a seeming host of others trooped into our home and instigated endless spirited discussions. Our daughter is now the editor of a gay newspaper in a major metropolitan area, and our son is working as a live-in counselor for deaf and developmentally disabled individuals. We are extremely proud of both of them.

One night, five or six years ago, we had a party at our home. Our daughter, who was home visiting from college, got into a protracted debate with two of my friends who are NASA astronauts. These are great people, but they are fairly conservative. They look a lot like me—40-something, white, male, ex-military, engineering test pilots. I was trying to moderate the debate a bit, and I wasn't always on my daughter's side of the discussion. I don't always agree with my daughter's views, but I always admire her conviction. After a couple of hours of minority, gay, and Native American issues, one of the men asked, "Shannon, where do you get all these ideas from?!" My wife and I were as anxious as anyone in the room to hear the answer to that question. We were more than a little puzzled ourselves. Our daughter's answer was, "Why, from my parents. . . ." Amazing. . . . We merely tried to teach our children to treat people with respect and to do the right thing. We didn't know they would apply these concepts so actively in their day-to-day lives!

Back at our meeting, I was disappointed to hear one of our young college student attenders comment that she had been in a previous religious situation where younger participants had not been treated as valued members of the congregation. Young people seemed merely to be tolerated as attenders who would be there for only a few years and then move along. This seemed a lost opportunity to me. When one of our younger Friends is moved to share a thought with the meeting, I feel the mood of the group brighten. Whether it is coming from one of our college students or from one of the children of the group, these thoughts provide a different and fresh perspective that is usually refreshing and often inspiring. I like to "spin my daughter up" by quoting Winston Churchill, who I am told said something like, "If one is not a liberal at 20, he has no heart. If one isn't a conservative at 40, he has no brain." In truth, I feel that within each of us 40-something conservatives is a 20-year-old, liberal, social activist. The younger self is often buried under various layers of family and work responsibilities, mortgage and car payments, college tuition, and so forth. Every once in a while, the perspective of a younger Friend or family member is the breath of fresh air that gives that younger self the impetus to break free into the daylight. Far from being a group merely to be tolerated, our younger Friends and children enrich our individual and collective lives and keep us focused on the social responsibility that brings real joy and sense of accomplishment.

Who are our role models? My wife and I have many, not the least of which are our son and daughter.
A Visit to Australia Yearly Meeting

Jetlagged and happy, I have just returned from the 1996 Australia Yearly Meeting held in Melbourne, Jan. 5–13. The spiritual vitality and joyful social action of this small group of Friends, 1,600 strong, spread across the continent of Australia in a network of seven regional meetings, was inspiring. Since Quakers are well known in Australia for their peace and antinuclear activism, their high level of involvement with Aboriginals (some meetings pay rent to the Aboriginals of their region), their concern for the environment, and their participation in Quaker Service Australia in many countries of the Asia-Pacific and also Africa, fellow Australians can hardly believe they are such a small group!

Sessions of the meetings for business, in spite of a very full agenda, were so deeply centered and so gently, compassionately, yet firmly clerked by Pat Firkin, that I felt I was experiencing something of what early Friends must have been experiencing as they developed this unique way for a religious body to make decisions. It was very moving to have the yearly meeting sessions opened with a respectful request to an Elder of the indigenous residents of the Melbourne area for permission to meet on their land—a permission graciously granted by that Elder.

Friends’ sensitivity to the young among them, and the longing for more intergenerational participation, was matched by vigorous youthful expressions of Quakerism in the junior and senior Young Friends groups. Much thought was given by both older and younger Friends to the problem that many meetings are very isolated and have few children—a problem partly dealt with by the practice of each child having a “Penn Friend,” an adult in another meeting with whom to exchange letters. Everyone recognizes that more opportunities for community togetherness are needed beyond the eagerly anticipated annual youth camps and the yearly meeting gathering. In fact, my being invited to speak as Backhouse Lecturer was a result of these concerns, and my topic was “Our Children, Our Partners: A Vision for Social Action in the Twenty-First Century.” It was exciting to see how many ideas and plans were generated about that partnership in the following days.

What struck me the most was the contrast between the vibrancy with which they live their Quaker testimony and their sense of isolation from the larger Religious Society of Friends, often partly assuaged by active participation in Friends World Committee for Consultation. Maybe Australian Friends need “Penn Friends” from the United States! They read our publications, work with American Friends Service Committee International Affairs Representatives in Bangkok, Tokyo, and elsewhere, and follow what goes on among U.S. Friends, but we don’t read their publications—including the bimonthly Australian Friend and the very challenging series of Backhouse Lecture pamphlets published annually.

January is summer in Australia, and each year an adventurous Friend or two from the United States find their way there for yearly meeting (always held close to the beginning of each new year). Next year it will be in Sydney. Topsy Evans, Yearly Meeting Secretary, would be delighted to hear from Friends interested in coming to yearly meeting in 1997 and visiting local meetings afterwards or simply learning more about activities and publications. Australia Yearly Meeting and Quaker Service Australia share space at the same address: Box 119, North Hobart, Tasmania 7002, Australia.

As you can see from what I have written, I fell in love with Australian Friends. I think you would too!  
—Elise Boulding

Religiöse Gesellschaft Der Freunde (Quaker)—German Yearly Meeting

The theme for our 1995 yearly meeting, Oct. 6–8, was “Life and Encounters among Us Quakers—in the Past and Present.”

Having considered religious friendship and the sharing of religious experience last year, we focussed our attention at this yearly meeting on looking back to the origins of Quakerism. Annette Fricke entitled her Cary Lecture “My experience of the message of George Fox through his epistles.” In considering key words such as “the Light,” “the Word,” and “the Light of God in every person,” she succeeded in making George Fox’s message come alive. She also reminded us of the Christian values and references of those times, which we nowadays don’t share unanimously. The question of how broadly or narrowly we define “being a Christian” is one that confronts us continually. In various groups we discussed different aspects of the Cary Lecture and other Quaker themes.

In other respects, too, our 1995 yearly meeting was a different experience from the usual. We met in a family holiday center as a big, lively family. Among the 240 participants, there were 30 children and another 30 young people below the age of 30 years—for us a new and unusual age structure.

It was a group of Young Friends who had undertaken to prepare the yearly meeting in content and to help in actually running it. Their organization contributed to the comparatively relaxed atmosphere. Innovations in the program, such as the distinction between silent meetings for worship and worship sharing, the half hour each evening for...
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Norway Yearly Meeting

The yearly meeting of the Religious Society of Friends in Norway was held at Solbakken Folk High School in Skames, Norway, June 23-25, 1995. The theme for the yearly meeting was “Faith in Service.”

In the opening address, Susanne Kromberg gave us challenges from history. There is a longstanding theological opposition between salvation through works and salvation through faith. For Quakers, faith and works have always been inseparable; faith is necessary for good actions. Furthermore, experience shows that one who sets his or her trust in God constantly receives new strength.

In discussion, it became clear that faith must be understood in a broad sense, for loving service and unselfish actions happen in all cultures and faith communities. Good actions can also be ways to faith.

How shall we translate the Light we receive into practice in our lives so that we may reach others? Good works can be carried out in small ways, not necessarily in great projects or as part of great changes. In all cases, it is inward transformation in meeting with the Light, and a deep respect and love for all we meet and deal with, that must lie at the foundation.

Here, [Norway's] Quaker Aid has given us visible and clear witness. By helping people and meeting them as friends on even terms, it has become possible for them to take responsibility for their own development. This personal development must be the basis for all social development and is just as important whether we work in Africa or in Norway, whether we are involved in projects for a particular purpose or just going about with people in our daily life. As George Fox said over 300 years ago, “Do everything you do in peace and love, and with respect toward God and each other, in the simplicity and innocence of life and truth, and in God’s wisdom, so that this becomes everyone’s crown, that nothing is done in contention, for you are called to the peace and righteousness of God’s kingdom, and to serve each other in love.”

—Mari Kromberg, Clerk
(Translated by Kathryn Parke)
Friends Committee to Abolish the Death Penalty used the movie release of *Dead Man Walking* to assist with its goal of public education. The film (see review on page 35), based on Sister Helen Prejean’s Pulitzer Prize-nominated book about the death penalty, was released nationwide on Jan. 19. FCADP representatives were outside theaters in 50 cities, distributing flyers with a message by Helen Prejean, facts about the death penalty in the United States, and membership information for FCADP. The action-oriented organization’s mission is to educate the public about realities of the death penalty while supporting programs that address the root causes of crime.

Last fall FCADP enjoyed tremendous success setting up literature tables during the R.E.M. concert tour, and will be looking for opportunities to reach large numbers of people in the future. For more information, contact Friends Committee to Abolish the Death Penalty, 1140 Schuylkill Rd., Rockville, MD 20852, telephone (301) 881-8024.

George Fox College will merge with Western Evangelical Seminary on July 1, 1997, according to a decision made in November 1995 by the boards of the two institutions. George Fox College, located in Newberg, Oreg., is a liberal arts college founded by evangelical Friends. Western Evangelical Seminary was founded by predecessors of the present Friends and evangelical churches in the Northwest and later supported by the Free Methodist and Wesleyan Churches. The seminary will become the Portland-area campus for the new university. The combined programs will offer 12 graduate degrees.

David C. Le Shana, the president of Western Evangelical Seminary who also served as the ninth president of George Fox College from 1969 to 1982, will be the Bible speaker at the Friends United Meeting triennial this July in Indianapolis, Ind. (From George Fox College’s Life, Dec. 1995, and Quaker Life, Jan./Feb.)

Friends House Moscow expanded its operations on Jan. 1 by hiring an interim staff and leasing an apartment in Moscow for offices and gatherings. In addition, Patricia Cockrell and Chris Hunter have agreed to continue working on the many projects begun in Russia by Britain Yearly Meeting’s Quaker Peace and Service. Chris will work part-time with Friends House Moscow and Patricia will clerk the executive committee charged with program oversight. Galina Orlova, current clerk of Moscow Meeting, also joined the staff full-time in January. A search for a permanent staff is underway, with a goal of hiring by June 30. Friends interested in working in Moscow for at least two years are encouraged to apply. Pledges of $77,500 have made this first fully staffed and funded year possible, but continuing financial support is needed for the program and for a Quaker meetinghouse in Moscow. For more information, a job application, or to make a contribution, contact East-West Relations Committee, 1163 Auburn Dr., Davis, CA 95616. (From Friends House Moscow, Dec. 1995)

The Netherlands ended its military draft as of Feb. 1. On Aug. 31 all draftees will be sent home, and the Dutch army will become an all-volunteer force. The decision was made because another great land war in Europe is considered unlikely and the army was overstuffed. In recent years the role of the Dutch army, like those of other NATO nations, has been to facilitate multinational peacekeeping missions, and military leaders see this as a job for professional soldiers, not draftees. The end of the Dutch draft is part of a trend throughout Western Europe. Belgium ended its draft in 1994, and Germany has cut the length of service for draftees from 18 to 10 months over the last few years. In addition, France announced in January that its draft, dating from the French Revolution, will be replaced over the next six years by a volunteer force. The Dutch military has shrunk from 130,000 in the 1980s to 84,000 today. The government plans to continue cutting its military budget and will reduce the army to 72,000 members by 1998. (From The Philadelphia Inquirer, Feb. 4)

**The FRIENDS JOURNAL Campaign**

In the February issue we announced the FRIENDS JOURNAL Campaign, a major fundraising initiative to develop an endowment fund and substantially increase annual support for the JOURNAL. The goal of the 15-month campaign is to raise a total of $800,000 from readers and supporters who care about the future of the JOURNAL and the contribution of this work to the direction and future of the Religious Society of Friends.

**The Board of Managers Campaign: $118,000 in Gifts and Pledges**

The first phase of the campaign focused on the JOURNAL’s immediate family, namely obtaining campaign pledges and commitments from current and former members of the Board of Managers.

The Board of Managers Campaign began December 9, 1995, in Philadelphia with a dinner and kick-off celebration. Among the 70 people present was former editor Susan Corson-Finney. Also joining in the celebration were family members of a founder of the JOURNAL, Eleanor Stubler Clarke—her daughter and son-in-law Kinnie Schmidt and Marshall Schmidt, and nephew Clifford Gillam and his wife Mildred Gillam.

Current editor Vinton Deming read a letter from his predecessor, Jim Lenhart, who was unable to be present for the celebration. Jim described the dinner as “a wonderful way to launch what will undoubtedly be a successful campaign and a very appropriate preparation for the next century of faithful reporting on the life and thought of Friends.” It has been a delight over the years, Jim wrote, “to see the unique way that the magazine has combined tradition, faithfulness, courage, and good journalism.”

A highlight of the evening was a presentation by the JOURNAL staff of a slideshow with readings from issues of the magazine over the years, including excerpts from the two predecessor publications, *The Friend* and *Friends Intelligencer*.

Following the December 9, 1995, kick-off celebration, a 14-member Board Campaign Committee worked for six weeks on obtaining gifts and pledges from current and former board members. As a result of their good work, Lee Neff, clerk of the Campaign Committee, reported at the February 10 Board of Managers meeting that a total of $118,000 had been received in gifts and pledges to the campaign.


**Support for the Campaign**

During the course of the campaign, staff and volunteers will be contacting Friends throughout the country seeking their support and involvement in this effort. If you would like more information about the campaign and the various ways you can provide a gift toward the $800,000 goal, please contact us at (215) 241-7280.
**Bulletin Board**

“Rediscovering the Scriptures Through the Spirit that Brought Them Forth” is the title for a weekend family Bible conference, June 14-16, at George School in Newtown, Pa. The keynote speaker will be Marty Grundy, and workshop leaders will include Annie Patterson, Chuck Fager, Georgia Fuller, Tom Gates, Herb Lape, Patty Levering, Patricia Loring, Deborah Saunders, Virginia Schuman, and Terry Wallace. The conference will include a complete program for children and middle school Friends, intergenerational singing with Peter and Annie Blood-Patterson, worship, Friendly Bible study, and opportunities for swimming and other recreation. Sponsored by Philadelphia Yearly Meeting’s Religious Education and Worship and Ministry committees, the program is open to members and attenders of all yearly meetings. For more information, contact Shirley Dodson, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7182.

• Friends in New Zealand are seeking study materials for small meetings. Elizabeth Duke of the Yearly Meeting of Aotearoa/New Zealand is preparing a booklet that will include how small groups manage worship, pastoral care, the needs of children and young people, witness and relationship to the public, and contact with other Friends. To share experiences, good and bad, write to Elizabeth Duke, 752 Highgate, Dunedin, New Zealand. (From the Jan. 1996 Friends Bulletin)

• The theme for this year’s National Quaker Youth Seminar at William Penn House in Washington, D.C., April 28–May 1, is “Race Relations in the United States.” The program, designed for Friends who are high school juniors and seniors, will address concerns related to the overall theme, including reflections on the Million Man March, hate crimes, economic and environmental racism, immigration policy, and urban issues. The National Quaker Youth Seminar provides an opportunity each year for young Friends to be involved in discussions with experts on national and international issues. Cost for the seminar is $45, which includes accommodations at William Penn House and some meals. For registration forms and additional information, contact William Penn House, 515 East Capitol St. SE, Washington, DC 20003, telephone (202) 543-5560, fax (202) 543-3814, e-mail dirpenhouse@igc.apc.org.

• “Treasure in a Jar of Clay—Growing as Children of the Light” is the theme for a regional gathering of Friends, May 3–5, in Des Moines, Iowa. Sponsored by the North High Plains region of Friends World Committee for Consultation, Section of the Americas, the theme is inspired by II Corinthians 4:7. The gathering is hosted by Friends meetings and churches in central Iowa affiliated with both Iowa Yearly Meeting (FUM) and Iowa Yearly Meeting (Conservative), Stan Thornburg, pastoral team member of Reedwood (Oreg.) Friends Church, and Chrystal Jorgenson, Youth Coordinator for New England Yearly Meeting, will be guest leaders. Youth and children’s programs are also planned. For additional information, contact Tom and Liza Klaus, FWCC Midwest Staff, 315 Market St., Carlisle, Iowa 50047, telephone (515) 989-9282, e-mail MidFWCC@aol.com.

• The Quaker Council for European Affairs’s annual study tour, June 22–29, will include visits to the institutions of the European Union in Brussels, Belgium, a day at the political headquarters of NATO, and a stop in Strasbourg, France, to meet staff members of the Council of Europe and observe a session of the Council’s Parliament Assembly. The study tour offers an opportunity to discuss the work of QCEA and find out how awareness of Quaker concerns is being kept alive in these institutions. For further details, contact Mala Nathan, QCEA, Quaker House, Square Ambiorix 50, B-1040 Brussels, Belgium. (From The Friend, Jan. 12)

• Casa de los Amigos, the guest house and social service center of Mexico City Meeting, has inaugurated a program of volunteer service opportunities and experiential education seminars for people who feel drawn to address the world’s social conditions in positive ways. The program aims to contribute to a more peaceful world by deepening awareness of human unity and interdependence and by facilitating cooperation between people of different backgrounds. Participants come not to “do good” but to contemplate the social realities of the community they serve. The “Casa” offers one- and two-week experiential education seminars for young people who feel called to address the world’s social conditions in positive ways. In Mexico City, the seminar will be “The Challenge of the United Nations: Mexico and the U.S.” For registration information, contact Tom and Liza Klaus, FWCC Midwest Staff, 315 Market St., Carlisle, Iowa 50047, telephone (515) 989-9282, e-mail MidFWCC@aol.com.

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Books

Trapped Under Ice: A Death Row Anthology


The voices in Trapped Under Ice: A Death Row Anthology speak to us from the cellblocks of our nation’s overflowing prisons. This slim volume of poetry, with its themes of incarceration and execution, is edited by Quaker Julie Zimmerman.

About the writers we know only the city and state where they are incarcerated. They write of hoping for a letter, wishing for a view, watching a sparrow, missing a friend. A man in Florida longs for the time when:

A little red wagon became a giant, bright red fire engine,
and a popsicle stick became a beautiful vessel
that sailed magnificently along a street gutter after the rain.

In “Becalm’d,” a prisoner in Maine, where there is no death penalty, writes sea images of “limp sails beneath windless skies” and of being “banished to the doldrums.”

Some writers, unrepentant, express anger:
“Who will sentence the father and mother of slavery? / Who will pay for our lives?” Dolores Hornick, the lone woman contributor, writes bitterly of a judicial system “ripping the bindings of motherhood into shreds.”

But regret, remorse, guilt predominate:
“There aren’t enough ‘I love you’s’ / To cover what I’ve done.” “They’ll take my life / for I’m guilty of what I’ve done.” “I’ve done crime.”

Not surprisingly, the quality of the poetry is uneven, the language sometimes sanctimonious, pompous, exaggerated. But the book, finally, is not about poetry and language. It is about how we, as a society, deny the humanity of our “misfits.” Dolores Hornick puts it this way:
Blinded, we cannot see the consequences of returning evil for evil.

From San Quentin’s death row, Steven Ainsworth speaks in chilling tones of:
Potassium chloride
a killer injection
the final solution.

Zimmerman writes in her introduction, “If we as a society condone legal execution, we need to face the fact that we are intentionally taking human lives. We must at least acknowledge the humanity of the men and women we imprison and remember they are still a part of our world. And if we forever still a human voice, we should first listen to what it has to say.”

This book gives us this chance.

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FRIENDS
among their readers, but rather ask the reader academia at the behest of the prevailing editorial mechanism about which some of us shall game undertaken by many in would argue. The facts are there for those based, the authors demonstrate that each is false. The data are clear, what is not clear is data upon which each of these based, it is addressed to a lay audience; were I interested. Natalie Kent Kempner serves as clerk of Brunswick (Maine) Meeting.

The Manufactured Crisis: Myths, Fraud, and the Attack on America’s Public Schools

With this examination of the grounds upon which public education in the United States has been villified in political and community debate over the past couple of decades, professors Berliner and Biddle should lay to rest much of the nonsense about the “failure of American public schools.” The authors do not suggest there is nothing wrong with U.S. education, indeed, they insist there is. To misidentify problems and generate solutions designed to address pretend problems is to direct fiscal, intellectual, and social resources away from solutions that deal with the real issues. Though the book is heavily research based, it is addressed to a lay audience; were I still a superintendent of a school district, I would make it required reading for the board, the faculty, and for community people wishing to be involved in school restructuring. Were I still on a university faculty, I would not attend to fellow faculty or administrators who had not familiarized themselves with Berliner and Biddle’s observations. It is an important book.

The authors suppose no specific educational, political, religious, or economic bias among their readers, but rather ask the reader to examine data used by critics to support their cases. They begin with four “achievement myths”: student achievement has fallen in this country, college student performance has declined, students are not as bright as they used to be, and U.S. schools fail to prepare students as well as other countries. Using the data upon which each of these “myths” are based, the authors demonstrate that each is false. The data are clear, what is not clear is the shell game undertaken by many in academia at the behest of the prevailing political wind. The authors indicate a conspiratorial mechanism about which some of us would argue. The facts are there for those interested.

Trapped Under Ice may be ordered from the publisher at P. O. Box 1305, Brunswick, ME, 04011. Royalties go to the National Coalition to Abolish the Death Penalty, ACLU’s Prison Project, and the American Friends Service Committee.

—Natalie Kent Kempner

Natalie Kent Kempner serves as clerk of Brunswick (Maine) Meeting.

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Barbarajene Williams is an educator, poet, and nature writer. After 20 years as a professor of writing and literature in Oregon, Barbarajene was led to study at Earlham School of Religion and in the School of the Spirit’s Spiritual Nurturer program. She is a member of Clear Creek Meeting, Richmond, IN.

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- maximum 8–10 double-spaced, typewritten pages (2,500 words)
- include references for all quotations
- author’s name and address should appear on the manuscript
- enclose a self-addressed, stamped envelope for return of manuscript

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Guidelines for FRIENDS JOURNAL Writers

The authors then move to an examination of other myths about expenditures for education in the United States, about the relationship between education and industry, and about specific features of public education that allegedly cause widespread citizen dissatisfaction. I'll use but one illustration from the lengthy exposure of these categories. In 1989 John Sununu, Chief of Staff during the Bush Administration, claimed, “We spend twice as much as the Japanese, and almost 40 percent more than all the other major industrialized countries of the world.” This is a lie, though confirmed by Lamar Alexander and Lauro Cavazos, both former secretaries of education during the Reagan years. In an analysis of K–12, per pupil expenditures of 16 industrialized nations, the United States placed ninth, spending less than half of both Switzerland and Sweden, 30 percent less than Japan, and 14 percent less than Germany. As expressed in terms of per capita income in per student expenditures, the United States ranked 14th, surpassing only Australia and Ireland. These data were available and known to the players in the Bush Administration, but were fudged or ignored. This illustration is not the most dramatic, nor the most obscene—it is simply the first in Chapter III.

The issue is not that education in the United States has been given short shrift by folks, it is that the dedication of funds to phoney solutions will not address what is wrong, and there are things wrong. Primary among the wrong things is the uneven financing of education for the poor. Among states, districts, and individual schools, one discerns gross differences in funding for schools serving the underclass and those serving the overclassed. Solutions, like vouchers, ostensibly designed to “level the playing field,” promise only to deepen the gulf between the haves and the have nots in our national community, exhausting resources in unproductive ways. Underfinancing of education, the underpayment and overwork of teachers, and the attack on public education is, or ought to be, a national disgrace. What we know for sure is that money, well spent, is the way to solve the issue of educational performance. There can be no legitimate doubt about this after considering the evidence.

The authors do point the way to a solution. The way includes a method of making sane the funding that informs public schools, a reexamination of the methods of student assessment, development and examination of methods of instruction, willingness to embrace new responsibilities, a clear statement about what education is in a democracy, and, above all, honesty in what is happening in the public schools.

—Ed Dodson

In Brief

**Budgeting for Disarmament: The Costs of War and Peace**

By Michael Renner. Worldwatch Institute, Washington, D.C., 1994. 70 pages. $5/paperback. Friends peace testimony projects a vision of a world of peace for the future. Yet as parents look to a future for their loved ones, they see an endangered planet with most nations deeply invested in militarism: not only lethal weapons and soldiers trained for war, but also scientists exploring more sophisticated ways to inflict death and destruction. Too often peace movements, including Quaker efforts, have been negative protests rather than positive envisioning.

As he looks at the lack of a significant peace dividend, and as he sees the minor U.S. commitments to conversion and to the need for remediating the environmental damage caused by militarism, Michael Renner explores the building of institutions of peace. He sees the promise of modern technology for creating international organizations for earth stewardship and conflict management. He calls for courageous leadership.

This is an exiting challenge. It should be the basis for discussion in schools, in meetings, and in community gatherings.

—Robert H. Cory

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**Film**

**Dead Man Walking**

Dead Man Walking, written and directed by Tim Robbins, begins when Sister Helen Prejean receives a request from a coworker to write to an inmate on death row. Before she knows what she’s gotten herself into, she finds herself regularly visiting Matthew Poncelet (Sean Penn), who is yet to be executed for the kidnapping, rape, and murder of two young people.

Sister Helen, beautifully played by Susan Sarandon, struggles to balance the humanity of Matthew with the rights of his victims and their angry parents. Through her, both sides of the issue of capital punishment are shown without too much judgment, as she engages in discussions with people holding up either end of the debate. In protests, prison cells, courtrooms, and living rooms the usual arguments dominate much of the dialogue, running through clichés (eye for an eye) and Bible quotations (thou shalt not kill) in the same interminable circles wound around real people, real courtrooms, and real life.

Since both sides are shown without designating “good guys” and “bad guys,” a neutral stance is taken throughout most of the movie. However, the scenes covering Matthew’s last hours leading up to the execution, and especially his heart-wrenching last words, suggest to me some bias on the movie’s behalf leaning towards an anti-death penalty message.

The acting, while powerful most of the time, doesn’t always stand up to tear jerker standards, in my opinion. In a few scenes, most notably Matthew’s last phone call home, it seems those involved in making this movie were more interested in the production of tears than the production of the movie itself. This left a forced quality in a few scenes filled with lines choked by exaggerated tears. My suspension of disbelief was stretched to the breaking point as a few actors reached the full extent of their ability, and jumped off the edge, taking with them some of the authenticity of the story.

I can hardly blame them for trying to score points by provoking an emotional reaction in the audience. This movie, based on the book of the same title by Sister Helen Prejean, is a true story (about a nun, no less) tied up with an extremely controversial subject. Plus, with the complete absence of senseless, colorful violence; stereotypical helpless, voluptuous women; and a clear force of evil for the viewing, its potential audience is bound to be a devastatingly slim minority of often blood-thirsty U.S. moviegoers. Their only fallback, I suppose, would be to rely on the drama fans who sometimes measure the quality of a movie by the number of tear-streaked faces exiting at the end of the show.

Despite whatever boundaries of good acting might have been crossed at times, there were many scenes charged with sincere and moving emotion. On the close of Matthew’s very last visit with his mother, for example, Tim Robbins does an excellent job of stirring up compassion by subtly illustrating the helplessness of Matthew’s mother when she is told she cannot hug her eldest son goodbye for the last time. Also deserving mention is Susan Sarandon’s masterful performance throughout the entire film, which brought her a well-deserved Academy Award nomination. However, while I was riveted to the screen with tears streaming down my face, the gentleman seated directly behind me snored peacefully through the better half of the movie.

My only other complaint about this movie I suppose can also serve as a warning to those with a low tolerance to violence. Several unnecessary, short scenes, which I could only assume were meant to be flashbacks to Matthew’s crime, were interspersed throughout the film depicting graphic violence. While they did a good job of keeping the audience in check with their attitude towards Matthew, these scenes relentlessly showed the stuff of nightmares and could have been easily envisioned by the viewer without the aid of a 30-foot screen.

By abandoning the usual movie format of good vs. bad, the audience is left to make its own decision about the morality of the death penalty. While I understand that neutrality is really the only stand a major motion picture can take on such a volatile subject, it left me wondering what this movie was trying to say. Was there a message hidden somewhere in the reels of this film, or was it merely trying to tell a story? Maybe, simply by bringing both sides of capital punishment into the light, Dead Man Walking is challenging us to make a decision about our personal viewpoint. In my opinion, that alone makes this movie worthwhile.

—Cat Buckley

Cat Buckley is a die-hard Philadelphia Yearly Meeting Young Friend (despite being from Chicago) who is currently working as an intern for Friends Journal.
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**Milestones**

**Births/Adoptions**

**Bischoff**—Christopher Lee Bischoff, on Nov. 11, 1995, to Jennifer Bischoff-Elder and Roland Bischoff, of Germantown (Pa.) Meeting.

**Dillon**—Ariel Dorothy Wiley Dillon, on Dec. 26, 1995, to Susan Getsy Wiley and Eric William Dillon. Susan is a member of Albuquerque (N.Mex.) Meeting, and both Susan and Eric attend Socorro (N.Mex.) Worship Group.

**Kurtze**—Jocelyn Beverly Kurtze, on April 17, 1995, to Ellie Knickman and Doug Kurtze. A member of Bismarck (N.Dak.) Meeting, Ellie attends Red River (N.Dak.) Preparative Meeting.

**Langbert**—Emma Nicole Langbert, on Sept. 4, 1995, to Sara Langbert, a member of Flushing (N.Y.) Meeting.

**Maseman**—Meghan Claire Maseman, on Dec. 5, 1995, to Maggie Gould and Ray Maseman, of Mountain View (Colo.) Meeting.

**Myran**—Caroline Marissa Myran, on Nov. 24, 1995, to Laura Sharpless Myran and Thomas Myran, of Germantown (Pa.) Meeting.

**Navarro**—Jayden Navarro, on Oct. 10, 1995, to Lauren Mari-Navarro and James Navarro, of Santa Cruz (Calif.) Meeting.


**Seeman**—Austin Roberts Seeman, on Oct. 12, 1995, to Debra R. and John M. Seeman. John is a member of Manhasset (N.Y.) Meeting.

Sîlks—Gideon Forrester Shîls, on Nov. 11, 1995, to Pam Pittinger and Brad Shîls, of Germantown (Pa.) Meeting.

Wall—Benjamin Dokota Wall, on Nov. 28, 1995, to Jacqueline Amrit and Leonard Wall, of Abington (Pa.) Meeting.

Walter—Nathan Lane Walter, on Nov. 7, 1995, to Richenda Forrester Walter and Martin Walter. Richenda is a member of Poquoson (N.Y.) Meeting.

**Marriages/Unions**

**Doyle-Graves**—Jim Graves and Kathy Doyle, on Sept. 30, 1995, under the care of Wyoming (Wyo.) Meeting.

**Louko-Diffenderfer**—William E. Diffenderfer and Tammy J. Louko, on Oct. 7, 1995, under the care of Elmina (N.Y.) Meeting, of which William is a member.

**McPeak-Franssen**—Fredrick Lars Franssen and Katherine Elizabeth McPeak, on Oct. 7, 1995, under the care of Cleveland (Ohio) Meeting, of which Katherine is a member.

**Mitchell-Schneider-Kuhn**—Ray Schneider-Kuhn and Gail Mitchell, in Dec. 1995, at and under the care of Mountain View (Colo.) Meeting.

**Scalia-Ben-Ami**—Etan Ben-Ami and Katherine (Kate) Scalia, on Oct. 8, 1995, under the care of Birmingham (Mich.) Meeting, of which Kate is a member.
Deaths

Brooks—Iris J. Brooks, 84, on Sept. 16, 1995, in San Jose, Calif., of pneumonia following a stroke. Iris was born in Geneva, N.Y., where she graduated from William Smith College. Following a year of teaching, she attended Cornell University and received an MS in 1936. Iris returned to Geneva and taught high school biology for four years before marrying Robert F. Brooks in 1940. She raised four daughters in Geneva and Columbia, Mo., where Bob became a professor in 1949. Iris was active in the League of Women Voters, Camp Fire Girls, PTA, census taking, and programs for international students. She began worshipping with Friends in Columbia and became involved in the peace movement and the Fellowship of Reconciliation in the late 1960s when her son-in-law became a draft resister. Bob died in 1967, and in 1969 Iris visited the Friends community in Monteverde, Costa Rica. She decided to purchase land there and built a small house. She lived in Costa Rica until 1978, when she donated her land to the Monteverde Conservation League and the Monteverde Cloud Forest Preserve and moved to Melbourne, Ark. Iris became active with the Greens political group, Acres for Wildlife, and Little Rock (Ark.) Meeting, which she joined in 1982. She served as South Central Yearly Meeting’s representative to Friends Committee for National Legislation during the 1980s and worked to increase awareness and support for FCNL in that region. Iris participated in numerous protests against nuclear war. In 1986 she received a Senior Peacemakers Award from the Arkansas Peace Center in Little Rock. Iris donated records to the Western Historical Manuscript Collection in Columbia, Mo., and moved to American Samoa in 1990 to live near one of her daughters. Iris is survived by four daughters, Joan Goddard, Susan Warshauer, Ellen Brooks, and Wendy Malepeai; four grandchildren; and one great-granddaughter.

Frey—Elizabeth Lehnert Frey, 95, on Oct. 28, 1995, at Foxdale Village retirement community in State College, Pa. Born and raised in Vienna, Austria, Elizabeth worked for many years as a translator for Larousse Publishing House. In 1928 she married Otto Max Frey. The couple moved to the United States, and Elizabeth worked as a bookkeeper for a furniture store in Pasadena, Calif. She was a member of Orange Grove (Calif.) Meeting. She later moved to Foxdale Village in State College, Pa., to be near one of her daughters. Elizabeth was preceded in death by her husband, Otto, in 1966. She is survived by two daughters, Trudie Engel and Dorothy Marshall; seven grandchildren; and four great-grandchildren.

Hadley—Sara Elizabeth Hadley, 77, on Nov. 12, 1995, in a hospital near Sandy Spring, Md. Sara was born to missionary parents in Kotzebue, Alaska. In spring 1924, the family moved to a Kansas farm where she was raised. She attended Friends University in Wichita, Kan., and later graduated from Guilford College in Greensboro, N.C. In 1948 Sara received a grant that enabled her to teach at the

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Friends Girls School at Ramallah, Palestine, for nearly two years. She returned to the United States and worked in the office of Friends Meeting of Washington (D.C.), where she later became a member. Sara then worked in the International Department of the National Education Association. She earned a master's degree in early childhood education from The American University and worked for ten years at the Association for Childhood Education International. She also did library and reference work for the National Council for the Aging and the American Association of Retired Persons. Sara had a special knowledge of the history of the Religious Society of Friends in the Washington, D.C., area. She took an active role in her neighborhood's affairs, often serving as the meeting's neighborhood representative. Sara is survived by a brother, Herbert Hadley; five nieces and nephews; and five grandchildren and great-grandchildren.

Hayden—Ruth Hayden, 91, on July 5, 1995, at her home in Yarmouthport, Mass., of a lengthy illness. A member of Sandwich (Mass.) Meeting and Yarmouth (Mass.) Preparative Meeting, Ruth was a strong supporter of civil rights, especially for the Wampanoag Indian community in Mashpee, Mass. She served as a representative of Yarmouth Preparative Meeting to the Committee on the Sufferings and Concerns of Wampanoag and Other Native Peoples, a committee of Friends from throughout Cape Cod who seek to address Indian issues from Friends' perspective. She also worked with Circle of Caring, a support group for those affected by substance abuse that was originated by several Wampanoag mothers. Born in Hartford, Conn., Sara graduated from Pratt Institute's School of Fine Arts in New York City. She attended the University of Connecticut and the University of Pittsburgh and earned a degree from Bridgewater State Teachers College. Sara taught art at Hartford High School in Connecticut for 20 years. After returning to school for training in physical therapy, she worked at a children's rehabilitation center in Hanover, N.H., as a physical therapist and later as director of the center's physical therapy department. She also worked with children with cerebral palsy at St. Charles Hospital in Port Jefferson, N.Y., and for the Easter Seal Society for Crippled Children and Adults in southeastern Massachusetts. During the last 10 years of her working career, she taught perceptually handicapped children at the Morse Pond School in Falmouth, Mass., retiring in 1974. Sara is survived by four cousins, Helen Finley, Deborah Murphy, Elizabeth Selle, and Ruth Whitford.

Jenks—Ratlon Loeg Jenks Jr., 72, on Nov. 6, 1995, in State College, Pa. Born in Rutherford, N.J., Bart married Jane Reppert in 1943. He graduated from Swarthmore College in 1945 and received a master's degree in mechanical engineering from Princeton University in 1950. He later did additional graduate work at Columbia University in New York City. Bart joined the mechanical engineering faculty at Penn State University in 1950. During his career, he published many papers on engineering education and applications. He also assisted in designing the department's curriculum and developing graduate courses. He served as cooperative education program advisor from 1979 until his retirement, as the department's career counselor from 1970 to 1979, and as advisor to Pi Tau Sigma Honorary Fraternity from 1973 to
1979. A professional engineer himself, Bart created and evaluated Pennsylvania Professional Engineering Licensing Examinations for six years. In 1952 Bart became an active member of Scots College (Pa.) Meeting, where he served as clerk, treasurer, First-day school teacher, and member of the worship and ministry committee. He was one of the founders of Foxdale Village, a continuing-care retirement facility, and served as chairperson of its board until his death. A member of Salem (N.J.) Meeting, Henry served for many years as a trustee. He also served on the township committee of Mannington, as a trustee for the Memorial Hospital of Salem County, the Salem Country Club, the George School Committee, and the Friends Home in Woodstown, N.J., where he was active in the construction of the new home in the 1970s.

Henry was also director of the Farmers Mutual Insurance Company for 30 years and chairman of that board from 1988 to 1993. During his retirement he fulfilled his desire to see the world by traveling with his wife to many parts of the globe. Henry will be remembered for his common sense and his wry sense of humor. Henry is survived by his wife of 47 years, Alice Wey Waddington; two sons, James G. and Stephen W. Waddington; two daughters, Anne W. Snyder and Betsy W. Sacciolo; nine grandchildren; two step-grandchildren; and a sister, Helen Waddington Teberg.

Waring—Eileen Brinton Waring, 91, on Oct. 7, 1995, at home in Great Barrington, Mass. Eileen was born and raised in Glen Rose, Pa. She and her siblings were educated by her mother and other home teachers. She later graduated from Westtown School in Westtown, Pa., and attended the School of Industrial Arts in Philadelphia. Following graduation she took a job with a department store company. In 1931 Eileen and her sister Sarah traveled abroad to visit Quaker cousins in Ireland and to sketch in England and Europe. After returning to the United States, she began doing freelance work in Philadelphia. Her studio was a center of work and experiment with pen and ink, pencil, water color, and etching. Young artists visiting her studio found warmth, encouragement, and ideas. The door was always open. Eileen’s artwork was published regularly in Friends Journal, Saturday Review of Literature, and other periodicals. In 1947 Eileen met Arthur Waring at their 25th Westtown School class reunion, and the couple married later that year. They moved to New York City, and she joined Arthur as a member of 15th Street (N.Y.) Meeting. She worked on concerns and committees of the meeting, including the United Nations, Friends Seminary, Powell House, and the Philadelphia Friends Meeting of Newtown, Pa., where she was active in sports.

Wentworth—W. Norris Wentworth, 94, on Nov. 17, 1995, in Bloomington, Ind. Born in Stace Center, Iowa, W. Norris was a graduate of the University of Wisconsin. He grew up in the Congregational Church and came to Quakerism as a result of meeting Ruth Jones, a birthright member of Lancaster (Pa.) Meeting. He continued working in that board until his death. A member of Salem (N.J.) Meeting, Henry served for many years as a trustee. He also served on the township committee of Mannington, as a trustee for the Memorial Hospital of Salem County, the Salem Country Club, the George School Committee, and the Friends Home in Woodstown, N.J., where he was active in the construction of the new home in the 1970s. Henry was also director of the Farmers Mutual Insurance Company for 30 years and chairman of that board from 1988 to 1993. During his retirement he fulfilled his desire to see the world by traveling with his wife to many parts of the globe. Henry will be remembered for his common sense and his wry sense of humor. Henry is survived by his wife of 47 years, Alice Wey Waddington; two sons, James G. and Stephen W. Waddington; two daughters, Anne W. Snyder and Betsy W. Sacciolo; nine grandchildren; two step-grandchildren; and a sister, Helen Waddington Teberg.

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Friends Journal, April 1996
Ohio

AKRON—Unprogrammed worship and childcare, 10:00 a.m. Discussion and childcare, 9:00 a.m., 513 West Exchange St., Akron, Ohio 44322, 253-7141.

ATHENS—10 a.m., 22 River, Chauncey (617) 795-4636.

BOWLING GREEN—Broadmead Friends Meeting, FGC. Unprogrammed worship groups meet at: BLUFFTON—Sally Weaver Sommers Meeting, FGC. Unprogrammed worship groups meet at: BROOKFIELD—Jeanes Hospital Meeting, META. Meet for worship at 10:00 a.m. on the 4th Sunday of each month. Call (216) 637-7772.

CLEVELAND—Meeting for worship and First-day school 10:00 a.m., 1016 Magnolia Dr. (216) 719-2220.

COLUMBUS—Unprogrammed meeting 10:30 a.m., 1910 W. 6th Ave, Columbus, OH 43204, (614) 742-2386.

DAYTON—Friends meeting FGC. Unprogrammed worship and First-day school 10:15 a.m., 1516 Salem Ave., Rm. 236 Phone: (513) 426-9875. DAYTON—Friends Meeting, FGC. Unprogrammed worship and First-day school 10:30 a.m., 311 of the Hamilton-Williams Campus Center at Ohio Wesleyan University. For summer and 2nd Sundays, (614) 362-9211.

GRANVILLE—Unprogrammed meeting at 10:00 a.m. For information call, (614) 587-1070.

KING—Meeting for worship and First-day school 10:00 a.m., 1453 E. Main Street, David Sheldon, clerk. Phone: (614) 889-5595.

MANSFIELD—Unprogrammed meeting, 10:00 a.m. and 2nd Sundays (419) 575-4441 or 289-8325.

MARIETTA—Mo-Ohio Valley Friends unprogrammed worship, 10:00 a.m., 1033 N. High, Denny Mills Club, 4th and Putnam Sts. Phone: (614) 373-2456.

BERLIN—Unprogrammed meeting, First Days: (216) 775-2808 or (216) 775-8329.

OXFORD—Unprogrammed worship and First-day school, 10:30 a.m., 512-6030 or (513) 523-5161.

WAYNESVILLE—Friends meeting, First-day school 10:00 a.m., 634 Washington, Oktibbeha County, (307) 365-5599.

WILMINGTON—Campus meeting (FUMFGC), Kelly Center. Unprogrammed worship 10:15 a.m. (513) 938-0067.

WOOSTER—Unprogrammed meeting and First-day school 10:00 a.m., 105 S. Main St., Wooster, OH 44691, (330) 265-6646 or 262-7500.

YELLOW SPRINGS—Unprogrammed worship, FGF. 11 a.m., Room 2, Yellow Springs High School, 500 High St., Yellow Springs, OH 45387.

Oklahoma

OKLAHOMA CITY—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10:00 a.m., Quaker group meeting, 10:00 a.m., 447-1474.

STILLWATER—Unprogrammed meeting for worship 11:00 a.m. For information call, (405) 732-6937 or 372-4836.

TULSA—Green Country Friends Meeting, Unprogrammed worship 10:00 a.m. Forum for information, (918) 745-6877.

Oregon

ASHLAND—Meeting for worship 10:00 a.m. Sunday. 1155 Ashland St. (503) 842-4305.

CORVALLIS—Meeting for worship 9:30 a.m., 4531 Main Ave. N.W., (503) 775-3553.

EUGENE—Meeting for worship 11:00 a.m., 2276 Onyx St., Phone: 343-3844.

FLORENCE—Unprogrammed worship (503) 997-4237 or 354-5692.

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark, 1st Sunday, all ages 10 a.m. Unprogrammed worship (child care available) 11 a.m. Phone: 232-0922.

FARGO—Unprogrammed worship for worship, 11:00 a.m. Phone: (701) 792-3869 or (701) 792-3868.

CLARK—Unprogrammed meeting and information, 315 2nd Street, 11 a.m. Phone: (701) 276-2200.

GREENSBORO—Meeting at 11 a.m. Phone: (336) 296-0007 or (336) 296-0008.

Greensboro—Unprogrammed worship groups meet at:

GREENWOOD—Unprogrammed worship and First-day school, 255-2106 or 759-5708.

HICKORY—Unprogrammed worship, First-day school 10:00 a.m., 10:30 a.m. 11:00 a.m., 12:30 p.m., 220 N. Center St., (704) 324-5343.

MOREHEAD CITY—Unprogrammed, First and Third Sundays, 9:30 a.m., 10:30 a.m. Phone: (252) 623-2965.

RALEIGH—Unprogrammed. First Sundays, 10:30 a.m. Meeting, 11:00 a.m. Phone: (919) 792-3869 or (919) 792-3868.

GREEN—Unprogrammed, phone: (919) 866-0682.

PHOENIX—Unprogrammed, phone: (919) 866-0682.

Raleigh—Unprogrammed, phone: (919) 866-0682.

COMPASS—Meeting for worship 11:00 a.m. Phone: (919) 866-0682.

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MEMPHIS-Meeting for worship, 11:00 a.m., discussion 11:15 a.m. Phone: (901) 277-6272 for information.

RICHMOND-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6186.

RICHMOND-Ashland Meeting, Worship 11 a.m. Children's First-day school 11:15 a.m. (804) 345-2270. 9:30-11 a.m. K. Cole, (703) 391-8624.

VIRGINIA BEACH—Meeting for worship 11 a.m. (based on science), 1537 Laskin Rd., Virginia Beach, VA 23451.

WESTMORELAND-Unprogrammed worship. P.O. Box 460, Colonel Badger, VA 23443, (804) 224-8847 or Sasha@novalkin.com.

WILLIAMSBURG-Unprogrammed meeting for worship 11 a.m., study 11 a.m. First-day school 11:00 a.m. Clerk: (703) 907-1018.

WASHINGTON

BELLEVEU-Eastside Friends, 4160 168th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4752 or 547-8449.

LOPEZ ISLAND—Worship group meets weekly on Sunday 11 a.m. in homes of members. Please call (206) 488-3764 or 466-6349.

OLYMPIA—Worship 10 a.m. 218 B St SW, Turwum. First Sunday each month; potluck breakfast at 9 a.m. Address: P.O. Box 334, Olympia, WA 98507. Phone: 940-3156 or 387-5056.

PULLMAN—See Moscow, Idaho.

SEATTLE—Salmon Bay Meeting at Phinney Center, 6502 Phinney N.; Worship at 10 a.m. (206) 526-7169.

SEATTLE—University Friends Meeting 4001 9th Ave. N.E. Quiet worship First Days 8:30 and 11 a.m. 547-6444. Accommodations: 862-9836.

SPOKANE—Unprogrammed worship. 536-6622, 326-4496.

TACOMA—Tacoma Friends Meeting, 3019 21st St. Unprogrammed worship 10 a.m., First-day school discussion 11 a.m. Phone: 799-1710.

TRI-CITIES—Unprogrammed worship. Phone: (509) 496-4020.

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

YAKIMA—Worship group, unprogrammed. Meeting time/ place varies. Call Holly Jennings at (509) 689-4243.

West Virginia

CHARLESTON—Worship Sundays 10 a.m. Welcare (304) 345-8657-8796 (work) or Leslie or Ben Carter 733-9004.


PARKERSBURG-Mc-Ohio Valley Friends, Phone: (304) 428-1300.

Wisconsin

BELOIT—Unprogrammed worship 11 a.m., study 11 a.m. 811 Clay St. Phone: (608) 365-5856.

EAU CLAIRE—Menomonee Friends Meeting for worship and First-day school at the Meetinghouse (1715 10th Street, Menomonie, 325-6366) or in Eau Claire. Call: 235-5866 or 832-0721 for schedule.

GREEN BAY APPLETON—Meeting for worship and First-day school at the Meetinghouse, 424 1st St., contact Reed Hardy, clerk. (414) 337-0904.

MADISON—Meetinghouse, 1704 Roberts Ct., (608) 265-6282. Unprogrammed worship Sunday at 9 a.m. and 11 a.m., Wednesday at 12 noon, 5:15 and 8:30 p.m. Children's classes at 11 a.m. Sunday.

MIILWAUKEE—Meeting for worship 10:30 a.m. 3224 N. Genessee Pl. Phone (414) 332-8446 or 263-2111.

Wyoming

YUMMING MEETING—Unprogrammed worship. Jackson, WY 82901 307-235-2905. At the home of George and Martha Flora. Call. (915) 224-4000 or 224-4000.

LEXINGTON—Maury River Meeting, Worship at 4 p.m. Discussion at 5 p.m. Phone (703) 494-3511.

LINCNOOL—Creek United Meeting for worship and First-day school at 10 a.m. Phone (904) 272-227 for information.

RICHARD—Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6186.

RICHMOND—Ashland Meeting, Worship 11 a.m. Children's First-day school 11:15 a.m. (804) 345-2270. 9:30-11 a.m. K. Cole, (703) 391-8624.

WASHINGTON—Worship 10:30 a.m. Info.: Fetter, 862-1024, or Waring, 343-6759.

VIRGINIA BEACH—Meeting for worship 11 a.m. (based on science), 1537 Laskin Rd., Virginia Beach, VA 23451.

WESTMORELAND—Unprogrammed worship. P.O. Box 460, Colonel Badger, VA 23443, (804) 224-8847 or Sasha@novalkin.com.
Friend, does thee know

that older Friends have access to a unique
array of programs in Pennsylvania and New Jersey?

Unique because all are Quaker-directed and because they serve
older people of differing needs, means, and lifestyles.

Programs such as:
- continuing care—at
  home and in residential
  communities
- retirement residences
- skilled nursing care
- personal care and assisted
  living
- adult day services
- hospice care
- specialized Alzheimers care
- home health care
- psychiatric services
- subsidized elder housing
- respite care

These programs serve people from all religious
groups, races, and backgrounds—diversity enriches
life at all ages! Our organizations are located in New
Jersey and Pennsylvania and frequently attract Friends and
others from around the country and abroad.

The organizations listed here have formed Friends Services for
the Aging, a cooperative effort to better serve older people,
their families, and their loved ones. FSA has joined in
publishing a Guide to Quaker Services for the Aging.

Write or call for a free copy for yourself or a loved one.

Perhaps thee can learn still more!

FRIENDS SERVICES FOR THE AGING

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