

May 1996

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



*On Speaking in  
Meeting for Worship*

—  
*Love  
and Meeting Noise*

—  
*Quakers on the Web*

**Editor-Manager**

Vinton Deming

**Associate Editor**

Kenneth Sutton

**Assistant Editor**

Timothy Drake

**Art Director**

Barbara Benton

**Production Assistant**

Alla Podolsky

**Development Consultant**

Henry Freeman

**Marketing and Advertising Manager**

Nagendran Gulendran

**Administrative Secretary**

Marie McGowan

**Bookkeeper**

Nancy Siganuk

**Poetry Editor**

Judith Brown

**Development Data Entry**

Pamela Nelson

**Intern**

Cat Buckley

**Volunteers**

Jane Burgess, Robert Sutton

**Board of Managers**

Irwin Abrams, Jennie Allen, Frank Bjornsgaard, Paul Buckley, Susan Carnahan, Sue Carnell, Marguerite Clark, Barbara Coffin, Emily Conlon, Phoebe Cottingham (*Treasurer*), Richard Eldridge (*Clerk*), Deborah Fisch, Marty Grundy, Robert Kunkel, Carol MacCormack, Mary Mangelsdorf, Jack Mongar, Lee Neff, Caroline Balderston Parry (*Recording Clerk*), Lisa Lewis Raymer, Margery Rubin (*Assistant Clerk*), Larry C. Spears, Robert Stauffer, Robert Sutton, Carolyn Terrell

FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends.

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102-1497. Telephone (215) 241-7277. E-mail: FriendsJnl@aol.com. Accepted as second-class postage at Philadelphia, Pa., and additional mailing offices.

• Subscriptions: one year \$25, two years \$45. Add \$6 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$2.25 each.

• Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497.

• Copyright © 1996 by Friends Publishing Corporation. Reprints of articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words. Available on microfilm from University Microfilms International.

PRINTED ON RECYCLED PAPER

**Moving? Let us update your subscription and address.**

FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497  
(215) 241-7277; Fax (215) 568-1377  
E-mail: FriendsJnl@aol.com

**Among Friends**

# Alabama '96

Sometimes a news article touches the heart and moves people to reach out to one another in unexpected ways. So it was this winter when the *Washington Post* published a piece on the rash of fires that have destroyed black churches in the South in recent months. There have been 23 reported fires in seven Southern states in the past three years, all of which were proven or suspected to be the work of arsonists. Nineteen of the fires have occurred since January 1995.

Last December's burning of the 100-year-old Mount Zion Baptist Church in Boligee, Alabama, was a total loss. Three weeks later, on January 11, two other black churches in the same county were burned to the ground on the same night. On February 1, four churches were torched in Louisiana, three in the town of Baker. No arrests have been made in any of these most recent incidents.

When Friend Harold B. Confer, executive director of Washington Quaker Workcamps, saw the article, he decided to do something about it. After a series of phone calls, he and two colleagues accepted an invitation to travel to western Alabama and see the fire damage for themselves. They were warmly received by the pastors and congregations of the three Greene County churches. Upon their return, they set to work on a plan. What has resulted is the Alabama '96 Summer Workcamp Project, an ambitious undertaking that will involve volunteers from across the country in an effort to rebuild the three Alabama churches. As Harold wrote in a recent letter (quoting from a Habitat for Humanity poster), "Once again, God's people can use a good carpenter!"

Here's the plan. The summer-long building effort will include three international, intergenerational, month-long workcamps. They will run consecutively, designed to provide a volunteer labor force to the locally chosen contractor. Throughout the summer there will be shorter weekend service opportunities for churches and Friends meetings as well. Washington Quaker Workcamps has responsibility to recruit the volunteers and to organize offers of labor from other sources so as not to overwhelm the local building efforts.

"The response we have received from everyone who has heard this story has been overwhelming," Harold Confer writes. "We have had offers of assistance from Unitarian Universalist, Episcopal, and Catholic communities and would like to hear from many others. . . . We can work together to help our friends in Alabama and to say a loud 'no' to all forms of racial or ethnic hatred and a joyful 'yes' to community and mutual respect."

The organizing task for the summer is a daunting one, but Washington Quaker Workcamps seems well experienced to take it on. Since 1985 the nonprofit organization, under Harold's able leadership, has provided service opportunities in a variety of settings, doing useful work on three continents: in the Washington, D.C., area, in Tanzania, and in Romania. The top of their organization letterhead reads, "Work Is Love Made Visible."

How may Friends be supportive? Be in touch directly with Washington Quaker Workcamps. Their address is 1225 Geranium St., N.W., Washington, DC 20012, telephone (202) 722-1461. Volunteers are needed; money will be important too. My personal hope as well is that Friends will write letters of concern to the U.S. Department of Justice to urge an ongoing, active investigation into the church burnings. Those responsible should be arrested and brought to trial without delay.

*Vinton Deming*

**Next Month in FRIENDS JOURNAL:**

Voices from Death Row  
A Letter-Writing Ministry  
Allie Walton: Quaker Crone

# FRIENDS JOURNAL

May 1996  
Volume 42, No. 5

## Features

---

- 7 On Speaking in Meeting for Worship**  
Patrick J. Nugent  
*What goes through the mind and heart of a Friend about to speak in meeting?*
- 9 Love and Meeting Noise**  
Rich Van Dellen  
*What does the "noise" in meeting for worship say to you?*
- 10 Messages: A Personal Odyssey**  
Fran Palmeri  
*Messages in meeting can take us to places we never expected to go.*
- 11 The First Meeting for Worship in Hawaii**  
Gerald A. J. Hodgett  
*British Friend Daniel Wheeler traveled halfway around the world with his concern to share the message of Friends.*
- 13 What Scripture Can Mean to Friends Today**  
Georgia E. Fuller  
*The Bible both reflects and transcends the times in which it was written.*
- 16 Jesus Among Friends**  
John Pitts Corry  
*Some Friends meet resistance when they bring their beloved to meeting.*
- 18 Quakers on the Web**  
Carl Stieren  
*The Internet's World Wide Web presents Friends with new opportunities to communicate with each other and share our message with nonQuakers.*
- 20 Benjamin, the Meetinghouse Mouse**  
Clifford Pfeil  
*Now an attender, Benjamin struggles with questions that have no right answers and becomes more familiar with Friends. (Part 3 of 8)*

Front cover drawing by Narcissa Weatherbee

## Departments

---

- 2 Among Friends**
- 4 Forum**
- 5 Viewpoint**
- 22 NCP Notes**
- 23 Witness**
- 24 News of Friends**
- 26 Bulletin Board**
- 26 Calendar**
- 29 Books**
- 33 Resources**
- 34 Milestones**
- 37 Classified**

## Poetry

---

- 8 Sara in Quaker Meeting**  
Elizabeth Addison



Terry Foss



## Bosnian students

I have been moved by the response to the editorial (*FJ* Nov. 1995) regarding the work being done on behalf of Bosnian students by Friends schools and families. We received calls from many parts of the country from Friends interested in finding out how they could help.

In December, Amar Nalic, age 15, came from Tuzla to live with a Quaker family in Coalinga, Calif. The Greenwood School in Pennsylvania undertook a drive to provide clothing and shoes for the children of Bosnia. They sent several much-needed packages. The Country Day School in Winnetka, Ill., and St. Louis (Mo.) Meeting are both exploring the possibilities of offering scholarships for the fall. A group in Hartford, Conn., is involved in looking for a scholarship for a college-age student.

Although the Dayton Peace Accord has provided a much-needed cessation in the fighting, the educational system in Bosnia has been decimated. Experts anticipate it will take five to ten years before it is at the level it was before the war. It is therefore important to continue to provide the opportunity for Bosnian students to continue their education.

*Deborah Osborne-Daily*  
Philadelphia, Pa.

## Civil War relic

The South River (Va.) Meetinghouse [pictured below] was in the direct path of the Battle for Lynchburg during the War Between the States. It is ironic that this building and cemetery grounds should have been the site of war.

Readers of *FRIENDS JOURNAL* may be interested to learn that while planting new shrubs around the meetinghouse, we found a relic from this battle. It has been authenticated by the museum system as a metal heel plate from a Civil War-era soldier's boot (1865).

*Jean Earle*  
Lynchburg, Va.



## With our hearts

In response to Joseph W. Letson's comments (*FJ* Jan.) on Blanche Zimmerman's attempt to separate the message of Jesus from the myth (*FJ* June 1995), I am dismayed by primarily intellectual approaches to the Bible. Statements that start "When looked at objectively . . ." bother me. Sure, the Bible is our experience of God as passed on by humans, but its important messages are gained by opening one's heart to it.

Understanding the Bible does not come from the scientific approach of dissecting it as if it were a frog in a biology class. This humanistic tendency to assume that whatever exists can be understood and explained by human intellect is anthropocentric. It assumes we are God, capable of knowing all, and basically the rulers of the universe. In the past, humans believed the Earth was the center of the universe. We have a hard time imagining ourselves as less than centrally important. Could an ant contemplate the workings of our minds?

As George Fox proclaims in his *Journal*, to understand the Bible's messages we must rely on the Christ within, that divine guide that abides in the heart of each of us. It took Fox years of full-time seeking to receive many of his "openings." Let's read the Bible with our hearts—or try finding ourselves in biblical characters (another Fox suggestion). Let's touch it and get personally involved.

*Satya Froseth*  
McNeal, Ariz.

## Religious terrorists

The tragic assassination last year of Yitzhak Rabin is a very sad event for all of us and especially the peace process. That the act was carried out by a young Jewish fanatic does not come as a surprise. Gandhi, a Hindu, was assassinated by a Hindu. Some Indian social scientists attribute this to the breakdown in traditional culture.

It brings to mind my visit in 1994 to a friend and scholar now in the United States, Cesar A. Majul. He is a Filipino historian of repute, who served as dean of the Centre for Islamic Studies at the University of the Philippines. After the massacre of Muslims in Hebron, February 1994, Majul was moved to write a scholarly article based on the Qur'an indicating the Muslim heritage of Abraham. Some Jews, he said, refuse to accept this reality, claiming Abraham and the shrine in Hebron only for themselves—hence the massacre of 29 Muslims when they were in prayer before God. Such violence will continue, he said—as has been the case up to the present.

Pakistani activists struggling against such groups in their own country choose to call them religious terrorists, a very appropriate term. Such terrorists exist among Muslims, Jews, Christians, Hindus, and other religions.

*Aziz Pabaney*  
Bombay, India

## The Listening Project

I heartily applaud your publication of "The Listening Project" by Willie R. Frye (*FJ* March). We need more accounts of the struggles around issues that our yearly meetings experience. I would hope that if the editor becomes aware of such struggles in other meetings, he would commission an article discussing the problem and attempted solutions.

*Allan Kohrman*  
Newton, Mass.

*We will continue to seek ways to sensitively discuss the difficult issues that face our meetings. We want the magazine to be a place for such dialog to occur among Friends. —Eds.*

## Lighten up

What has happened to the humor one used to see in *FRIENDS JOURNAL*? After all, a sense of humor is a sense of proportion. You used to carry children's humor or amusing misunderstandings. In our seriousness, we might be wise to leaven our message with a light touch. Most Friends discussions need a bit of humor to get the message across. I have been missing it.

*Susan Chambers*  
Concord, N.H.

*The April issue, we trust, was a step in the right direction. Now here's this from John Kriebel, Chambersburg, Pa.: "Can a monthly meeting that has an online computer address still call itself 'unprogrammed'?" —Eds.*

## Hannah Barnard

Chuck Fager's article on Hannah Barnard (*FJ* Jan.) demonstrates his strengths and weaknesses as a Quaker journalist. As he has for years, Fager describes simply and sharply the differences among Quakers, in this case the differences that arose in London Yearly Meeting, 1798–1802. Today we see Hannah as ahead of her time but not seminal. Her seed fell among thorns or stones, partly because of her debating style. She is honorable as joining the trend away from biblical literalism, but not a heroine to be held up for her stubborn combativeness. In 1772 John Woolman had melted those



## Investing in Our Future



FRIENDS  
JOURNAL

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 Mystical Challenge

Mark S. Cary's article, "The Challenge of Evangelical Friends" (*FJ* Dec. 1995), well reminds us of the evangelical strand in early Quakerism, so typical of religions in their first phase. He sits loose, however, to the mystical strand, which represents what has been the most novel. He declares, "Early Friends needed the lack of structure in order to have a one-to-one relationship with God, but today is not 1652." Yet it was the unprogrammed meeting for worship that was the great discovery of early Friends. As it was for me in 1939!

Many of Mark's eight challenges seem no different than what I have experienced from other evangelical Christians. It is nothing new to be told to "read the Bible" or to "read the entire passage" (although I would challenge the evangelicals to read with the benefit of biblical scholarship). I already believe "evil is real" (although my belief that we have evil propensities as well as godly has no place for a personal Devil), and of course I believe "prayer works."

As to the evangelical "Great Commission" to become missionaries, I must admit that I find enough challenge in George Fox's advice to be patterns and examples, "that your carriage and life may preach." I don't feel called to "tread and trample all that is contrary [to the Truth] under." Nor am I challenged to believe that the historic Jesus "died for us," although I have written in these pages of the inspiration Jesus means to me. I would quite agree that "truth outweighs diversity," but, as Mark Cary correctly characterizes our beliefs, truth is "something beyond theology, beyond words."

With regard to the challenge that "tes-

timony outweighs distinctives," what is distinctive, if not unique, is the way of silent worship. Here we unprogrammed Friends are the real conservatives, much closer to our Quaker ancestors than are the evangelicals.

Howard Brinton has well explained the revolutionary approach of early Friends: The Catholic priest faces the altar on which he reveals the Divine in the sacrament of transubstantiation, while the Protestant preacher behind the pulpit makes known the nature of the Divine by means of Scripture, hymn, and sermon. In an unprogrammed meeting for worship, Friends sit together in the silence waiting upon the Lord. This is a corporate search for the Divine in which each worshiper has the opportunity to practice the presence of God both as part of the group and as an individual. Each helps the other, as a burning log kindles its neighbor. Vocal ministry can also aid, but, as Brinton insists, such guidance is only "knowledge about"; it is not the direct experience of God that each worshiper tries to attain.

This quest liberates us from creed and ritual, as well as from any literal interpretation of the Scriptures. Our minds are liberated to read these documents critically, and our spirits are free to seek communion with those of the authors who were indeed moved by the Divine as they wrote.

We unprogrammed Friends are liberated from dependence upon priests or pastors. Of those Rhode Islanders who would have hired George Fox as a minister, Fox wrote, "It was time for me to be gone; for if their eye was so much to me or any of us, they would not come to their own teacher." He said of his own ministry that "he took them to their guide and left them there."

I conceive of all of us who seek the Divine as mountain climbers, each of us on our own way, at our own pace, on our own trail. I

honor the Friends who are on a different path than mine, many of them far above me, and I am happy to cooperate with them in the practices we share, our testimonies, and our social work. But it was an unprogrammed Friends meeting I was moved to join over half a century ago, and the greatest challenge I feel is to keep trudging along on that particular path. To me, this path is not only unique among the godly trails, but especially appropriate for those today who are looking for a corporate pathway to direct experience of God that is in full accordance with the democratic and scientific spirit.

But do our meetings get far enough along that pathway? Mark Cary found a depth of religious feeling among evangelicals that he had missed. We are challenged, not to be willing "to experience their form of worship" but to be more faithful to our own origins, to strive to deepen the spiritual life of our unprogrammed meetings for worship.

I need to ask myself, for example, do I spend enough time with the Bible and with other great spiritual writings? Am I disciplined enough as I center down at meeting? Do I clear the way for the invading presence of the Divine by avoiding preoccupation with self and with everyday and surface thoughts that crowd in? Only as I and the rest of us work to help our meetings become truly gathered in the spirit could a present-day Robert Barclay wander into one of "the silent assemblies of God's people" and feel "a secret power among them, which touched my heart."

Irwin Abrams  
Yellow Springs, Ohio

stony British Friends. Hannah was disowned for her "caviling, contentious disposition." True, behind that charge most British Friends felt that anyone who questioned texts like Gen. 22:1-14 was a revolutionary, however strongly they might sympathize with Hannah's belief that God would not tell Abraham to kill Isaac.

To call attention to differences is a proper function of a Quaker newsperson. Chuck Fager does this provocatively. But the Quaker journalist is committed to consider the query, "When conflicts arise, do you seek in mutual forgiveness and tenderness to resolve them speedily?" (New England Yearly Meeting *Faith and Practice*) Fager connects differences among Friends today

and two centuries ago: attitudes toward the "establishment," the "hierarchy," "repressive orthodoxy." It is good to connect the past with the present, but with the hope to resolve, not promote, conflicts. I wish Chuck had not thrown this brickbat at the "new generation of orthodox heresy-hunters." There are enough non-Quaker journalists stirring up fights.

Thomas Bassett  
Shelburne, Vt.

I cannot rejoice, as Chuck Fager does, in the squabble between, on the one hand, Hannah Barnard, the New Lights, Elias Hicks, etc., and on the other hand the evangelicals, pre- and post-J.J. Gurney. The

argument seems to have been the Quaker equivalent of how-many-angels-on-a-pinhead! Today we see the philosophies of each taken to their logical extreme; one has produced an anything-goes Ranterism, the other has produced something virtually indistinguishable from mainstream Protestantism.

Neither philosophy, then or now, has the character of the church as known by the likes of Penington or Fox. That church was a people assembled by Christ to worship together, learn together, and if necessary suffer together. It was under Christ's power, who said that we should forgive "seventy times seven."

Under what power was Hannah Barnard



when she said she could forgive a wrong, with the proviso that her accusers "had only to confess it"?

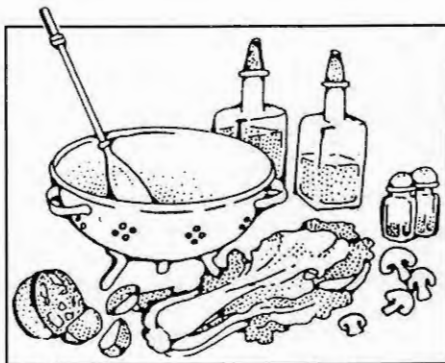
Apart from this, Chuck Fager's wrestling of historical figures and defining them as "incipient liberals" reminds me of nothing so much as the Mormon practice of posthumous baptism.

Paul Thompson  
Shropshire, England

## Vegetarianism

In my working and family-raising years, I have lived in multicultural places. The meeting communities in them have included vegetarians, and I have added some of their specialties to my recipe file. I note provision for vegetarians at Quaker gatherings and observe that Friends who are omnivores in private life are not particularly upset if there is no meat. If this is a cultural shift, it has taken place slowly and for the most part quietly. For some of us "raised Quaker," diet has become an area in which to practice bi- or multi-culturalism. I am now more likely to take lentil salad to a potluck than a more "down-home" chicken casserole. My farm-raised Quaker mother experimented with new and unfamiliar recipes to cater to the vegetarian inclinations of her urban grandchildren, who perhaps, as a result, have not appreciated how much others enjoyed her cooking. Conscientious vegetarians have had to make decisions about whether to abandon principle for the sake of fellowship or seek out a social life in more supportive circles. Proponents of traditional and new diets have made private decisions about accommodation, avoiding community-threatening promotion of their preferences.

The position of some vegetarians may be analogous to that of Friends like myself who have tried, in a drinking culture, to maintain the testimony of neither using nor serving alcoholic beverages. When I was younger, especially, this felt like a formidable social handicap. I think that in compensation I have tried to be as open as I could to the foods I have been served. My husband has traveled in India, and his love for the spicy South Asian vegetarian cuisine has brought new tastes and dishes to our menus. I rather like the East Asian tendency to use meats as condiments. One example now is my weekend soup, using all the leftovers in the refrigerator, sometimes flavored with chicken bits or broth. My favorite health authorities urge abstinence from dangerous substances, variety in the diet, and moderation in consumption of fats, sweets, and overall amounts. I still find it convenient sometimes to make burger stops when



traveling, especially with young children. And I am satisfied for now to stay in solidarity with my meat-eating ancestors and cousins, Quaker and otherwise, and with those of the world's poor whose subsistence includes the chickens running around outside their door.

Sabron R. Newton  
Chicago, Ill.

## Love and acceptance

It was with great interest that I read Herbert N. Lape's article (*FJ* Feb.) in which he shared his experiences as a straight man at the Friends for Lesbian and Gay Concerns (FLGC) midwinter gathering. However, there was one aspect of his article I found very troubling—his discussion about the current debate over whether or not to welcome and include bisexual people into FLGC. He states that "there was considerable opposition to this proposal. . . . If bisexuals are openly welcomed, what keeps polygamous heterosexuals, pedophiles, or others who could also argue that they are oppressed minorities from seeking support from FLGC?" The wording of this argument is vague. I don't know if it is Lape's point of view or that of a majority of FLGC members. Furthermore, it is not completely clear whether or not Lape is comparing bisexual people with pedophiles and polygamists. What is clear is that a sizable number of FLGC members are very frightened of bisexuals. Their reasons are varied and, indeed, some may be quite legitimate. But a lot of this fear stems from false perceptions, ignorance, and insecurity. Gays and lesbians face a number of real threats. Bisexuality is not one of them.

I know of no specific behaviors or practices unique to bisexuals other than the innate ability to love both men and women on an emotional and physical level. We are not inherently promiscuous, nor do we systematically coerce young children into having sex, nor do we carelessly spread AIDS at a rate any higher than gay men, nor do we thoughtlessly destroy marriages. We do suffer the trauma of homophobia (job

loss, verbal harassment, physical violence) when we express our same-sex attractions. Similarly, we suffer the indignities of biphobia (exclusion from gay and lesbian organizations, social isolation, negative stereotypes) from within the gay and lesbian community. Like most people, we long to be accepted and valued. Most important, there resides within every bisexual person that divine potential, that Inner Light. Beyond that, nothing else should matter.

Ed Paquette  
Meriden, Conn.

## Evangelical message

I read with interest Mark S. Cary's article "The Challenge of Evangelical Friends" (*FJ* Dec. 1995). It is obvious he has learned much about evangelical Friends since taking a job with Friends World Committee for Consultation. He mentioned eight points on which he felt evangelical Friends differed from liberal Friends. I felt he was generous and fair in his treatment of the points he makes, and I appreciated what he had to say. However, as an evangelical Friend I feel it is important in the section "Christ died for us" to address the reason for Jesus Christ's death.

That Jesus went to his death for us, that we are to remember his death when we eat and drink, that we are to incorporate what he stood for into ourselves, and that Jesus wanted us to know how we are loved of God I believe to be true. There is something else to be said about Christ's death. Jesus, by his death, accomplished for humankind something we could not do for ourselves. His death made redemption from sin a possibility for all. Just as we humans cannot create ourselves, neither can we redeem ourselves. It is the work of God both to create and to redeem. To experience Christ Jesus is to experience this redemption and to be brought into relationship with God.

Lorraine Palmore  
Portland, Oreg.

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 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.

# ON SPEAKING *in Meeting for Worship*

by Patrick J. Nugent

**W**hat makes for good vocal ministry in meeting? How do we know when to speak and when not? Lots of different guides have been published, long and short, good and bad. My favorites include Ruth Pitman's little pamphlet, "On the Vocal Ministry," and

Larry Miller's "The Practice of Quaker Worship." Samuel Bownas's *On the Qualifications Necessary to a Gospel Minister* is crucial, in my opinion, for people who find themselves speaking frequently. I offer here some components of good vocal ministry from my experience of

hearing others speak well and badly and of hearing myself speak well and badly. Most of these are little homilies I preach to myself in various states of confusion, embarrassment, or inspiration during meeting. I hope some of them are helpful to others.

1. Be open to divine action and divine communication within yourself. If you don't believe this is possible, then either you'll say nothing in meeting or what you do say will be outside the spirit and the Spirit of meeting. To my mind, this is the one Quaker indispensable.

2. Come into meeting neither determined to speak nor determined not to speak, but bring your whole self: what you read, what you know, what makes you angry, what gives you joy, what brings you into God's presence, what drives you out of it. Coming into meeting without a determination to speak or not to speak is not the same as coming to meeting empty, without concerns or joys or loves or faith.

3. A regular and vibrant life of prayer and spiritual reflection outside of meeting is indispensable. For Friends uncomfort-

*I offer here some little homilies  
I preach to myself in various  
states of confusion,  
embarrassment, or inspiration  
during meeting.*

able with traditional intercessory prayer, I would point out that Friends practice a wide variety of spiritual disciplines, including journaling, Zen-style meditation, Christian-style centering prayer, and asking God for the strength to get out of bed. Pray, but don't interpret "prayer" narrowly. Like vocal ministry, prayer is a gift from God, not a gift to God. Don't force it.

4. Unload your inner noise on God, not on the meeting. The first 15 minutes or so of meeting are great for this. In his book, *On Listening to Another*, Douglas Steere affirms the importance of "letting it all hang out" in God's presence—he says that any service of worship that cannot accept worshipers just where they are is a romantic fantasy. Steere points out that just as in an intimate friendship, you soon

*Patrick Nugent is a member of 57th Street (Ill.) Meeting. He and his spouse, Mary Kay Rihard, have two small daughters, Emma and Eliza.*



Kevin J. Lee



fall silent when you realize the presence and love of the Listener are more important than the talking you've been doing. This is what I like to think of as "centering down": not repressing your noise but expressing it to God in order to come to a deeper sense of divine friendship and listening and in order to descend into the eternal depths of God's silence.

5. Learn the difference between what's a distraction that should be left aside, what's intended just for you, and what's intended for all at meeting. (I'm not sure we can ever learn this fully!) If your ministry doesn't contain something that's new to you, then it may not be genuine ministry but a thought you've been obsessing about and should share with your spouse, lover, friend, pet, cab driver, or on-line buddies. Conversely, if God is leading you repeatedly to a particular theme in your own prayer and reflection, God may be developing in you a prophetic message that is meant to be shared. The difference between soapbox and prophecy, between pet theories and divine messages, is very, very subtle.

6. If you speak a lot, get some humility. The world won't end if your brilliant, pressing, dynamic piece of prophetic genius isn't heard today. Maybe God is trying to help you learn to talk less and listen more. Sometimes somebody else gets up to speak just as you're about to. I always, always, take this as a sign to stay seated and listen.

7. If you don't speak much, get some self-confidence. Just because there are windbags in your meeting who are more articulate than you, or because there are seminary graduates who can run theological circles around you, doesn't mean they're any closer to the divine life than you. If you're comfortable in your relationship with God, is it time to emerge from the upper room—a pleasant, safe, intimate, but isolated place—and start preaching in the streets? We need you.

I'm hard on windbags and seminary graduates because I'm both. I struggle with my verbosity in meeting and sometimes feel ashamed after giving ministry, as if I've given in to my academic windbagginess and my wordy obsessions. Samuel Bownas is clear that self-doubt can be a helpful tool for good ministry for the windbag crowd!

8. If you're a pastor, let somebody else give the sermon sometimes, or substitute a long period of open worship for your sermon. If you're in an unprogrammed meeting, give up the fantasy that you're the pastor, if that's what you're tempted

to; give up the fantasy that you're *not* the pastor, if that's what you're tempted to.

9. If you don't feel that God might speak through you, then you're looking for the wrong kind of inspiration. God usually speaks very effectively through people who have no idea it's happening. If you're looking for spiritual fireworks and don't find them, look for something else. God is very subtle; if the inspiration you get is subtle, then you may be on the right track. If you get fireworks, watch out. You may give impressive and colorful vocal ministry; you may also be badly burned or blown up.

10. Look at the faces of those around you gathered in God's presence. These are God's precious treasures, and Christ sits in their midst as their Head. What is your responsibility to them?

11. Look for the signs of God's love in your life, not for good ideas or theories or political programs. I have found the former much more helpful (and humbling) in my spiritual life. It seems to make for much better ministry, even if that ministry also produces good ideas, good theories, or good politics. Begin with what God is doing in your life. If you don't experience it in your own life, don't preach it to

others. If you do experience it in your own life, why not speak up?

12. If the last message you heard really bugged you, resist the temptation to answer.

13. If the last message changed your life because it was so profound and transformative, resist the temptation to answer.

14. If the last message is exactly what you were thinking, resist the temptation to repeat.

Most of all, remember—or begin to believe!—that real vocal ministry is inspired directly by God. Speaking "close to your gift," as they used to say, means being close to the Giver, a complex and subtle process. It is not just evangelical or mystical, romantic intimacy with the Divine, but also finding the Creator's love and grace in changing diapers, paying bills, sitting in jail, engaging in painful conflict, making love, reading stories to your children, walking city streets, feeding the hungry, clothing the naked, trimming the shrubs. It is also far more important than speaking in meeting. As Samuel Bownas challenged us, if you're not close to God and transformed by divine love, how well can you bring others close to God and help them be transformed? □

## SARA IN QUAKER MEETING

"I'll be quiet as the moon,"  
Said my daughter, wanting me to say  
She could stay in my arms where the big people sit  
Who appreciate silence;

"Quiet as a road in the moonlight.  
That's how I'll be.  
That's whispering and walking slow,"  
Said she who always runs,  
Whose voice cuts air like bread  
Sharp as wine. I imagine her  
Walking down the road in moonlight  
Careful of her footing  
As the katydids and crickets drown her words  
And the dusty sand settles behind her.  
I see the moon over Carolina pine.  
It speaks volumes.

But this is a later story, being  
Dwarfed by moonlight.  
Now she herself is the moonlight  
Commanding silence when the world's  
loud chorus begins.

—Elizabeth Addison

*Elizabeth Addison lives  
in Cullowhee, N.C.*



A baby was starting to fuss. An older boy was restless and wiggling noisily. Where were their parents? The baby was crying now. When was it time for the children to leave for First-day school? I was getting irritated. I could not center and settle in, and several other children were raising a fuss, interfering with my worship. Why didn't the parents intervene and keep their kids from bothering the rest of us? Children should not be taken to meeting for worship unless they can behave. Finally the children left and I could begin to worship without all the interruptions.

Sound familiar? In a recent Philadelphia Yearly Meeting *Pastoral Care Newsletter*, the story is told of an adult who stood up in meeting for worship and spoke on how the noises of a new baby were distracting his worship. He asked the meeting for help. At one time I could identify with that message, but no longer. An experience in meeting for worship changed all that.

We were a small meeting in those days, having an average attendance on First Day of five to eight adults. We received a call from a Lutheran Sunday School teacher asking if their class could come and observe a Quaker worship service. The class was studying other religions. We talked it over and somewhat hesitantly said they could join us. We emphasized that our worship was participatory and that they would not just observe.

The morning came. In trooped fifteen or so teenage kids and two adults—I presumed their teachers. There were five or six of us that morning. We handed out our "Welcome to Rochester Friends Meeting for Worship" information sheet, which explained what unprogrammed worship was about. We had carefully explained unprogrammed worship to the teacher who had called with the original request.

Worship began. I was uneasy. After

*Rich Van Dellen is co-clerk of Rochester (Minn.) Meeting and the father of four adult children.*



Terry Foss

# LOVE

## *and Meeting Noise*

by Rich Van Dellen

five or ten minutes of silence one of the teenagers began to giggle. Pretty soon we had fifteen teenage kids in varying stages of giggling or trying to stifle a giggle. Most were doing a poor job of suppressing it. I was beside myself. What were we to do? I looked at the adults who had accompanied the class, and they were trying to silently express their disapproval.

Then a message came: "I see a lot of love in this room." I looked around startled. Geoff was speaking. He went on to tell of his experience as a volunteer in Vietnam during the war working in orphanages. He described how the babies in the orphanages did not cry and how eerie the silence was. The babies did not cry because they did not have the love and affection that babies need to mature normally. They had very little adult contact. The older children did not run and jump and wiggle or giggle. They too were emotionally damaged from the lack of love and affection given to us as children that most of us take for granted.

We were all reminded that the giggles around us were healthy and that they indicated these children were loved. The

giggles stopped and worship proceeded. I don't remember if any more messages came out of the silence, but that worship for me was transformed.

Now I look at the noise of children in worship differently. I see a lot of love in their restlessness. I am reminded of the importance of love in the growing up process. I think of the importance of adults making faces at babies to make them laugh and gently rubbing the soft spots of their scalp or feeling their velvety cheeks. When a mother or father picks up their noisy child and walks out of meeting, I want to run after them and say, "Stay with us. We need you. The noise of the little ones reminds us that love is the central message of the Christian Gospel, the cornerstone of Jesus' life and teaching, and a needed ingredient if we hope to change the violence of our culture and time." Jesus himself said, "Let the little children come to me, . . . for it is to such as these that the kingdom of heaven belongs" (Matt. 19:13 NRSV), and William Penn wrote, "Love is the hardest lesson in Christianity; but, for that reason, it should be most our care to learn it." □

# MESSAGES: *A Personal Odyssey*

by Fran Palmeri

Yesterday, meeting for worship was a bit fractious. Great gusts of words blew through the room like the clouds marching across the April sky outside. The first speaker told of her confusion with the O. J. Simpson trial and wondered how to discern the truth from all the information and gossip in the media circus. A Friend suggested we "stay in the stream of Life, avoiding material things." Then someone spoke about violence in the media and pop culture and how it affects children. Towards the end of meeting, a woman offered her personal antidote to the societal pain. "My garden and the things of nature keep me sane," she said, pointing out the spider on the chair in front of her calmly weaving a web. I was grateful for that blessing.

A gathered meeting is a gift that arrives unexpectedly and inexplicably. One



Mary Helgesen Gabel

morning we were a small circle on the front veranda of the meetinghouse—outside because some of us were allergic to new construction in the meetinghouse. Somehow we managed to transcend the children chattering in the nursery, planes flying overhead, the August whirl of locusts, cars crossing the gravel parking lot, and birds calling to one another. A most inauspicious setting for quiet meditation, yet we became deeply centered. Inspired by the lovely wooded setting, someone

*Fran Palmeri is a member of Annapolis (Md.) Meeting.*

spoke of the circle, the essential shape of nature—Earth, Sun, stars—and how it symbolizes unity. Another passed on thoughts from his six-year-old: "God makes trees and flowers, and that is Nature, and humans make buildings and cars, and somehow that is Nature,

too." As one Friend was feeling grateful that the "allergic" people made it possible for us to meet out-of-doors, someone sneezed, and we all laughed.

As a nine-year-old, I laughed in the meetinghouse at Westtown School when young Master Fred told how on the latest camping trip, being a novice at cooking, he measured out a cup of rice for each person, resulting in a mountain of rice. For me humor in a house of God was a revolution, having been used to the somber Latin prayers recited by the priest at Mass.

So many of the messages I treasure are modest recollections of everyday life. Once, a Friend spoke of thoughts of the Divine while wheeling his trash can up to the curb. On her 94th birthday a woman spoke of awaking that morning and listening to her great-grandchildren playing and how that was for her the supreme gift to commemorate the occasion. No Latin doxology here, but words coming out of human experience made larger in a spiritual setting. They have helped me overcome the partitions of life that I grew up with. No longer is it church for an hour on Sunday and secular things for the rest of the week. Vocal ministry infuses all of my life with the Spirit.

It is not just words that are important. Often I recall a Friend rising and the tone of his or her voice, but not necessarily the message. That is not to diminish what was said, but in meeting, words are only a part of the gifts that are offered. The timid give us a glimpse of their courage in rising and speaking. Those who are troubled share their fears with us. Almost always there is some divine aspect to a message, even if it is a question, a complaint, or a plea for help. In sharing our common humanity, we glimpse the Divine that unites us all.

Sometimes a message is mute. One morning I was reflecting on a recent bloody event in the Middle East. I asked, "How do we love those who murder in a house of worship as George Fox loved his

jailers?" "We must not be victims," said one Friend. "Love one another," said another. After the children had come in at the end of meeting, a father held up a drawing his daughter had done in First-day school. It was entitled "Look for the Light Within."

Silence, the setting for vocal ministry, has always been a great mystery for me. While quiet is a void, an absence of sound, silence is filled with enormous possibilities. As a child I felt silence was God's message and we were interpreters. Just as God is unknowable, the God in a message is unknowable until it is absorbed back into the silence.

What we choose to do in the silence varies. Once our lives are stilled, we hope to be able to hear that still, small voice within us. We may use the time to rest or sleep, or it can be an intense, even disquieting, time. We churn with worries, problems to solve, or our "to do" list. With practice we learn to empty our minds and wait for what may or may not come.

The waiting can be tedious and discouraging. Sometimes the silence leads down a dusty, dark road to a dead end, and I feel frustrated and unsatisfied, or the words, interrupting the silence, seem inadequate and intrusive.

So often we are reluctant to break the silence—human thought and speech not always being up to the occasion at hand. If I feel moved to speak, I obsess with three questions: Is it personal? Is it prepared? Is it preaching? As for the actual delivery, so many of us fear stumbling over our words—or our feet. We don't want to appear ridiculous. But suddenly, all of that ego and human bumbling disappears in the excitement of the rush of the Spirit, lifting and propelling us into speech. We speak out of Love about Love. The Spirit moves through us despite all our hesitation and imperfections.

No matter how inadequate the messages in a meeting for worship, I am always grateful for the genius of early Quakers who made us all ministers. Many times we minister to one another with words that are sublime in thought and meaning. We benefit from differing points of view, different experiences. Some of us speak from a beautiful clearing of light and serenity; others from a low, difficult place. Sometimes someone will speak and others pick up the theme, and a mighty revelation occurs, so moving and uplifting that it reverberates throughout our lives like the laughter at that overflowing pot of rice. □



by Gerald A. J. Hodgett

On the first First Day of First Month (that is, Sunday, January 7), 1836, the first meeting for worship after the manner of Friends held in Hawaii took place in the Mariners' Chapel, Honolulu, sometime in the evening. No such meeting would have been held had not a Quaker, Daniel Wheeler, been aboard a ship anchored in Honolulu harbor at that time.

Who was Daniel Wheeler? He was born in London, England, in November 1771, entered the navy in 1784, and six years later became an army private, subsequently an officer. On one occasion during his army service he was being shipped to the West Indies and at the last moment was transferred from what was thought to be a sound vessel to an old collier. The sound vessel sank, an event that greatly influenced Daniel Wheeler and turned his thoughts to the purpose of life and to true religion. He left the army in 1796 and went to Sheffield, England, to visit his sister who had married a member of the Religious Society of Friends and had herself become a Quaker.

Daniel Wheeler was accepted into membership in 1799 and married a Quaker, Jane Brady, in 1800. He had a business as a seed merchant and also farmed. In 1818 he went to Russia at the invitation of Tsar Alexander I to drain marshland around St. Petersburg and stayed there until after his wife's death in 1832. Even before her death he had a concern to visit the southern seas.

This concern he laid before various Quaker meetings, and Friends encouraged him to undertake the long and hazardous journey. The Morning Meeting held in Gracechurch Street, London, granted him a certificate on November 14, 1832, and this decision was reported to Meeting for Suffering on November 17. Daniel Wheeler was "liberated" for the service. "Liberation" indicated that, in addition to prayerful support, financial assistance would be forthcoming. Individual Friends contributed several hundred pounds for the purchase of a vessel, the *Henry Freeling* (a vessel of over

*Gerald Hodgett, a member of Westminster Meeting, London, UK, and editor of The Journal of the Friends Historical Society, presented this article as an address at Honolulu (Hawaii) Meeting on January 7.*

# THE FIRST MEETING FOR WORSHIP IN HAWAII

DANIEL WHEELER HAD "AN APPREHENSION OF RELIGIOUS DUTY TO PAY A VISIT IN THE LOVE OF THE GOSPEL OF OUR BLESSED SAVIOR TO THE INHABITANTS OF . . . THE SOCIETY ISLANDS IN THE SOUTH PACIFIC OCEAN."

100 tons that had carried mail between Harwich and Hamburg), but the Society at large was to "sail" her, that is to say, to pay for the wages of the captain, mate, and crew and to provide provisions for all on board.

The *Henry Freeling* sailed in November 1833 but, because of storms in the English Channel, did not leave the Isle of Wight until March 1834. The eventful journey continued to South America, then east, below the Cape of Good Hope, to Tasmania, New South Wales, and Tahiti. Daniel Wheeler and his son Charles arrived in Honolulu harbor on December 25, 1835.

Three boats met the vessel; in one was the British consul. Once they had dropped anchor in the harbor, the senior missionary, Hiram Bingham, visited the ship. Although Daniel Wheeler appears to have gotten the date wrong,

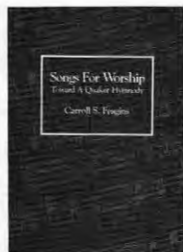
it is clear that on the first Sunday the Wheelers were in Honolulu, Daniel went to Hiram Bingham's church at 9 a.m. There Hiram Bingham read Wheeler's certificates and then a translation of them in the Hawaiian language. Daniel Wheeler had not heard them read in English for some time, only in the languages of the islands of the southern hemisphere where he had spent many months; he was very moved on hearing them read in his native tongue.

The Morning Meeting minute said that he laid before them "an apprehension of religious duty to pay a visit in the love of the Gospel of

our blessed Savior to the inhabitants of . . . the Society Islands in the south Pacific Ocean." Six Friends had been appointed to draft the certificate. In part this certificate reads, "D.W. believes it to be his duty to go forth in simple dependence on the Lord. . . to labor amongst you. . . to turn men from darkness to light and from the power of Satan unto God." It continues in Quakerly language, "we desire, in the providence of God and in the guidance of the Holy Spirit, he may experience the blessing of preservation." Then it moves away from the austere language of 18th-century Friends, "that D.W. testifying of Him, through the shedding of whose blood and efficacy of whose Grace we may all obtain redemption even the forgiveness of



## New from North Carolina!



### SONGS FOR WORSHIP: *Towards a Quaker Hymnody*

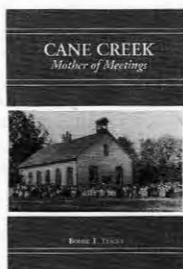
by Carroll S. Feagin

- 35 new hymns and an essay on Quakers' use of music
- Published by North Carolina Yearly Meeting
- \$10 plus shipping and handling

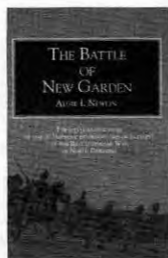
### CANE CREEK:

*Mother of  
Meetings*

by Bobbie T.  
Teague



- Local Friends meeting in North Carolina that began 15 other meetings
- Jointly published by North Carolina Yearly Meeting, N.C. Friends Historical Society, Cane Creek Meeting
- 160 pages, photographs
- \$13 plus shipping and handling



### THE BATTLE OF NEW GARDEN

by Algie I. Newlin

- The little known story of one of the most important "minor battles" of the Revolutionary War in North Carolina
- Jointly published by North Carolina Yearly Meeting, N.C. Friends Historical Society, 78 pages
- \$7.50 plus shipping and handling.

Order the above books now from:  
North Carolina Yearly Meeting  
5506 West Friendly Avenue  
Greensboro, North Carolina 27344

sins and become heirs of eternal life. . . . We earnestly commend this our dear Friend to the protection and guidance of the great and good Shepherd and Bishop of souls."

When Hiram Bingham had read the certificate, after a short silence Daniel was moved to speak. He began, "It is more than probable that the greater part of the company now assembled never before heard of the existence of a society under the denomination of Friends, but my beloved people all such as love the Lord Jesus Christ and keep His commandments are friends—friends universally to God, friends to one another, and friends to all mankind."

His address, which lasted over one hour (although it is not stated whether translation into Hawaiian was included in that time span), was an interesting reflection of the thinking of the Religious Society of Friends in Britain in the 1830s. He said his mission was to "turn them to the Holy Spirit of Him who is 'the true light that lighteth every man that cometh into the world.'" Then he took up Scripture, quoting, "I am the way, the truth, and the life; no man cometh to the Father but by me," and continued, "we cannot worship God while we continue in sin and wickedness; the prayers of the wicked are not heard."

During his second week in Honolulu, Daniel Wheeler was in touch with the royal family. He had already noted in his journal that the islands would be ruined if the import of spirits was allowed to continue and the private property of poor inhabitants was not protected by wholesome laws. Throughout the next six months he returned to these themes in the sound Quaker tradition of speaking truth to power.

On the Thursday of his second week, he inquired as to the probability of the inhabitants' willingness to attend a meeting for worship after the manner of Friends at the Mariners' Chapel on the evening of the next First Day. Of this first Quaker meeting he recorded that probably the whole of the white residents were present besides natives and half-castes. The first part of the time was unsettled by whispering and talking, and an individual or two not quite sober were a little troublesome and annoying. Then he spoke of our dependence on the Lord; after this the meeting was more settled. He rose again to deliver what can only be described as a sermon:

A manifestation of the Spirit is given to every

man. . . this precious gift was not limited to a few individual members of the Church only, but extended to all men universally. . . . But this divine gift was obtained through the shedding of Christ's blood on Calvary. Many were living in dissipation, folly, and utter forgetfulness of God and many turn to large draughts of strong and poisonous drink.

Thus the first Quaker meeting for worship in Honolulu took place. In some ways it harked back to the days of George Fox, when large numbers waited to hear him speak, often for two hours or, on occasion, even longer. This practice had largely died out in the 18th century when Friends made little effort to address large meetings or undertake missionary work.

The Bible message had been linked with a social message. Daniel Wheeler combined piety with sound common sense and appreciation of the ills under which the vast majority of the Hawaiian population was suffering. The seamen, many of them whalers, had introduced strong liquor (rum) to the natives despite the best efforts of the missionaries. The other evil Daniel Wheeler protested was the "feudal system" (as he called it) by which the people were dependent upon the chiefs. On the positive side he took great interest in the educational system, visiting schools built by the missionaries.

On the Sunday following the first Quaker meeting, Daniel Wheeler, as two weeks previously, went to Hiram Bingham's church, where 2,500 were present. As the preacher was about to begin his sermon, Wheeler got up and held forth for upwards of an hour. He had not spoken to the preacher beforehand, and his action would seem to us a gross discourtesy, but the missionaries seemed to take this in their stride: they welcomed him and later smoothed his path on travels to Big Island and Kauai.

The Wheelers departed from Kauai on June 29, 1836. Daniel Wheeler's *Memoirs* give an account of another gathering in the Hawaiian Islands:

If I were to speak to you or read to you for an hour it would only be an act between man and his fellow creatures and not worship, for worship can only be performed between a man and his Maker who is a Spirit. God is a Spirit and those that worship Him must worship Him in Spirit and in Truth.

Of this gathering he wrote, "The people were very attentive and such a solemn stillness prevailed the greatest part of the time that if they could not have been seen upon their seats it would have been difficult to ascertain whether any persons were present. It was the Lord's doing." □

# What Scripture Can Mean to Friends Today

by Georgia E. Fuller

**T**he Hebrew commandment quoted by Jesus—that we should love God with all our heart, with all our soul, and with all our might (Deut. 6:5; Matt. 22:37; Mark 12:30; Luke 10:27)—speaks to the wisdom of balancing the intellect and will of our hearts, our spiritual selves, and the strength of our bodies in our relationship to God. A loving engagement with God does not grow by accident or whimsy; it grows from the personal faith practices and disciplines we follow. To have balance in our relationship with God, then, we need balance in our practices and disciplines. One tool that engages us with God is Scripture. I urge us to seek a balance of heart, soul, and body in our reading of Scripture.

While I seek balance in my personal faith life, the workshops I lead focus on our intellectual engagement with Scripture. I do this for three reasons. First, eight years ago, when I started teaching for Baltimore Yearly Meeting, this was a missing piece. Second, if one has been Bible-battered, as many convinced Friends have been, the safest place to renew the relationship is at the intellectual level. Third, recent biblical scholarship offers us many Friendly attractions. Much of it reinforces Quaker faith and practice, giving our own truth back to us in a fresh and invigorating manner.

Recent scholarship is developing rich fields of study and thought that open the Bible to Friends as an important spiritual compass. I am going to discuss three areas that speak to our traditions: social context, continuing and reflective conversation, and storytelling.

First is the context of Scripture. For a long time the Church presented the Bible as unchanging and God as timeless. These were Greek notions—foreign to the wandering Hebrews who worshiped a very present God called Jahweh, a name often translated as “I Am” (Exod. 3:14). The

Church even kept the Bible in an unchanging, timeless, and dead language—Latin. Even when it was alive, Latin was almost as foreign to Jesus and the disciples as it had been to the ancient Hebrews. The Hebrews worshiped their God of the here-and-now, the God who engages with people in real history and in real culture. God engaged with them in their slave quarters in Egypt, in their escape from Pharaoh, in their wanderings through the wilderness, and in their entrance into the Promised Land.

Modern studies have worked to rescue the Bible from unchanging universalism. They have tried to reposition each book within its own historical context. Scholars of the 19th and early 20th centuries energetically pursued this goal. Recently, scholars have also investigated social, economic, and political contexts.

For example, when we look at the New Testament in its own contexts, what *don't* we find? We don't find an established church with licensed priests. We don't find a uniform creed, prayer book, or hymnal. We don't even find the New Testament. What *do* we find? We find isolated, minority faith communities. I think of them as monthly meetings—without telephones and bulk mail.

About 35 C.E. (Common Era), we find faith communities of Palestinian Jews who had experienced a life-changing encounter with the earthly Jesus. They continued to feel transformed and sustained by the power of his Risen Spirit. They preached this Good News to people who had never seen or even heard of Jesus of Nazareth. They told stories about his life, death, and resurrection—many of them around a common meal. It was like a first-century potluck, except they had wine as well as whole-grain bread.

These communities told their stories again and again—to each other, to their children, to Jews scattered throughout the

Greco-Roman world, to Samaritans, to Gentiles. By 40 C.E., traveling ministers, like the apostle Paul, were starting new communities.

Times were hard for these isolated minorities. Jewish-Christians wanted to worship in the Jerusalem Temple and in their local synagogues, but they encountered hostility from the Jews who did not believe in Jesus (John 9:22). They also argued among themselves whether Gentile-Christians must first become Jewish converts (Gal. 5:2–12; Acts 15).

Gentile converts to this Christian sect of Judaism did not know how to relate to Hebrew laws and Scrip-

---

**For a long time the Church presented the Bible as unchanging and God as timeless. These were Greek notions—foreign to the wandering Hebrews.**

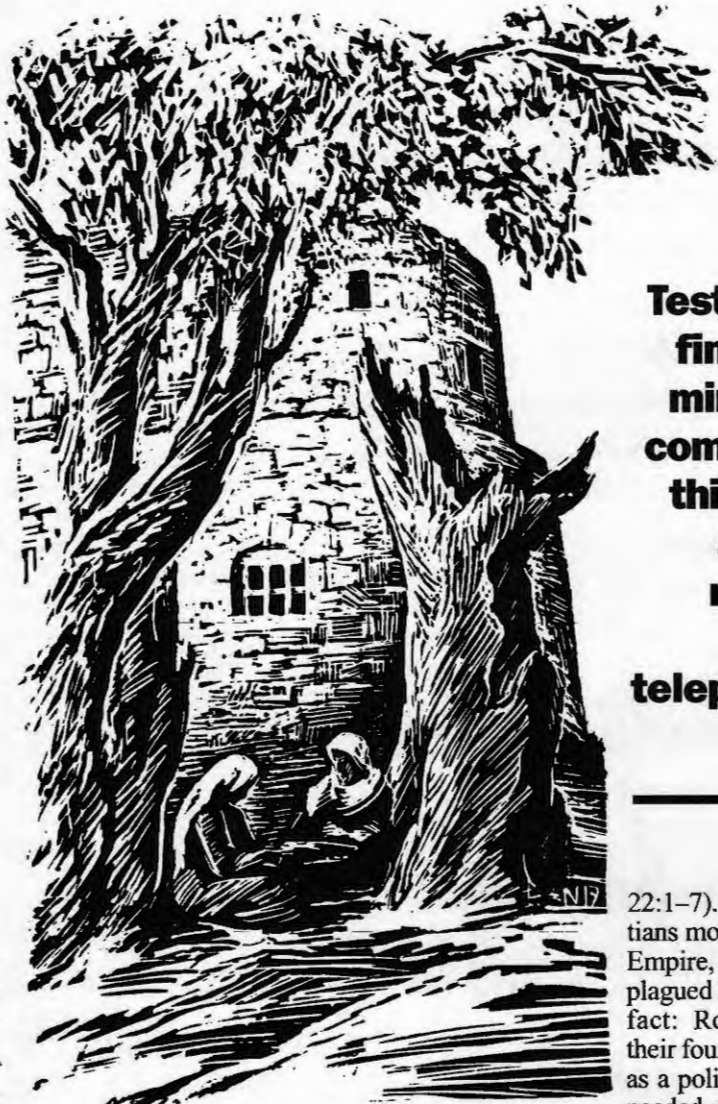
---



*Georgia Fuller, a member of Langley Hill (Va.) Meeting, presented this article to “Reclaiming the Bible for Modern Friends,” a conference held by Baltimore Yearly Meeting on September 30, 1995.*

Nancy Barnhart






---

**When we  
look at  
the New  
Testament, we  
find isolated,  
minority faith  
communities. I  
think of them  
as monthly  
meetings—  
without  
telephones and  
bulk mail.**

---

22:1-7). As the early Christians moved into the Roman Empire, their mission was plagued by a nasty historical fact: Rome had executed their founder and Risen Lord as a political criminal. They needed a good spin-doctor.

ture or even to their own neighbors. The meeting in Corinth asked Paul if they could eat meat that had been offered to idols. This was a common practice because the butcher shop doubled as a place of sacrifice. What the Corinthians wanted to know was whether they could still eat with their non-Christian friends and families (1 Cor. 8:1-13).

The Scriptures these faith communities left behind are the products of crises. Not being able to share meals with our non-Quaker families and friends would be a crisis. The preparative meeting in Thessalonica had the untimely death of beloved members (1 Thess. 4:13-14). The worship group in Philippi had a dispute between weighty friends (Phil. 4:2). The community that produced the Gospel of Mark wrote with fear and urgency, ignited by Jewish unrest and the eventual revolt against the Roman Empire.

The community that gave us the Gospel of Matthew wrote in the aftermath of the Jewish revolt and destruction of the Temple. They revealed dismay and anger that other Jews did not accept Jesus' invitation to the messianic banquet (Matt.

The community of Luke found one. This Gospel taught that Pilate repeatedly pronounced Jesus innocent (Luke 23:4-25) but finally gave in to Jewish leaders and crucified him.

When we recover the communities of Scripture we find faith communities in crisis. They struggled with life and death, external persecution and internal dissension, political revolution and political accommodation, fear and urgency, love and hate, betrayal, scapegoating, and the meaning of membership. They held these struggles in the Light. They recorded their encounters with God and their own successes and failures.

The Scripture they gave us cannot prescribe a cure-all for every modern problem because it reflects their history and culture. It is not a wonder drug; it is not a road map to Heaven. Scripture, then, is a compass that points to the constant presence of the infinite God who engages us within our finite history and culture. Scripture reminds us that our problems are not unique and the source of their solution is not distant, although our exact solutions may, in fact, be unique.

My second point is the study of Scripture as continuing conversation. The communities that read and wrote Scripture continued to reflect on themes and events. In this sense, Scripture is a series of reflective conversations and interpretations about the Divine. One way to look at these continuing conversations is with a concordance and a Bible that gives annotations about the date and authorship of each book.

For example, I looked up *sabbath* in my concordance and found all verses that contain the word. It first appears in Exodus 16:23, when the Hebrews, wandering in the desert, are told to gather extra wood and to bake and boil extra food and water on the sixth day, so they could rest on the seventh day, the Sabbath. Four chapters later, in the Ten Commandments, we get the reason. Exodus, after conversing with the book of Genesis, concludes, "Remember the Sabbath day, and keep it holy," because Genesis says God created the universe in six days and rested on the seventh. If God stopped working and rested, then the Hebrews should stop working and rest.

The Gospels tell us that Jesus entered a synagogue on the Sabbath and encountered a man with a withered hand. Everyone wondered if Jesus would work on the sacred day of rest. Mark and Luke add a moral argument to the conversation about Sabbath. Before healing the man, Jesus asks the crowd, "Is it lawful to do good or to do harm on the Sabbath, to save life or to kill?" (Mark 3:1-6; Luke 6:6-11) Matthew, on the other hand, gives a personal, humanitarian analogy: "Suppose one of you has only one sheep and it falls into a pit on the Sabbath; will you not lay hold of it and lift it out? How much more valuable is a human being than a sheep!" (Matt. 12:9-14). Later, in the healing of a crippled woman, Luke adds a theological argument to the conversation about Sabbath: "And ought not this woman, a daughter of Abraham whom Satan bound for 18 long years, be set free from this bondage on the Sabbath day?" (Luke 13:10-17)

The Johannine community, which was at loggerheads with the synagogue, was in no mood to dialogue. It simply demolished the foundations of the conversation. When the religious authorities confront Jesus after he healed on the Sabbath, he answers, "My Father is working, and I also am working." (John 5:1-18) John declares that Exodus and Genesis are both wrong. It is all right to work on the Sabbath; John uses no euphemisms like "heal," "do good," or "free from bond-



age." What is more, God is not resting on the Sabbath but actually working!

Scripture, then, represents continuing reflection, something embodied in our Friendly tradition of continuing revelation. We are invited to join this conversation. As George Fox said, "What canst thou say?"

My third point is storytelling. Scripture includes song, poem, speculation, and narration. God encountered humans in their own time and space in history. Their lives were transformed. They told their stories of encounter and transformation. They told them over and over again, and their children told them. Narration keeps the stories and actors alive and present.

The journals of early Friends are in the tradition of Scripture narration. We must continue telling our stories: Bible stories, Quaker stories, our own personal stories. We must keep reflecting and conversing and keep open to transformation. Our God is "I Am"; our God is not "I once was" or "I will be."

Related to storytelling is a study called narrative criticism. This gives us new insights into the community of faith that preserved the stories. Stories are not kept in the abstract. We keep the stories that shape and give meaning to our lives. We keep the stories that relate most to who we are and what crises we face.

For example, a look at the main characters in Luke and Acts, the product of one faith community, gives us an amazing window into their possible membership. This community kept stories no one else did: a parable about a poor, uppity widow (Luke 18:1-8); a miracle about a rich Jewish widow named Tabitha (Acts 9:36-43); and Paul's encounter with a Gentile businesswoman called Lydia (Acts 16:11-15, 40). Other stories were about a "Good Samaritan" (Luke 10:25-37); a Roman military leader named Cornelius (Acts 10); and two African Christian leaders, Simeon, called Niger, and Lucius of Cyrene (Acts 13:1). Reading Luke-Acts through the eyes of narrative criticism makes Baltimore Yearly Meeting look homogeneous! Our forebears also struggled with diversity (Acts 6:1-6, 15:1-21).

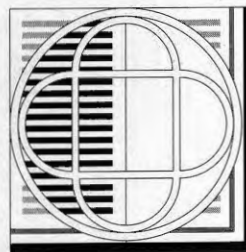
Studying Scripture in terms of community context, continuing and reflective conversation, and storytelling reminds us that we are not terminally unique. Scripture is a spiritual compass that points toward the source of our solution—the infinite God who continues to be present in our finite time and space. How do I know? The Bible tells me so! □

## Come to The Pendle Hill Issues Program Roundtable

### The Bible — The Church — & The Future of Friends

Friends have long had varying approaches to the Bible and the nature of the Church (ecclesiology). How do these bear on the search for constructive ways forward on our peace witness, and conflicts over homosexuality?

Presentations,  
**May 17-19  
1996**



Space is limited.  
\$185 on campus  
\$85 plus meals  
for commuters.

small group discussions, shared worship with...

**Mel Keiser**, Professor of Religion, Guilford College

*"I Knew Him Not But By Revelation":  
A Hermeneutics of Inwardness  
and the Ethics of Same-sex Love"*

**Georgia Fuller**, Virginia Theological Seminary

*Building Quaker Community:  
Learning From the Gospel of John*

**Ben Pink Dandelion**, Woodbrooke College

*On The Borders Of Liberalism:  
"Sexuality, Tolerance and Privacy  
Within Modern Unprogrammed Quakerism"*

**Doug Gwyn**, Author of "Apocalypse of the Word",

*"The Covenant Crucified"* and other books.  
*X-Covenant: A Meeting for Friends  
Beyond Our Present Boundaries*

**Elizabeth Cazden**, New England Yearly Meeting

*"Fellowships, Conferences and  
Associations: The Limits of the Liberal  
Reinvention of Quaker Polity"*

**Dorothy Day**, Illinois Yearly Meeting

*"Holding It Together: A Yearly Meeting  
Labors Over Sexual Ethics"*

### Pendle Hill Issues Roundtable

1 (800) 742-3150 for registration information



338 Plush Mill Road  
Wallingford, PA 19086

e-mail: [chuckfager@aol.com](mailto:chuckfager@aol.com)  
<http://www.quaker.org/pendle-hill>

# JESUS AMONG

by John Pitts Corry

**W**hen I joined Friends in my mid-20s, some 40 years ago, I was a liberal Friend. My Hicksite-influenced family background; my Quaker education at Westtown School, George School, and Haverford College; and working with David Richie as a weekend workcamp leader in South Philadelphia were cherished experiences that opened me up to the challenging ethos of the Sermon on the Mount.

During those years of being a new Friend I felt supported in my beliefs and activities by my meeting and in other gatherings of Friends. Then I had an experience that changed my life. I was sitting relaxed on a lazy Sunday evening, listening to some friends read from a book called *The Lord*, by Guardini. Across the room I saw the figure of a man in white. He said, "Follow me." I paused, for I knew my response would be critical for my life, and then answered, "Yes, Lord. Yes." The others did not see or hear the man, and I left soon afterwards. It has remained the most compelling experience of my life. I never questioned that the man was Jesus, and afterwards I turned to the Bible to learn more of him and the new life to which he had called me. I remember singing to myself, "Jesus is Lord! Jesus is King!" back in Philadelphia, walking the grim streets to line up homes for the work campers to visit and paint. I was thrilled to be companioned by this new inner friend whose energy and love enabled me to enflame, to some extent, the Sermon ethic I found so difficult to follow on my own.

I was encouraged in my new venture by Douglas and Dorothy Steere, but I found it difficult to share my riveting experience among most Friends. Over the next several years enthusiasm at sharing my liberating experience shifted to caution, hesitancy, and then, isolation, powerlessness, and frustration. I felt my encounter with Jesus and understanding of Scripture were ignored or viewed as irrelevant theological notions that stood in the way of Friends active witness for peace and justice. The cries of the world for help were so urgent, I was told, that

*John Pitts Corry is a member of Middletown Meeting in Lima, Pa.*

there was no time to pursue an outmoded, supernatural myth.

United with my fellow Quakers in civil rights and antiwar activities, I felt alienated at Friends gatherings, such as Philadelphia Yearly Meeting and Friends General Conference, which I stopped attending after several years because it was so painful to have the central love of my life passed over. It was not so much that people were hostile to Jesus—though some were—but that I had no way to communi-

cate my enthusiasm and dependence on Christ. People might accept my stated beliefs about Jesus, but I could not bring him to meeting with me, could not share my love for Jesus in public. This hurt the most. I understood that my experience was not common among modern Friends and that each person had to be guided, as I was, by their own deepest experience of God. But I longed to share my inner companion with Friends, especially at times of worship and deep searching for the things of God: not to impose my experience on anyone but to be who I was among Friends, to communicate to others the spiritual gift I had been given.

Without the support of several Christ-centered Quaker prayer groups, a Catholic prayer community with a ministry to the homeless, and my second Quaker home at Middletown (Pa.) Meeting, where my religious beliefs are respected, even appreciated, if not universally embraced, I would, I believe, have left the Religious Society of Friends—for adhering to the same beliefs held by George Fox, William Penn, and Mary Dyer!

Drawing on my experiences as a Christ-centered Friend, I would like to share a few reflections. Personal and exploratory, these reflections are not meant to defend any particular view of Christianity nor to impede the deep searching going on in others who also struggle as an uneasy

minority among Friends: gay and lesbian, Jewish-background, and other Friends. The reflections are sometimes blunt in expression and convey a range of feelings that have accumulated over the years: joyfulness, concern, frustration—even anger—but they are expressed out of a sense of love for other Friends. They are intended to promote a healthier dialog and relationship among Friends with different religious beliefs.

1. Don't assume my beliefs are just

*I have struggled to find a way to share the love that is in my heart, to bring my loved one with me when I am with Friends.*

like other Friends', that we all mean the same thing only the language is different. I respect God's presence in each person, but I have to say that God has come to me as the Inner Christ, the Savior, the One who was raised from the dead. I know this is supernatural, beyond the laws of science, but it is my experience. Jesus is alive in me—not just his memory, his example, his teachings, but the Holy Spirit, the Spirit of Jesus, what Fox called the Inner Christ. This Christ language is not the language of science or sense-perceived reality but a language of love. What others may see as dry or airy theological speculation is for me the language of love, composed of hymns, prayers for help, and songs of praise to my beloved companion, *Le Beau Dieu*—the Beautiful God! After a recent committee meeting, I shared with two Friends I know well that "what burns in my heart is Jesus Christ." The conversation quickly moved to details of arrangements for the next meeting. Later one of the Friends asked what was behind my sharing, but it hurts when the deepest experiences of one's life are ignored or, as on other occasions, dismissed as outdated myth.

2. Don't confuse my Christ-centered views with those of Fundamentalists or other Christian groups. While I appreciate God's work in the wider Christian fellowship, I have a special respect for



# FRIENDS

the work of Jesus among Friends. In this I look to George Fox, Margaret Fell, and the early Friends; to John Woolman and Thomas Kelly; and in our own day to Canby Jones, Doug Gwyn, Sandra Cronk and Kathryn Damiano, Renee Crauder, and Dorothy and Douglas Steere, rather than evangelists from other traditions.

I feel frustrated and uneasy when, at every mention of Jesus, the Bible, or Christianity, the litany of Christian failures are recounted. I too deplore the Inquisition, burning witches, papal injunctions against women and birth control, and right-wing Christians with an ultraconservative agenda. But Christianity is, for me, not primarily a record of human folly. Rather it is the awesome account of what the Spirit of Jesus has done in history among the first Christians, the early Friends, the black churches in the United States, and the liberation churches of the poor in Central and South America. My heroes are not Pat Robertson and Jerry Falwell but Martin Luther King, Mother Teresa, Dietrich Bonhoeffer, Pope John XXIII, Thomas Kelly and the Steeres, Dorothy Day, the Dalai Lama, Mohandas Gandhi, and Oscar Romero. I draw support even from the church down the street, where other ordinary Christians gather every Sunday in their weakness and their failure to live out our common calling as disciples of Christ. I too struggle and fail and come back each week for the renewing love of God among God's friends.

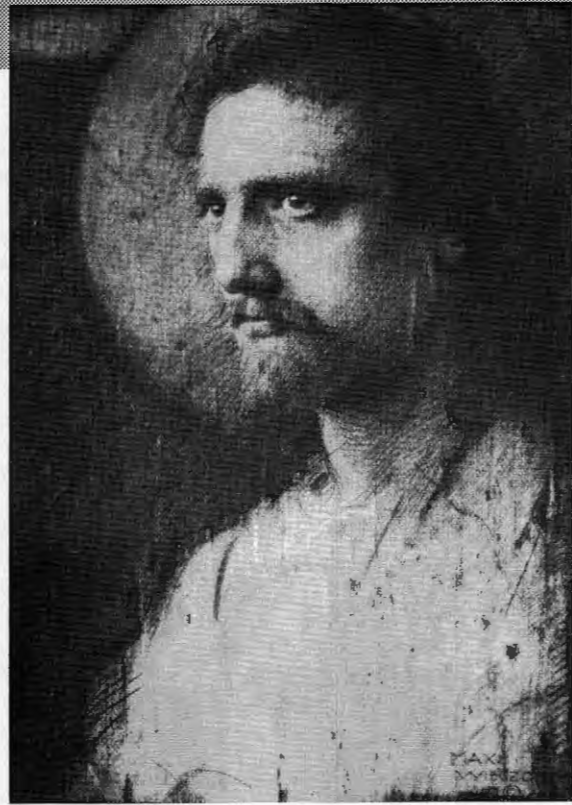
3. Respect my appreciation of the Bible. I take the Judeo-Christian Scriptures not literally but seriously. I read the same commentaries that provide a religious and historical context for Scripture as other Friends, but I see the twin peaks that tower above the tangled forest of biblical studies: one, the Sermon ethic of Jesus; and two, the Resurrection of Jesus, which is our gateway to the Inner Christ. Statements about who Jesus was, I agree with early Friends, are useless without a commitment to the Christ within. But I find my way to the Inner Christ, like early Friends, by wrestling with Scripture and in acceptance of the commonly understood meaning of its major tenets.

I value the Bible because it tells my story. In Exodus, Psalms, Isaiah, the Gospels, Acts, and the Epistles I hear echoes

of my own limited experience of God. My longings, failures, and victories are illuminated by the book so many seem to have outgrown. I have not. Despite its cultural and scientific limitations, it is my main guide to the spiritual life. I am shaped by the God of Scripture. The Bible is not, for me, interchangeable with other religious works, any more than the Qur'an is for Muslims or the creation stories are for Native Americans. I feel defensive and uneasy when writings sacred to me are demeaned and picked over like old clothing at a flea market in the search for a few usable items.

4. Recognize the diversity among Christ-centered Friends. Like other Friends, the Christ-centered Friends I know hold a wide variety of views on issues such as abortion, feminism, and homosexuality. Unlike many Christian evangelicals, we do not have a common social agenda. Some support a woman's right to choose; others defend the rights of the unborn. Some use traditional masculine references to God; others prefer inclusive language and an examination of Scripture in the light of feminist concerns. Some are hesitant about or opposed to certain aspects of gay rights (same-sex celebrations of commitments); others find the generous heart of the Gospel welcoming the diversity of sexual orientation among all of God's offspring.

Like other Friends, Christ-centered Friends vary in the ways we express our religious beliefs. Some are more articulate; others are quieter—though, in my experience, most Christ-centered Friends have learned to be cautious and circumspect, to translate their deepest concerns into generalized language so as not to give offense. However our personalities may vary, because of our love relationship with God in Jesus we tend to rely, in our spiritual lives, more on our hearts



Max Wiczorek/Free Library of Philadelphia

than our heads. We don't argue well. Our faith is not best expressed in logical arguments. We do have stories to tell—not only of our unique spiritual journeys but of what God through Jesus has done in our everyday lives. Our experiences can, I believe, be vital in helping to renew the spiritual life of the Religious Society of Friends, but we need to be accepted and appreciated for these "seeds of truth," as George Fox might have expressed it, to grow and flourish.

It is painful to deal with differences among Friends on an issue as critical as our basic religious beliefs. It is also difficult to make my deepest experiences and beliefs available to others. I have struggled to find a way to share the love that is in my heart, to bring my loved one with me when I am with Friends, to introduce Jesus to others in a way that is appropriate and seemly. I have kept him at home most of my life among Friends. Perhaps this was God's will, that I not speak too easily or too quickly of sacred things, but now I am inwardly encouraged to share my experience with the wider Religious Society of Friends. I am grateful to Betty, my wife, and to the Friends at Middletown Meeting who have respected, and in many cases united with, my enthusiasm for the Son of God reborn among Friends. □



# Quakers on the Web

by Carl Stieren

When only six people took copies of a leaflet written by Ottawa (Ontario) Meeting's Peace and Social Concerns Committee about Prisoners' Sunday in November 1994, I felt we needed a new means of distribution. I proposed to the committee that we set up our own home page on the Internet's World Wide Web. The committee approved, and I took our decision to the meeting for its approval as well.

The Internet, an international computer network, is no stranger to Ottawa. This city is sometimes known as "Silicon Tundra" because of the hardware and software manufacturers here. The World Wide Web (also known as the Web or WWW) is the fastest-growing service on the Internet, publishing text, graphics, and links to other resources half a world away. Ottawa has more Web publishers than any city in Canada. Each of the 90,000 individuals and organizations that publish on the Web have a primary page called a home page. Anyone with the appropriate computer, software, and Internet service provider can retrieve information from the Web. To publish on the Web, a home page is set up on a special computer called a Web server. As a technical writer, I learned the coding language for creating home pages at the software company where I work.

Our idea was to provide information on Ottawa Friends' activities in peace and social concerns and show their roots in Quaker history. Our intended readership was the many Friends who had full Internet access at universities and colleges around the world and the university students interested in peace, international development, or the Quaker influence on 17th-century English history.

As our April 1995 meeting for worship for business began, I looked around the room and gave a quiet sigh of relief. Eight of the sixteen Friends present had at least e-mail addresses on the Internet, mostly through a service provider called the National Capital Freenet, which has 40,000 members in the Ottawa-Hull region. But the others? I feared that one

*Carl Stieren, a member of Ottawa (Ontario) Meeting, will lead a workshop on Quaker publishing on the Internet at the 1996 FGC Gathering. You can reach him by e-mail at [peaceweb@Ottawa.net](mailto:peaceweb@Ottawa.net).*

or two Friends might be moved to rise and say, "Friends, I could not use the World Wide Web. I don't know any Friend other than the presenter of this proposal who can. I do not understand this proposal, and I cannot approve what I don't understand."

That message was never given. Instead, the meeting minuted its approval, and a two-month experimental run of our page, which we named Peaceweb, began.

We rented space for our page from a local Internet service provider, Internet Access (also known as Ottawa.Net).

At a small ceremony at the CyberPerk Cafe in Ottawa's Byward Market, not far from Canada's Parliament buildings, ten-year-old Alex Way connected to Peaceweb's home page for the first time on April 17, 1995. The gathering was also attended by 90-year-old Rachel Haight and other members of the meeting.

Netscape - [Peaceweb]  
File Edit View Go Bookmarks Options Directory Window Help  
Location: <http://www.ottawa.net/~peaceweb/>  
What's New | What's Cool | Handbook | Net Search | Net Directory | Software

## Peaceweb

 Children and Peace	 Peace	 International Development
 United Nations	 Quaker Links	 News

[Children and Peace](#) | [Peace](#) | [International Development](#) | [United Nations](#) | [Quaker Links](#) | [Local Projects](#)

You are visitor number **000184** since November 14, 1995

Sign our visitors book: contact us at [peaceweb@ottawa.net](mailto:peaceweb@ottawa.net)  
Read our [visitors book](#).

Published by  
Peace and Social Concerns Committee  
Ottawa Monthly Meeting

http://www.ottawa.net/~peaceweb/

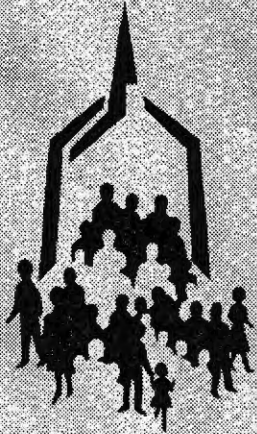
Ottawa Meeting isn't the only Quaker presence on the Internet. In fact, three days earlier, another Quaker home page was set up, 100 miles to the south of us, in Potsdam, N.Y. Russ Nelson, a computer programmer and consultant, opened his Web server to any Quaker organization that wished to start its own home page. Russ Nelson runs this server, called the Religious Society of Friends WWW site, at his own expense. This generous offer drew responses from Pendle Hill, Friends Committee on National Legislation, Britain Yearly Meeting, and others. In early December 1995, Russ started a list of Quaker meetings that allows any Quaker meeting to list their name, yearly meeting, time of worship, location, and telephone number.

Before Peaceweb started, Jerry Yanasak created a home page for his meeting, Milwaukee (Wisc.) Meeting, reproducing the meeting's newsletter. The meeting lost interest in the page, and it was discontinued in the summer of 1995. Kirby Umer of Portland, Oreg., started a page that listed Multnomah (Oreg.) Meeting and provided information on an AFSC exchange program for youth in Vietnam. This page continues today under Kirby's care. Late in 1995, both AFSC and University Meeting in Seattle, Wash., started their own home pages.

The 1996 Friends General Conference Gathering in Hamilton, Ontario, introduced a Web page on January 8, on Russ Nelson's Web server. It includes listings of the main speakers (some with Web page links), the artwork for the poster, and a list of all of the Gathering clerks and coordinators, with links to e-mail addresses for all but two. Thomas Taylor of the FGC staff in Philadelphia created the page and then sent it electronically to Russ Nelson's server in upstate New York. "We've also got links to other Web pages, including to those of organizations presenting at the Gathering, to Amtrak and Via Rail, and even to the weather in Southern Ontario," said Gordon McClure of Toronto, one of the Program Committee co-clerks.

Peaceweb was designed differently from the other Quaker home pages. We decided we would publish four times a year, using an electronic magazine format. We had three issues in 1995, on peace, international development, and Quakers and the United Nations. An issue on children and peace was published in early February.

As the designer of Peaceweb, I saw three concentric circles of readers we



## Friends Church Southwest Information Server

- [Welcome To Friends](#)
- [Church Planter Self Multiplication Training Cycle](#)
- [Seven Critical Factors For Planting New Churches](#)
- [Profile](#)
- [Church Planting Director](#)
- [The Friends Center - Azusa Pacific University](#)
- [Friends Investment Fund](#)
- [New Churches](#)
- [Ethnic Churches](#)
- [How To Contact Us](#)
- [Related Web Page Links](#)

Copyright © 1996 Friends Church Southwest - All Rights Reserved  
Updated: Wednesday January 17, 1996

<http://www.friendschurchsw.org>

would reach. First there was our meeting, with the surrounding cities of Ottawa and Hull, Quebec. The second circle included all the meetings and worship groups in Canada and anyone else in our country interested in peace and social concerns. The third circle was the world, reaching Quakers and peace and social activists anywhere, as long as they could read English.

In starting Peaceweb, I was determined to avoid the controversy that seemed to follow the many good messages on other Quaker Internet resources. Chief among these are mailing lists such as Quaker-P, which deals with peace and social concerns, and Quaker-L, which focuses on Quaker spirituality. I didn't want to eliminate dialog, so we compromised by having a "visitors book." While each issue of Peaceweb is approved by the Peace and Social Concerns Committee and the monthly meeting (Friends make great proofreaders, by the way), the visitors book is not. Anyone can send an e-mail message to the Peaceweb coordinator (me). Our introduction says we will in-

clude all messages of 100 or fewer words "which are greetings, requests for information, or simple announcements in the spirit and areas of concern of Peaceweb."

From April to December 1995, we received more than 190 messages from over 160 readers. Only one of them was negative, and that negative message had a good point. We reproduced it and replied to it. Messages came in not only from the United States and Canada, but from Scotland, England, Australia, New Zealand, South Africa, and Israel. One question nagged at me: how many people were reading Peaceweb and not sending us messages for our visitors book? When we installed a counter in mid-November 1995, we found there were 14 accesses per day on Peaceweb. This would add up to more than 5,000 per year—far more than I expected. The result was that the Peace and Social Concerns Committee budgeted for an entire year of Peaceweb in 1996.

As long as Friends keep putting the testimonies on peace and social justice into practice, we'll never run out of material to publish. □

### Quaker World Wide Web Addresses:

Peaceweb <http://www.ottawa.net/~peaceweb>

Religious Society of Friends WWW site <http://www.quaker.org>

Religious Society of Friends (Kirby Umer) <http://www.teleport.com/~pdx4d/quakes.html>

University Friends Meeting (Seattle, WA) <http://www.speakeasy.org/~clintw/ufm.html>

FGC Gathering 96 <http://www.quaker.org/fgc/gathering96>



# A Letter from Katherine

by Benjamin (as told to Clifford Pfeil) • illustrated by Lorna Kent

Readers will recall from last month that meeting agreed to find a little chair for Benjamin and invite him to worship.

The chair they brought me was from Emily's doll house. It was a rocking chair, and it made me nervous.

"It's very comfortable," I said, "except for my tail. I'm not always sure where my tail is, and I wouldn't want it to be rocked on in meeting."

"No problem," said Emily, smiling, and she removed the rockers.

The next day I received a letter from my cousin Katherine, the High Church mouse. It was carried by pigeon and delivered to the upstairs library window.

Dear Benjamin:

I take my tail in hand to write you a letter. I'm having a very exciting life these days. The children outside my hole are learning a thing called catechism. It's all about knowing the Right Answers to a lot of Very Difficult

Questions. The exciting part is that I am learning the right answers myself!

First question: "Who made me?" Answer: "God made me!" Next question: "Who is God?" This one you won't believe: "God is the spring bean!" Isn't that a kick? I'm going to learn them all! Do you have a catechism where you live? If you do, you could learn it too, and then we could say it together!

Guess what! There is a large family of nice mice living behind the cabinets in our church kitchen. We met for the first time last Sunday. My favorite is a handsome, long-whiskered mouse named Peter. He has been bringing me bits of fruit and other delicacies lately. You see, things are happening here!

Well, I've got to get back to my catechism studies. Write soon.

Love,  
Katherine

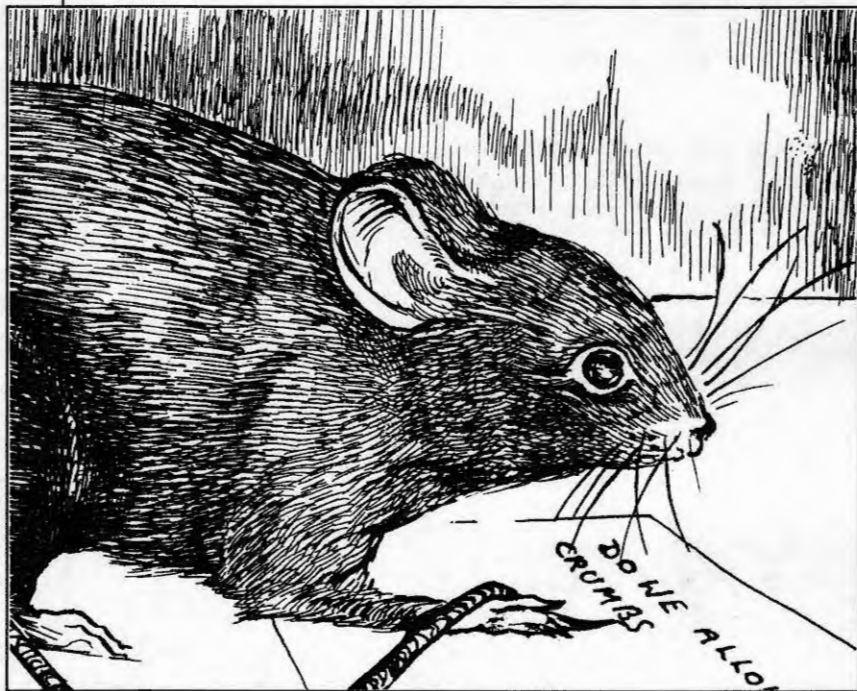
Katherine's letters are always kind of jaunry like this. Katherine is a lot like her letters. I did a little research, then wrote back in a timely manner.

Dear Katherine:

While I am glad that you have found new friends, as your elder cousin I suggest that you keep your whiskers alert. Kitchen mice, handsome or not, tend to be somewhat opportunistic. We have always lived a discreet distance from the kitchen so as not to seem too pushy. My mother, your Aunt Lila, used to say, "First in line, last in dignity."

I have a new friend, too. You may not approve of this, but she is a human, a very nice human. Her name is Emily. Although I'd never heard mention of "catechism" here in meeting, I decided to ask Emily if Quakers have such a thing.

"Well," she said, "no. But we do have Queries. Queries are Very Difficult Questions too, but there aren't any Right Answers to learn."



Clifford Pfeil, a member of Pima (Ariz.) Meeting, teaches English as a second language. "Benjamin, the Meetinghouse Mouse" is dedicated to Mark, Robert, Matthew, Emily, and the sweet memory of Laura. Lorna Kent is a member of Central Philadelphia (Pa.) Meeting.



"What good is a question without an answer?" I wanted to know.

"Oh, there are answers," said Emily. "There just isn't one right answer that you have to learn."

"Well then," I asked, "are there any wrong answers?"

Emily looked at me with dismay. "Wait here," she said. She ran upstairs to the library and returned with a little book. She started looking through the pages.

"Here's one," she said. "Here's a Query. Just listen." She cleared her throat. "Do our lives speak for our beliefs?"

"There's no right answer to that?" I asked.

"It's not to answer!" said Emily. "It's to think about! It's Too Important to just answer."

I hope you understand this better than I do.

Your Cousin,  
Benjamin

I put the letter out on the window sill for the mail pigeon and went to bed. I lay in bed for a while, but I found it hard to sleep. I kept thinking about questions that you think about but don't answer. Finally I got up, dipped the end of my tail in the ink bottle, and wrote a query of my own:

Do we allow crumbs to drop to the floor in sufficient quantity to meet the needs of those who might be waiting?

A Query, by Benjamin Mouse

Satisfied with my first effort, I lay down and went to sleep.

*Continued next month...*



## **The Alternatives to Violence Project**

celebrates 20 years of  
**transforming the heat of conflict  
into the light of understanding**

A volunteer, Quaker-based program, we have changed the quality of life for tens of thousands in prisons and communities.

Our 1996 International Conference immediately follows Friends General Conference at McMaster University, Hamilton, Ontario.

You are invited to hear internationally known justice reform advocate Dr. Ruth Morris on Saturday night, July 6.

Telephone (713) 747-9999 for information,  
or write P.O. Box 300431, Houston, TX 77230-0431.

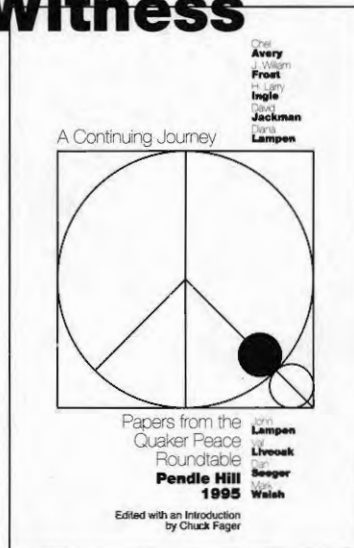


**Abington Friends School**

**A Quaker co-educational college preparatory day school  
for students in Preschool through Grade 12**

*For more information, please call  
215-886-4350*

# Join the Quest for a Renewed Friends Peace Witness



Peace Witness today can be...

- as abstract as how to make the UN work better...
- as concrete as a masked teenager carrying a gun...
- as terrifying as finding your name on an assassination list...
- as imaginative as pursuing a mythical beast from the Arthurian legends.

Pendle Hill's Quaker Peace Roundtable celebrated our witness as

## A Continuing Journey

In these papers you'll find personal stories, historical perspective and new ideas.

**\$9.95**

To order call the Bookstore  
**1 (800) 742-3150**



The Issues Program at  
**Pendle Hill**  
338 Plush Mill Road  
Wallingford, PA 19086

## NCP Notes

# The Shadow of the Centurion

by John K. Stoner

*New Call to Peacemaking is a cooperative program of Brethren, Friends, and Mennonites. Here is one example of how NCP represents Friends as it spreads the message of peace to a wider Christian audience.*

When someone asks whether Jesus, or his followers, may be engaged in war or some aspect of the vast superstructure that undergirds the institution of war (military "service," civilian support of military structures), the discussion seldom goes far before Jesus' response to the Roman centurion is appealed to as proof that Jesus did not condemn intergroup lethal conflict. In contemporary Christian circles, the centurion has become the human model through whom Jesus Christ is made compatible with violence, the military profession, and the ubiquitous, deadly, and unnecessary institution of war. This is no small load for one man in history to carry. The nameless centurion has risen to mythic proportions. It is this myth that requires closer examination.

The account of the centurion in Matthew 8:5-13 reports that a centurion in Capernaum appealed to Jesus to come and heal his servant. Jesus responded that he would come. The centurion immediately protested that he was unworthy for Jesus to come under his roof, and that Jesus could just speak the word and the servant would be healed. "I understand how authority works," the centurion said. "I speak a word and men obey my command. You can do the same. No need to come to my house."

Jesus was amazed at the man's faith and exclaimed, "Truly I tell you, in no one in Israel have I found such faith. I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven, while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth."

Then Jesus turned to the centurion and said, "Go, let it be done for you according to your faith." And the servant was healed in that hour.

There is no report that Jesus rebuked the centurion for his soldiering profession. This is taken as strong evidence, if not absolute proof, that Jesus approved of soldiering, justified war, and was not a pacifist.

At least two things are lacking in this use of the story. First, it reflects a total disregard for the most elementary sensitivity to the cul-

tural, religious, and political realities of the situation. Who was a centurion to a Jew in first-century Palestine? Everything in the story hangs on the cultural implications of the encounter.

The centurion was the feared and hated representative of the Roman occupation forces in Palestine. Some 30 years earlier, according to the Jewish historian Josephus, at nearby Sepphoris, Roman forces led by centurions had crucified 2,000 Jews along the roadway in retaliation for a Jewish uprising. Such deeds are not forgotten in 30 years. Jews had no admiration for the spiffy military uniforms of Roman centurions. They certainly did not see centurions as the guardians of democracy and the freedom to worship God as they pleased, unmolested in their comfortable sanctuaries. The centurion was a hated enemy soldier. He was not one of ours but one of theirs.

Secondly, the militarist interpretation ignores the main point of the story, which is the astonishing discovery of faith in a character as foreign and repulsive as a centurion. Matthew accents this by reporting Jesus' shocking announcement that all sorts of people from east and west will enter God's reign while the insiders—the church-going, presumed heirs—will be shut out altogether. Luke 7:1-10 dramatizes this alien faith by reporting that the centurion sends Jewish elders to request healing for his servant. The Jewish heirs come and make an appeal for the healing based on the worthiness of the centurion. Then the centurion sends friends to Jesus, saying that he feels unworthy that Jesus should come under his roof. The play on worthy/unworthy sets the stage for Jesus' words: "I tell you, not even in Israel have I found such faith."

So Jesus' encounter with the centurion is another story of astonishing grace. God is gracious even to enemy soldiers. Jesus reaches out to Caesar's centurions, Hitler's storm troopers, Stalin's SS men, Saddam's royal guard, IDF forces in the occupied West Bank, Arafat's bodyguards, U.S. marines. Jesus did not condemn the centurion, he set him on the path of redemption. That is what Jesus does for sinners, for transgressors, for enemies; shall we say, for people. Jesus did not condemn the woman taken in adultery. He did not thereby put his stamp of approval for all time on adultery. He set the woman on the path of redemption and a new life. He did the same for the centurion.

The only thing we can learn about Jesus' attitude toward violence and war from his encounter with the centurion is a surprising example of how to think about enemy soldiers. □

*John K. Stoner is the coordinator of New Call to Peacemaking, P.O. Box 500, Akron, PA 17501.*



# Putting on the Pink Triangle

by Val Liveoak

It was such a small thing, really. On the fourth day at Friends General Conference's 1995 Gathering, a Friend offered me a small pink triangle to put on my name tag. My first, rather ungracious response was, "That doesn't speak to my condition." My Friend patiently went on to explain that FLGC (Friends for Lesbian and Gay Concerns) has said the triangle "doesn't necessarily say anything about a person's sexual orientation, it just says that the wearer isn't rigid about others' orientation." While I thought that did describe me, I still wasn't clear, and asked for time to think about it.

I remembered that the symbol of the pink triangle came from the Nazi method of designating homosexuals for discrimination and later for transportation to death camps. I'd admired people who resisted the Nazis by putting on the Star of David in solidarity with Jews (I know of none who'd put on the pink triangle in solidarity)—and have often cited the case of the Danes who all, king and commoner alike, wore the yellow star. Why would I hesitate to make a similar gesture of solidarity in the infinitely safer climate of FGC?

I presumed that the people who wore the pink triangle were gay/lesbian/bisexual—and I didn't feel differently about them or treat them differently. I could see that I had become comfortable with thinking of people who wore the pink triangle as "them." I admired their success in organizing themselves, their supportiveness of each other, and the depth of worship at the FLGC meetings (reported—I'd never attended). Some of my best F/friends. . . .

In quiet reflection, I realized I was somewhat fearful that people would treat me differently, even in the accepting atmosphere of FGC. How important would it be to me to face this potential discrimination? How much could it hurt? Would it hurt my theoretical chances to meet a mate? Would potential partners think I was out of bounds? (Would I want a partner that might treat a lesbian in a discriminatory way?) I could clearly see that these questions, along with my hesitation, showed me a level of homophobia that I had learned or accepted that I never realized I had. (The question of how I would deal with possible advances from lesbians never worried

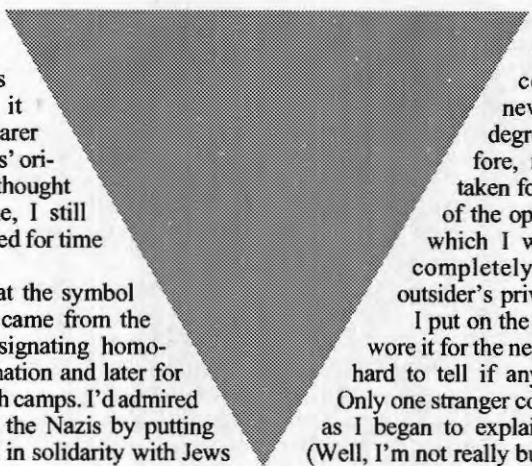
me—it did enter my mind, but it met no resonance there and was no barrier to my decision.)

This reflection brought me an awareness that this was perhaps one of the few areas in which, if I made this gesture of solidarity, I could actually suffer a small amount of the oppression that lesbians, gays, and bisexuals face. (Surely I tasted some of the fear involved in coming out.) I'd never undertaken that degree of solidarity before, never risked being taken for an actual member of the oppressed group with which I was allied. I never completely surrendered my outsider's privilege.

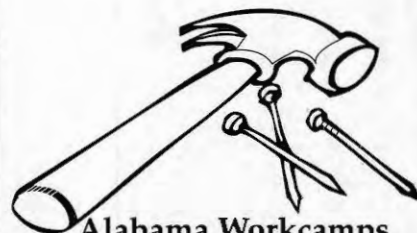
I put on the pink triangle, and I wore it for the next three days. It was hard to tell if anyone even noticed. Only one stranger commented on it, and as I began to explain the whole thing (Well, I'm not really but. . .), I was saved from the embarrassment of that disclaimer by the distracting arrival of another Friend. I made it more of a point to smile and nod at strangers as we passed, and got what I thought were the usual responses from most. I couldn't say why some folks gave cool responses, but I think I received warmer responses from those wearing pink triangles than I would have otherwise. Not one person I already knew commented on the triangle's sudden appearance. I'd made a mountain out of a molehill, judging by the response I received.

But I learned a lot about myself and my society (and my Society) in the process. For a short time I understood more than I had before what true solidarity might mean. I confronted some of my fears and overcame them. I learned more about being an ally to an oppressed group than years of liberal, even radical, political action had taught. I erased, if only partly, the "us-them" polarity.

In retrospect, I risked very little and suffered few, if any, consequences. I am left with one question: "How, in the face of all sorts of differences of class, race, nationality, ideology, and so forth, can the concern about the gender of the person someone loves divide us?" I'm grateful to my Friend, and FLGC Friends, for giving me the opportunity to see this issue a little more clearly. □



**Will you work for justice this summer?** . . . They shall raise up the former devastations... for I the Lord love justice. **Isaiah 62:4,8**



## Alabama Workcamps, Summer of 1996: Rebuilding Three Rural Black Churches Destroyed by Fire

Last winter three small, rural black churches in Greene County, Alabama—one of the poorest counties in the U.S.—were destroyed by fire within 2 weeks. Among them, the churches had little insurance money to help rebuild. Our concern has been some consolation: Rev. Pickens, a pastor of Mt. Zion Baptist Church, observed, "People want to help us, and we should thank God for that...You'd be surprised how many people are hurt by this."

Washington Quaker Workcamps is sponsoring a summer-long series of interfaith workcamps to rebuild all the churches and coordinating offers of assistance. You can witness to Friends' testimonies by sending an urgently needed contribution. Please write or call for more information. Please help us spread the word to others.

### Washington Quaker Workcamps

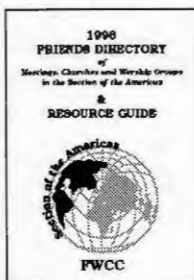
Dept. FJ; 1225 Geranium Street, NW  
Washington, D.C., 20012  
(202) 722-1461

*Val Liveoak is a member of Austin (Tex.) Meeting.*



## The *NEW* Friends Directory

NOW AVAILABLE FROM:  
Friends World Committee for Consultation



1506 Race Street  
Philadelphia, PA  
19102

\$7.50 plus \$2.00  
handling

OR FROM YOUR  
LOCAL QUAKER  
BOOKSTORE



### Henry B. Freeman

Fundraising Consulting for  
Educational Institutions and  
Nonprofit Organizations

Currently serving Midwest,  
Southeast and East Coast  
clients

**Henry Freeman Consulting**  
713 S.W. 15th Street, Richmond, Indiana 47374  
(317) 983-1578

**DISCOVER QUAKER PHILADELPHIA**  
Two-hour walking tours of William Penn's  
original city of brotherly love, in honor of  
Penn's 350th birthday.  
Send a SASE for schedule to: QUAKER  
TOURS, Box 1632, Media, PA 19063.

## Calligraphic Art

- MARRIAGE CERTIFICATES
- AWARDS • INSCRIPTIONS •
- BIRTH ANNOUNCEMENTS •
- GREETING CARD DESIGNS •
- INVITATIONS • SCROLLS •

*Harry R Forrest*

609-786-1824

**Fyfe & Miller**  
FUNERAL SERVICE  
7047 Germantown Ave.  
Philadelphia, PA 19119  
(215) 247-8700

James E. Fyfe Edward K. Miller  
Simple earth burial  
and cremation service  
available at reasonable cost.

## News of Friends

The practice of baptism and communion with the outward elements is now permitted by Friends Church Southwest Yearly Meeting. There was a great debate over the issue, and although many members doubt the wisdom of eschewing the Friends testimony on spiritual communion and baptism, most within SWYM agree that, for those who feel more connected to the Holy Spirit through these rituals, using the outward elements is permitted. Southwest Yearly Meeting, affiliated with Evangelical Friends International, practices programmed worship and appoints pastors in its churches.

Friends Peace Teams has opened an office under the care of Baltimore Yearly Meeting in Sandy Spring, Md. The yearly meeting is providing work space, administrative support, oversight, and nurture. Staffing the new office is Sandy Schwartz of Adelphi (Md.) Meeting and Sarah Plies, a Friends World Committee for Consultation, Section of the Americas, intern and member of Reedwood (Oreg.) Friends Church. Friends Peace Teams is also formalizing an affiliate relationship with Christian Peacemaker Teams, a Mennonite, Brethren, and Quaker initiative that emphasizes negotiation skills, public witness, and nonviolent direct action. CPT currently has teams in Haiti, Hebron, and an Urban Peacemaking project in Washington, D.C. Friends Peace Teams can be reached c/o BYM, 17100 Quaker Lane, Sandy Spring, MD 20860, telephone (301) 774-6855.

Friends in Britain and Ireland are appealing for listening and restraint following recent bombings that threaten the peace process in that region. The following statement was issued on Feb. 15:

The Northern Ireland Committee of the Religious Society of Friends in Britain and Ireland is deeply concerned about the course of recent events. The bombing of Canary Wharf is abhorrent and cannot be justified on any grounds at all. We do, nevertheless, recognize the intense frustration arising from the stagnation of the peace process. The outcome has been to increase greatly the deep-rooted mistrust on one side of the community just as the bombing has had the same effect on the other.

As Quakers, we believe Christ has called us all, in the words of our founder, George Fox, to live "in the virtue of that life and power that takes away the occasion of all wars." It requires a willingness to listen to those with whom we disagree; it needs restraint in our instinctive reactions. This is the responsibility of each of us in our individual relationships. It is also a heavy responsibility laid on our politicians and those leading particular sections of our community.

We appeal for a total repudiation of all violence. This includes the damaging effects of words or actions which ignore the sensi-

tivities of others as well as the physical violence of bomb and bullet. The peace process was founded on the straightforward principle that talking should replace violence. Christ had the unconditional approach: he was willing to speak to people regardless of who they were or what they had done. The urgency with which the problem is now being addressed is reassuring but we appeal to everyone involved to maintain this momentum and give first priority to dialogue and real listening. (*From The Friend, Feb. 23*)

The Quakerland Friends Community near Kerrville, Tex., has been officially recognized as a "church" and granted tax-exempt status by the Internal Revenue Service. The community is located on 132 acres adjacent to a 10-acre property owned by South Central Yearly Meeting. The central purpose of Quakerland is "to build a faith community affiliated with the Religious Society of Friends to support the spiritual growth of its members and visitors; to honor the presence of God within each person and within all life. . . ; to live life in harmony with nature, with the goal of ecological sustainability; and to conduct community life in the manner of Friends, incorporating the testimonies of harmony, equality, integrity, simplicity, and community. As a Friends meeting living in community, [Quakerland] will engage in religious, educational, and charitable activities in keeping with these purposes." Quakerland is developing the economic and organizational foundation of the community by planning infrastructure, residential facilities, and other buildings, as well as creating proper documentation for long-term planning and operation. Quakerland members meet regularly for business and worship, and will conduct building workshops in which participation is welcome. For more information, contact Kjell Johansen, 210 Solar Way, Denton, TX 76207, telephone (817) 382-1200, e-mail johansen@jove.acs.unt.edu. (*From the Feb. issue of South Central Yearly Meeting News*)

The American Friends Service Committee now has information available on the World Wide Web. The organization's web address is <http://www.afsc.org>. Computer users can also contact AFSC at their e-mail address, [afscinfo@afsc.org](mailto:afscinfo@afsc.org).

A study released by the Center for Immigration Research at the University of Houston on March 14 reveals that hundreds of undocumented migrants die each year at the Texas-Mexico border. Sponsored by the Immigration Law Enforcement Monitoring Project (ILEMP) of the American Friends Service Committee, the study raises new concerns about current U.S. border control efforts at a time when policy makers are considering even harsher border enforcement legislation. Proposed legislation would increase the use

of military equipment and fortifications on the southern border, mandate dramatic increases in border guards, and seriously erode the civil and human rights of both immigrants and citizens. The Immigration and Naturalization Service concentrates 88 percent of its enforcement staff on the southwestern border, despite its own finding that nearly two-thirds of undocumented immigration occurs away from the borders with people who enter the U.S. legally but stay past the expiration of their tourist visas. At a time when spending in most federal departments has decreased, the INS's budget has increased 72 percent since 1990. Even the INS warns that it cannot recruit and train border agents at the rate Con-

gress is proposing, and some of the bills' measures will increase the danger of injury to its own agents as well as to border crossers. "Proposed border enforcement legislation is fundamentally misguided," concludes Maria Jimenez, director of ILEMP, "because it does not respond to the two major forces driving people to risk attempting illegal entry into this country: the terror of war and the crushing burden of poverty and economic dislocation." Copies of the study are available from the Center for Immigration Research, University of Houston, 4800 Calhoun, Houston, TX 77004. For more information about ILEMP, contact Maria Jimenez at (713) 926-2799 or Rachael Kamel at (215) 241-7132.

## The FRIENDS JOURNAL Campaign

### Priscilla Holton Neff Fenn, 1900-1983

A series of discussions this past summer and fall with Lee Neff, a member of the Friends Journal Board of Managers, and her husband, John, led to a very thoughtful gift to the Campaign in memory of John's mother. John and Lee are members of University Meeting in Seattle, Wash. John's younger brother, Sam (not pictured), and his wife, Ruth, are members of Clear Creek Meeting, Richmond, Ind. Touched by the power and feeling expressed in John's words, we are sharing below parts



Priscilla Holton Neff with her husband Clarence and twins Charles (left) and John, 1934

of the letter that accompanied the Neffs' gift to the Campaign:

"My wife and I wish to give to FRIENDS JOURNAL an outright gift honoring my mother, Priscilla Holton Neff Fenn.

"As a young woman, for several years, my mother was a Congregational teaching missionary in Foochow, China. While there, she met my father, who taught in Congregational mission schools for over 30 years. My mother was also a teacher and a writer of children's books and spiritual literature. Were she alive today, she would be pleased to know of Lee's commitment to FRIENDS JOURNAL and honored to have our pledge to the JOURNAL's capital campaign given in her name.

"The good work that you, your predecessors, and your staff have done at FRIENDS JOURNAL deserves to be celebrated and affirmed. This exciting campaign should serve the JOURNAL and Quakerism well for years to come. We are proud to be part of the JOURNAL's excellent work."

### Memorial and Recognition Gifts

The JOURNAL welcomes gifts from readers who want to recognize family members or friends who have touched their lives and/or contributed in some way to the spiritual growth and development of the Religious Society of Friends.

If you would like to make a gift in recognition of a family member or loved one, please contact us or include with your gift or pledge to the Campaign a brief statement about the individual who has meant so much to you. For more information about the Campaign, please call Vinton Deming at (215) 241-7277.



Help FCNL choose legislative priorities for the 105th Congress.

- Join your meeting or church's discussion of FCNL legislative priorities.
- Or, if you are not currently affiliated with a meeting or church, call us for a priorities packet.

Call 202-547-6000

Friends Committee on National Legislation  
245 Second St., NE, Washington, DC 20002

## CALIGRAPHY

Painted and Personalized  
Marriage and Birth Certificates  
Patricia Kernan 518-426-7537

CONTINUING QUAKER VALUES IN  
HELPING "PERSONS DEPRIVED OF  
THE USE OF THEIR REASON"

*Friends Hospital continues to apply the principles of moral treatment supported by our Quaker founders in the provision of outpatient, partial hospital, residential, home health, and inpatient services for adults, adolescents, and older adults with emotional and mental disorders. We also have special programs for eating disorders, substance abuse, and stress and chronic pain.*



4641 Roosevelt Blvd.  
Philadelphia, PA 19124  
215•831•4600

Coming to D.C.?  
Stay with Friends on Capitol Hill

WILLIAM PENN HOUSE  
515 East Capitol St. SE  
Washington, DC 20003

Individuals, Families and Groups  
\$25 to \$40

Seminars on Current Issues  
for Schools, Colleges, and Meetings  
(202)543-5560

dirpennhouse@igc.apc.org



## Bulletin Board

"Journeys in Truth" is the theme of the 1996 Friends General Conference Gathering at McMaster University in Hamilton, Ontario, Canada, June 29–July 6. The Gathering, the first in Canada since 1904, will provide a wide variety of workshops, opportunities for worship and worship-sharing in large and small groups, Bible study, a Junior Gathering and High School Program, and activities and events for all ages. Evening programs will include Canadian Friend Murray Thompson's lifetime spiritual journey, "Journey in Truth"; "Show Me Freedom," a story collage exploring gender issues, presented by Alan Dixon, Evalyn Parry, and Jane Orion-Smith, three young adult Canadian Friends; a musical performance by Terry Leonone and Greg Artzner together as "Magpie"; and a talk by U.S. Friend Bonnie Tinker on witnessing to an unpopular truth while seeking to further dialogue among Friends. The Gathering's Cadbury Event Lecture, sponsored each year by FRIENDS JOURNAL, will feature British Friend Jan Arriens. After viewing the television documentary "Fourteen Days in May," Jan organized "LifeLines," a group of people in Britain who write to U.S. prisoners facing the death penalty. Gathering places for participants with common interests will include areas for vegetarians, men, women, singles, Friends of color, and campers. Friends Committee on Unity With Nature, Friends for Lesbian and Gay Concerns, and many other Quaker organizations will also offer programs and presentations. Friends are encouraged to register as early as possible. Registrations for Junior Gathering participants or for participants with children must be postmarked by May 28. A \$50 late fee will apply to all registrations postmarked after May 28. Full childcare, scholarships, and work grants are available. For more information, contact FGC Gathering, 1216 Arch St., 2B, Philadelphia, PA 19107, telephone (215) 561-1700.

"The Bible, the Church, and the Future of Friends" is the title of Pendle Hill's spring issues Roundtable, May 17–19, in Wallingford, Pa. Friends have varying approaches to the Bible and the nature of the Church (ecclesiology). The Roundtable will consider how these bear on efforts to renew Friends peace witness and cope with conflicts over homosexuality. Presenters for the weekend will include Doug Gwyn, Mel Keiser, Georgia Fuller, Ben Pink Dandelion, Elizabeth Cazden, and Dorothy Day. Space is limited. Cost ranges from \$185, which includes accommodations, to \$85 plus meals for day attenders. Financial aid is available. For information or to register, contact Chuck Fager, c/o Pendle Hill, at (800) 742-3150, or e-mail [chuckfager@aol.com](mailto:chuckfager@aol.com).

School of the Spirit is offering silent retreats, May 17–19, and a longer nine-day program, "Contemplative Living and Prayer," June 14–

23. This ministry is devoted to helping all who wish to be more faithful listeners and responders to the inward work of Christ. Prayer and learning opportunities arise out of a contemplative grounding in silence, solitude, Quaker worship, scripture reading, spiritual friendship, koinonia groups (small accountability and support groups), and community life. Study as a spiritual discipline is an integral element in offerings related to preparation for ministry. For more information, contact The School of the Spirit, c/o Kathryn Damiano, 450 Bancroft Rd., Moylan, PA 19065, telephone (610) 891-6796. (From the Feb. issue of *What canst thou say?*)

The Public Ministry of Friends Women (formerly known as Women in Public Ministry) will hold its next gathering Oct. 24–26 at Quaker Hill Conference Center in Richmond, Ind. The theme for the gathering is "Empowerment for Courageous Ministry." The program's focus will be on international traveling in ministry, developing personal and

corporate prayer, creating community, intentional reconciliation (including racial reconciliation), and creating the art of forgiveness. The gathering's planners hope to attract women from across the breadth of Friends who are engaged in a publicly recognized ministry. This can include women called by God into social work, medical work, teaching, preaching, missions, etc. For more information, contact Mary Glenn Hadley, 101 Quaker Hill Dr., Richmond, IN 47374-1980, telephone (317) 962-7573.

Fellowship of Reconciliation is seeking participants for two workcamps in the former Yugoslavia, June 29–July 16. The program is designed to give U.S. citizens firsthand, in-depth exposure to people on several sides of the conflict in Bosnia. The Bosnian participants will get a chance to meet the U.S. visitors and learn how the war was portrayed in the United States. The program also hopes to help both physically, through small work projects, and spiritually, through listening to

## Calendar

### MAY

3–5—Denmark Yearly Meeting, Copenhagen, Denmark. Contact DYM Clerk, Quaker Centre, Vendersgade 29, DK-1363 Copenhagen, Denmark, telephone (45-31) 118248.

3–5—Piedmont Friends Fellowship, at Quaker Lake Conference Center, Climax, N.C. Contact Mary Smith, 1804 Madison Ave., Greensboro, NC 27403, telephone (919) 272-2430.

3–5—"Creative Workshop Design," led by George Lakey in Philadelphia, Pa. Contact Training Center Workshops, 4719 Springfield Ave., Philadelphia, PA 19143, telephone (215) 729-7458, fax (215) 729-1910, e-mail [peacelearn@igc.apc.org](mailto:peacelearn@igc.apc.org).

3–6—Aotearoa/New Zealand Yearly Meeting, in Waikanac, New Zealand. Contact Peter Low, 38 Taylors Ave., Christchurch 5, New Zealand, telephone (64-3) 351-8150, fax 351-7766.

3–6—Britain Yearly Meeting, at Friends House, London, England. Contact Recording Clerk, BYM, Friends House, Euston Rd., London, NW1 2BJ, England, telephone (44-171) 387-3601, fax 388-1977.

5—Spring meeting of Friends Historical Association at Camden (Del.) Meeting. Kenneth Carroll will speak on "America's First Quakers." Contact Friends Historical Association, Haverford College Library, Haverford, PA 19041, telephone (610) 896-1161.

10–12—Netherlands Yearly Meeting, at Mennoerde, Elspeet, Netherlands. Contact Quaker Secretariaat, Vossiusstraat 20, 1071 AD Amsterdam, Netherlands, telephone (31-20) 6794238, fax 6721158.

16–19—Sweden Yearly Meeting, Svartbäcken, Sweden. Contact Tofte Frykman, SYM, Svartbäcken 2992, S-76291 Rimbo, Sweden, telephone (46-175) 71243.

20—Registration deadline for "Rediscovering the Scriptures Through the Spirit that Brought Them Forth," a weekend family Bible conference, June 14–16, at George School, Newtown, Pa. Contact Shirley Dodson, PYM, 1515 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7182.

24–26—Finland Yearly Meeting, at Viittakivi International Centre, Helsinki, Finland. Contact Pirkko Lehto, FYM, Urakkatie 20 C, SF-00680, Helsinki, Finland, telephone (358-90) 7284565.

24–27—Northern Yearly Meeting, at Camp Chi, Wisconsin Dells, Wis. Contact Nancy Peterson, NYM, 4021 Lyndale Ave. South, Minneapolis, MN 55409, telephone (612) 823-4946.

24–27—"Deeper Into the Heart: Opening Through Meditation," the 54th annual conference of Friends Conference on Religion and Psychology with Mary Orr, Buddhist teacher, at Lebanon Valley College, Annville, Pa. Contact FCRP, c/o Carol Kimball, 97 Gunderman Rd., Ithaca, NY 10028.

25–27—"National Space Organizing Meeting and Protest," sponsored by the Global Network Against Weapons and Nuclear Power in Space, in Cocoa Beach, Fla. Cost is on a sliding scale between \$25 and \$35. Contact GNAWNPS, P.O. Box 90035, Gainesville, FL 32607, telephone (352) 468-3295.

25–27—Switzerland Yearly Meeting, at Glion-sur-Montreux. Contact Fritz G. Renken, Haerte Kämpe 10, D-49751 Sögel, Germany, telephone (49-5952) 855.

28–30—"Called to One Hope—One Gospel, Many Cultures," the annual meeting of the U.S. Conference of the World Council of Churches, in Winston-Salem, N.C. Contact WCC U.S. Office, 475 Riverside Dr., Room 915, New York, NY 10115, telephone (212) 870-3193, fax (212) 870-2528.



the stories of those who have experienced the war. One work site will be in the Muslim-Croat city of Bihac, with a side trip to the Bosnian-Serbian city of Banjaluka. The second workcamp will take place in the city of Mostar, which is divided between Bosnian Croats and Bosnian Muslims, with a side trip planned to Sarajevo. Each workcamp, composed of 8-12 participants, is led by an FOR worker and a Bosnian student and includes a two-day orientation in the United States. Information and application materials are available from Bosnian Work Camp, FOR, P.O. Box 271, Nyack, NY 10960, telephone (914) 358-4601, fax (914) 358-4924.

•The Irish Council of Churches, backed by church organizations in England, Scotland, and Wales, is urging Christians to make a statement against violence as a solution to Northern Ireland's problems. Statements on postcards should be sent to No More Violence, P.O. Box 4, Bangor BT19 6LU, UK. See also "Friends in Britain and Ireland" in News of Friends. (*From The Friend, Feb. 23*)

•The 1996 Swackhamer Peace Essay Contest, with prizes of up to \$1,500, is open to all high school students. Sponsored by Nuclear Age Peace Foundation, all essays should answer the following topic: "The First Resolution of the UN General Assembly in 1946 called for the elimination of atomic weapons from national armaments. Building upon the efforts of the past 50 years, what do you propose should be done during the next five years to realize the goal of nuclear weapons abolition?" The deadline for submissions is June 3. For more information and contest rules, contact Nuclear Age Peace Foundation, 1187 Coast Village Rd., Ste. 123, Santa Barbara, CA 93108.

•All friends, campers, and alumni of Camp Onas, located in Ottsville, Pa., are invited to a new building dedication and community gathering on July 14. The Friends camp is constructing a long-needed central building to include offices, a health center, sleeping accommodations, a kitchen area, and a meeting room for summer campers and the many meetings and other groups that use Camp Onas throughout the year. Inquiries and tax-deductible contributions may be sent to Camp Onas Building Fund, 609 Geigal Hill Rd., Ottsville, PA 18942, telephone (610) 847-5858.

•"Growing Food for the Hungry" is a program that educates people on how to grow a garden for the primary purpose of feeding others in need. Information on regional efforts should be available through local Master Gardeners organizations and Organic Garden and Nutrition Clubs. For an information booklet about the program, contact Marge Cerletti, P.O. Box 3626, Santa Rosa, CA 95405.

Pax World is a no-load, diversified, open-end, balanced mutual fund designed for those who wish to receive income and to invest in life-supportive products and services. Pax invests in such industries as pollution control, health care, food, clothing, housing, education, energy, and leisure activities.

Therefore, with Pax there are social as well as economic dividends.



For a free prospectus and other materials call toll-free:

**1-800-767-1729**

224 State Street  
Portsmouth, NH 03801

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

The Fund does not invest in weapons production, nuclear power, or the tobacco, alcohol, or gambling industries. Various types of accounts are available: Regular Accounts, IRAs, Educational Accounts, Custodial Accounts for Minors, SEP-IRAs, Automatic Investment Plans, and 403(b) Pension Plans.

Minimum investment is \$250. Send no money. Past performance is no guarantee of future results.

## A SOCIAL RESPONSIBILITY FUND

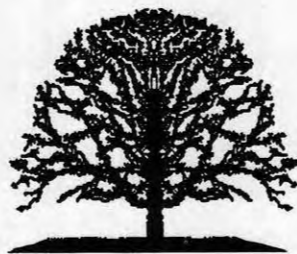


## Knowledge is power!

Subscribe to *The Money Tree* and find out just how empowering learning about finance and investing can be. We start from scratch and give you the basics in simple language with clear examples and exercises. We also offer you socially responsible and environmentally Friendly choices.

If you subscribe before June 1, 1996, you receive all four back issues as a bonus. Each issue builds on the last, and together they provide a complete guide with practical "how to" advice, so having the whole set is important.

Send today for introductory information and a free copy of the latest issue. Write: Janet Minshall, *The Money Tree*, 354 Arizona Ave. NE, Atlanta, GA 30307 or call (404) 377-6381 and leave your name, address, and zip. (Please spell out name, street, city, etc.)



# the Money tree

*a basic guide for safely growing your financial assets*



## Retire in North Carolina.

In 1740, hardy Quaker pioneers from Pennsylvania, Virginia, and Nantucket Island began to settle in northwestern Guilford County. Now, you also can enjoy the wonderful changing seasons in a state known for its beauty and the friendliness of its residents. Friends Homes, Inc. owns and manages the South's only Quaker related

continuing care retirement communities. Both Friends Homes at Guilford and Friends Homes West are located near New Garden Meeting and Guilford College, one of the nation's best-known Quaker institutions. Call and arrange a time to visit and find out why Guilford County has become a center of Quakerism. Call (910) 292-9952.

### FRIENDS HOMES, INC.

*Providing retirement options since 1968*

## FRIENDS WORLD PROGRAM



Admissions Office, Box FJ  
Friends World Program  
Long Island University  
Southampton College  
239 Montauk Highway  
Southampton, NY 11968-4198  
(516) 287-8466

- Pursue your interests in environmental studies, international cooperation, community service, peace and development issues.
- Be part of a Learning Community of students and faculty dedicated to global and socially responsible education.
- Immerse yourself in local culture through homestays, field-trips, language training, and independent study.
- Earn an accredited Bachelor's degree. Enter as a freshman, transfer or visit from another college. FW also accepts non-credit seeking associate students.
- Study in Costa Rica, India, China, England, Israel, Japan, Kenya and the United States.

**FRIENDS WORLD:  
A THIRTY YEAR COMMITMENT TO GLOBAL  
EDUCATION FOR SOCIAL CHANGE**

LONG ISLAND UNIVERSITY



## Books

### "Other Sheep I Have": The Autobiography of Father Paul M. Washington

With David Gracie, afterword by Bishop Barbara Harris. Temple University Press, Philadelphia, Pa., 1994. 235 pages. \$16.95/paperback.

Father Paul Washington was the calm, open, and courageous rector of the Church of the Advocate, a magnificent Episcopal cathedral in poor, African American, North Philadelphia during the tumultuous 1960s and 1970s. Father Washington comes across in this straightforward and honest account as the same man I met at the Advocate during anti-racist meetings in the late 1960s. So I can recommend this book for its truthfulness.

But why might a Quaker audience be interested in the life and struggles of an African American Episcopal minister? His struggles with race and economic and gender injustice are our struggles, and we can learn much from his example. He reminds me of our beloved John Woolman in his probing questioning of his own stands on issues, his openness to opponents, and his steadfastness in the right. For me, a white, middle-class Quaker who has worked on racial justice issues, I find that Father Washington's openness to African American radicals of all stripes, from Black Panthers to Move members, challenges the subtle workings of my own racism. Where he clearly saw their humanity and impatience with injustice and could communicate his disagreement within the human fam-

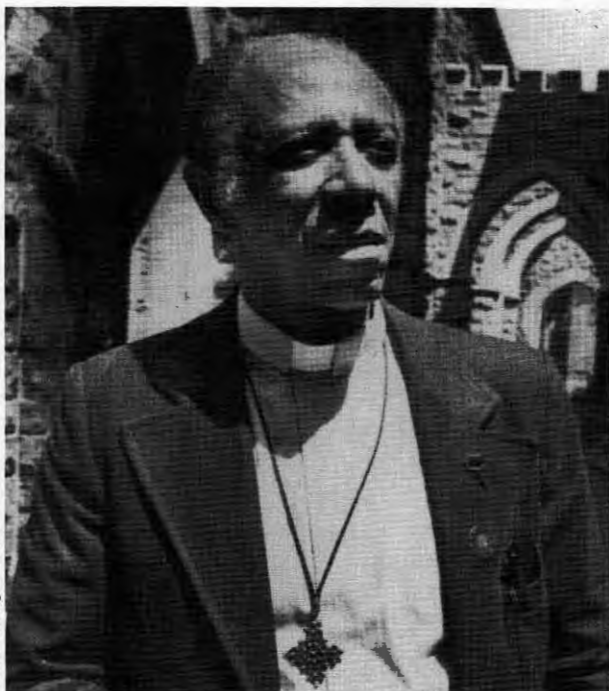
ily, I have tended to shrink away from what seemed to me to be ominous or irrational stances.

Paul Washington's mother promised him to the service of God in her prayers for a son. He was born in Charleston, South Carolina, in 1921 and was often reminded of his destiny during his youth. After his appointment to the Church of the Advocate in 1962 he opened it to a burgeoning number of community activities from clothes and food distribution (140,000 meals a year) to black power conferences and gang truce meetings. The community made the building its own by contributing pieces of art and furniture. He saw as his sheep the whole community, regardless of religious affiliation. I found it interesting where he drew the line. He would not allow the police to use the church or a black heavyweight champion to set up a gym because he felt boxing and the Philadelphia police brutalized young black men. By opening the church to the community it became vulnerable to various disruptions. I love Paul's accounts of his direct responses to intrusions into church services. When someone snatched a woman's purse during a service, Paul stopped in midsermon to chase down the thief and return with the purse before continuing.

Father Washington also championed the needs of his community in the larger Episcopal and city arena. In the late 1960s he supported the demand for reparations from the white churches for economic development in the African American community and led a walkout of African Americans from the national Episcopal convention in 1969. Father

Washington also challenged the hierarchy by welcoming the ordination of women priests at the Advocate despite his bishop's refusal to condone it. He went to jail with welfare rights demonstrators and took a strong stand against the war in Vietnam. Despite his support of causes the establishment opposed, his principled life and ministry to the oppressed and his graciousness to opponents led to honors from the very elites whose lives he made difficult.

As Quakers we need several Father Washingtons to urge us to deal more fundamentally with issues of racial and economic justice. I remember that when Paul Washington was struggling with the affluent suburban Episcopalians, the editor of FRIENDS JOURNAL was struggling with affluent white suburban Quakers. As Father Washington observes, white



Father Paul Washington at the Church of the Advocate in North Philadelphia, 1980

Other Sheep I Have



### A Quaker Conference Center

340 HIGH STREET  
P.O. BOX 246  
BURLINGTON,  
NEW JERSEY 08016

Available for day and overnight use

609-387-3875

### CREMATION

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

For information, write or telephone SANDY BATES  
5350 Knox Street  
Philadelphia, PA 19144

### DELAWARE VALLEY FRIENDS SCHOOL

Morris & Montgomery Avenues  
Bryn Mawr, Pa.

### For Students with Learning Differences

College preparatory, Grades 7-12  
Summer School

### Come to an Open House

(610) 526-9595 for info & video,  
"Learning with a Difference"

### MARRIAGE Certificates

DIANE AMAROTICO • CALLIGRAPHY & DESIGN  
215 / 766-8797

### Display Ad Deadlines

Reservations are required for display ads in FRIENDS JOURNAL.

**July issue:** Reserve space by May 6. Ads must be received by May 13.

**August issue:** Reserve space by June 3. Ads must be received by June 10.

Ad rate is \$28 per column inch.

Call (215) 241-7279 now with your reservation or questions.



## FRIENDS HOME AT WOODSTOWN *A Quaker-Sponsored Retirement Facility*

- One-bedroom Woods Court Apartments for People over 60
- Residential facility with community dining
- Delicious, nutritious meals
- 60-bed Medicare & Medicaid Certified Nursing Home
- Pastoral Setting
- Caring, supportive staff

P.O. Box 457, Friends Drive • Woodstown, NJ 08098 • (609) 769-1500

## *The Prayer Project*

Are you willing or do you know someone who would be willing to answer a confidential series of surveys about prayer and related issues of spirituality? Serious California researcher seeks a limited number of mature individuals for long-term (1 year +) and occasional correspondence(s) who . . .

- \* are over age forty,
- \* pray daily (in their own way or in some more traditional manner),
- \* consider their life to be, in some fashion, like art or prayer,
- \* have experienced concrete benefits (e.g., the cultivation of strong faith) from their practice,
- \* have been praying regularly for at least ten years,
- \* consider themselves "spiritually mature" and have developed a vocabulary to discuss the variables of a rich and constant inner life,
- \* feel disposed to enter into occasional, ongoing correspondence about the benefits, dictates, and transcendent potentials of prayer and its more practical correlates.

*This is a small, ongoing, and personal study with limited openings.*

If you (or someone you know) would be interested in our confidential research project, please review this ad and respond briefly describing your background and interest, with a business-size SASE.

Boxholder \* POB 1 \* Stewarts Point, CA 95480

## Guidelines for FRIENDS JOURNAL Writers

The articles that appear in FRIENDS JOURNAL are freely given; authors receive copies of the issue in which their article appears. Manuscripts submitted by non-Friends are welcome. We prefer articles written in a fresh, non-academic style, using language that clearly includes both sexes. We appreciate receiving Quaker-related humor.

- ❖ 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

Submissions are acknowledged immediately; however, writers may wait several months to hear whether their manuscripts have been accepted.

For more information contact Kenneth Sutton, Associate Editor.

**FRIENDS  
JOURNAL**

1501 Cherry Street, Philadelphia, PA 19102-1497  
Telephone (215) 241-7282, e-mail: FriendsJnl@aol.com

Christians have great difficulty repenting their racism. However, he is not only a "disturbing prophet" but a "healing priest" who transcended racism himself as evidenced by white people driving from the suburbs to join his church and a white student asking to be taken into his family. In these chilling times of increased racial scapegoating, Father Paul Washington is a prophet from whom we can all take strength and guidance.

—Mike Yarrow

*Mike Yarrow, a member of Ithaca (N.Y.) Meeting, is a professor of sociology at Ithaca College.*

## Envisioning the New Adam: Empathic Portraits of Men by American Women Writers

*Edited and with commentary by Patricia Ellen Martin Daly. Greenwood Press, Westport, Conn., 1995. 135 pages. \$49.95/hardcover.*

George Fox believed that through the Inner Christ it was possible to reenter the Garden of Eden and resume the relationship of its original occupants, Adam and Eve. This was a relationship of equality, of helpmeet. Friends have traditionally believed, though not always practiced, the idea that both men and women ought to be freed from the restraints of gender roles. Men ought to be able to be tender, nurturing, intuitive; women to be strong and assertive.

The concept of the American Colonies as a new garden of Eden has run through centuries of U.S. literature. Recently, feminist scholars in the United States began to look at male characters against the backdrop of a new Adam very similar to that of Friends.

Pat Daly, who teaches English at Neumann College, has taken the Quaker and the American perspectives as the basis in gathering the writings of various women authors into an anthology presenting a view of what the "new Adam" might be. Through the writings of Sarah Orne Jewett, Willa Cather, Denise Levertov, Joyce Carol Oates, Zora Neal Hurston, Flannery O'Connor, and others, we glimpse men in various stages of transformation from playing stereotyped roles that do not fit to acting out their deeply hidden feelings. As E. M. Forster writes in *Howard's End*, "only connect" is seen as their most profound need.

As the author states in her epilogue, it is hard to know if these women writers understand the male reality. "Do they overvalue relatedness and undervalue separateness?" she asks. But she expresses the hope that the book will help to foster healing dialogue among men and women.



Although this volume is written with attention to scholarly detail, and it can and will be used in higher education, its poems and stories are readily accessible to the lay reader. Partners struggling with gender problems or discussion groups focusing on gender roles will find it invaluable.

In Daly's effort to make her collection inclusive of African American and Native American experience, she introduces us to lesser-known writers. A paragraph or so of introduction for her authors would have been helpful, but this is a minor fault in a book that has clearly been a labor of love and a contribution to both Quaker and women's literature.

—Margaret Hope Bacon

Margaret Hope Bacon is a member of Central Philadelphia (Pa.) Meeting.

## Quaker Faith and Practice: The Book of Christian Discipline of the Yearly Meeting of the Religious Society of Friends (Quakers) in Britain

Britain Yearly Meeting, London, UK, 1995.  
668 pages. £11/cloth, £6.50/paper. Large print  
edition: £18/cloth, £7.50/paper.

What does it mean to revise a book of Faith and Practice? North Carolina Yearly Meeting (Conservative) says, "The evolution of a yearly meeting's book of discipline is generally a testimony to the power of faith and of the Quaker method in educating and sensitizing conscience. . . . Additions and revisions show the evolution of moral consciousness as it becomes more sensitive to spiritual and social inharmonies."

Reading the new *Faith and Practice* of Britain Yearly Meeting is a joy, both for the inspiration and challenge it offers to individuals and for the sense it gives of the evolution of Britain Yearly Meeting's consciousness. The cover itself indicates some significant changes. The single volume *Quaker Faith and Practice* replaces the earlier two-volume book of discipline, *Christian Faith and Practice in the Experience of the Society of Friends* (1969) and *Church Government* (1967). These latter two volumes reduced to one "show the interdependence of our faith and our practice."

Since "London Yearly Meeting" did not appear on the cover of the 1969 book, one might think it spoke of the experience of the entire Religious Society of Friends. The appearance of "the Yearly Meeting of the Religious Society of Friends (Quakers) in Britain" on the current cover indicates that it is one among many other yearly meetings world-

## Spirituality and the Arts: A VACATION OPPORTUNITY AT PENDLE HILL



- ✦ July 19-23 Songwriting from the Heart  
—Bob Franke
- ✦ July 19-23 Painting as Meditation  
—Helen David Brancato
- ✦ July 26-29 Printmaking  
—Helen David Brancato
- ✦ July 26-29 Dances of Universal Peace  
—Jeanne Ayesha Lauenborg
- ✦ Aug. 2- 6 Clay, Color and the Word  
—M.C. Richards
- ✦ Aug. 2- 6 Photographer's Retreat  
—Danna Cornick
- ✦ Aug. 9-13 Writing Poems  
—Jeanne Lohmann

Visiting artists between workshops

See Classified Ads for full list of Spring and Summer programs.



**PENDLE HILL** • A QUAKER CENTER FOR STUDY AND CONTEMPLATION  
(800) 742-3150 Box F • 338 Plush Mill Road • Wallingford, PA 19086

## WESTTOWN SCHOOL



*We invite you to discover the value of a Westtown education...  
under the care of the Philadelphia Yearly Meeting since 1799.*

- \*Challenging programs in academics, the arts, and athletics
- \*Strong Quaker presence in student body and faculty
- \*310 day students in grades pre-K through 10
- \*290 boarding students in grades 9-12 (boarding required, 11-12)
- \*Diversity of racial, geographic, economic and religious backgrounds among students and teachers
- \*Weekly meeting for worship and strong sense of community are central to school life.

Westtown School, Westtown, PA 19395

(610) 399-7900

## AN INTRODUCTION FOR NEW SUBSCRIBERS

Friends Journal is designed to nourish the mind as well as the soul with articles on social and political concerns, spiritual journeys, and Quaker news. Our readers enjoy the stimulating articles, sensitive poetry and illustrations, thoughtful book reviews, timely news features, and lively readers' forum. We invite your participation in the dialogue.

### THREE FREE ISSUES

If you enjoy your free issues, consider a subscription.

—or—

### 16 ISSUES FOR THE PRICE OF 12

Only \$25.

(Overseas subscribers add \$6 for postage.)

I am a new subscriber. Please sign me up for:

- 3 free issues.  
 16 issues for the price of 12. (Check enclosed/Bill me)

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City/State/Zip: \_\_\_\_\_

Phone: \_\_\_\_\_

Return to  
1501 Cherry Street, Philadelphia, PA 19102-1497  
Phone: (215) 241-7115 Fax: (215) 568-1377

# FRIENDS JOURNAL

## Oakwood Friends School

located in the historic Hudson Valley 75 miles north of New York City



Coed boarding and day school for grades 7-12 and postgraduate

Rigorous college preparatory curriculum	Small class sizes
Visual and performing arts	Unique Senior program
Strong, nurturing community	Athletic program
International program	Community service

Please contact the Admissions Office: 515 South Road, Poughkeepsie, NY 12601  
(914)462-4200

wide who express their experience of Quaker faith in their own books of Faith and Practice.

This volume is also part of the explosion of revisions of books of Faith and Practice that has happened in the last 12 years. Ten of the twenty-five North American books of Faith and Practice were revised or created for the first time during this period, while five more are currently in the revision process and three yearly meetings are creating their first Faith and Practice.

Finally, the name change to Britain Yearly Meeting affirms a growing consciousness that "London Yearly Meeting" no longer accurately reflects the membership of the yearly meeting. This affirmation of the "larger than London" yearly meeting continues within the book, where advices and queries and several other selections appear in Welsh. Doubly joyful was hearing from a British Friend that the seed for the inclusion of Welsh came quite late in the revision process, in ministry offered in Welsh at a yearly meeting session.

From the cover inward, the sense of the yearly meeting attempting to express its deepest Life can be felt. The sense of a larger life is palpable, not only in an increase of 100 pages, but in new chapter headings and extensive cross references between sections. When faced with a choice of continuing to read a given chapter or following a cross reference to another chapter, the reader is made aware that the meaning of a given extract becomes deeper when read in more than one context.

This book encourages many kinds of reading, from gaining information on process to meditative reading—read until you're moved and then sit with that Life—and many ways in between.

After reading this new *Faith and Practice* over several months, I feel enriched by the sense of a discerning Spirit at work. I also feel inspired to read more extensively again in my own and other Faith and Practices, pondering these queries: Where have we been led corporately, as distinct yearly meetings? What is our relationship as individuals to the truths expressed in our books of Faith and Practice? How do we become sensitive to "social and spiritual inharmonies"? How can we sense more deeply our brother and sister Quakers, feeling that part of Truth revealed to them?

—Jan Hoffman

*Jan Hoffman, a member of Mt. Toby (Mass.) Meeting, serves as clerk of Quakers Uniting in Publications.*



## Resources



**“Gastown Grannies” hold a knit-in at an armory in Vancouver, British Columbia, to protest the Gulf War, 1991.**

evaluate what they have seen and read for themselves. The 202-page paperback is available for \$9.99 from Harold Shaw Publishers, P.O. Box 567, Wheaton, IL 60189.

•Do you want to rage against the system that allowed the Earth to sink into its present state of decay? Then get ready for *The Raging Grannies Songbook!* This book, overflowing with hilarious, satirical, political songs, rages against everything harmful to the earth and its inhabitants, from nuclear weapons to racism. Complete with an extensive history of “The Raging Grannies,” their movements, and a how-to set of instructions for becoming a Raging Granny, this 144-page, spiral-bound book is available for \$14.95 (plus \$2.50 for postage and handling) from New Society Publishers, 4527 Springfield Ave., Philadelphia, PA 19143.

•*Chickamauga and The Underground Railroad: A Tale of Two Grandfathers*, by James O. Bond, is a historical record of New Garden (Ind.) Meeting, in which the author’s Quaker grandfathers were members. One assisted in the underground railroad and helped in the education and orientation of runaway slaves once they reached freedom. The other joined President Lincoln’s army to eradicate slavery by military force. The book is not available in stores but can be found in most Quaker libraries. If a personal copy is desired, please send a donation to FUM, AFSC, or FCNL and inform James O. Bond, Charter House #1006, 1316 Fenwick Lane, Silver Spring, MD 20910.

•Middle childhood, a period of young life mostly ignored by many parenting books, is the focus of *When Your Child is 6 to 12*, by John M. Drescher. The book is a guide for parents concerning the emotional and mental development of children, covering topics ranging from healthy playthings to positive words kids need to hear. The 96-page paperback is available for \$8.95 from Good Books, 3510 Old Philadelphia Pike, P.O. Box 419, Inter-course, PA 17534-0419.

•*At a Theater Near You: Screen Entertainment From a Christian Perspective* is a critical look at motion pictures and television. The author, Thomas Patterson, covers the history, negative and positive effects, and values of movies and TV and encourages readers to

•Battle U.S.–inflicted poverty with *Witness For Peace*, an organization that strives to make visible the destructive effects of past U.S.–backed terrorism in Guatemala, Nicaragua, and Haiti. You can become a member for \$35, but you are encouraged to send as much as you can. The group also offers an opportunity for concerned U.S. citizens fluent in Spanish to spend time in the affected areas so that they may better understand the situation. Send contributions and requests for information to Witness For Peace, 110 Maryland Ave., NE, Ste. 311, Washington, DC 20077-0758.

•*How I Came to Quakers* is a 46-page pamphlet written by 21 members of Cape Western (South Africa) Meeting on what drew them to Quakerism, and what keeps them there. Copies can be ordered from the Treasurer, Quaker House, 2 Rye Road, Mowbray, Cape Town, 7700, South Africa.

•*The Catalog* is a new resource offering videos and other products for religious gatherings and the home. The collection features materials from the Mennonite church and other selected producers that transcend denominational lines. To obtain a free copy call (800) 462-8866.

•*Community Tools*, by A. Allen Butcher, is a valuable resource for people thinking of forming and managing a community. The references range from the idea and design to legal resources for incorporation to child care and education. It also includes information on specific types of communities, such as gender specific or spiritual communities. Available for \$8 postpaid from Community Service, Inc., P.O. Box 243, Yellow Springs, OH 45387.

•The National Council of the Churches of Christ in the USA announces its new publication, *We Can Do That!*, a handbook of activities, games, simulations, and worship resources designed to enhance understanding of hunger. These 20-page pamphlets are \$2 each, available from Church World Service, P.O. Box 968, Elkhart, IN 46515-0968.

### FRIENDS SELECT SCHOOL



Small classes, strong academics in a supportive, caring environment emphasizing Quaker values.

- Pre-K thru 12th Day School
- After School Program
- Summer Day Camp

17th & the Parkway  
Philadelphia, PA  
(215) 561-5900



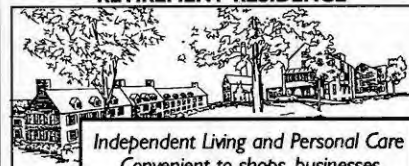
- Quality care in the Quaker tradition.
- 42 apartments for independent living, 60 private personal care rooms, 120 nursing home beds.
- Peace of mind. Supportive medical and social services throughout your stay.
- An active lifestyle in a beautiful, graceful setting.
- Meals, housekeeping, transportation, cultural and social activities.
- A history of caring since 1904.

**Stapeley In Germantown**  
6300 Greene Street  
Philadelphia, PA 19144

Call Carol Nemeroff  
Admissions Director  
(215) 844-0700



### THE HICKMAN RETIREMENT RESIDENCE



Independent Living and Personal Care  
Convenient to shops, businesses,  
and cultural opportunities  
Reasonable • Not-for-Profit  
Founded and operated by Quakers



400 North Walnut Street  
West Chester, PA 19380 (610) 696-1536



# Scattergood FRIENDS SCHOOL

Scattergood offers a rigorous college preparatory program for approximately 60 students, grades 9 through 12, in a caring, close-knit community of boarding students and resident staff living and working together in a beautiful rural setting.



- Coeducational
- Graduation requirements include Quaker Studies and an off-campus community service project
- Strong programs in the arts
- Four-year Spanish language program with work-camp experience in Mexico
- Daily campus and farm work crews
- Outdoor and wilderness programs
- Cooperation emphasized over competition
- More than one-third of students and staff have Quaker backgrounds

To learn more about Scattergood, or to arrange a visit, contact the Director of Admissions, Scattergood Friends School, 1951 Delta Avenue, West Branch, Iowa 52358-8507, phone (319) 643-7638, FAX (319) 643-7485.

Under the care of Iowa Yearly Meeting of Friends (C) since 1890

# The ESR Equation:

1. A supportive, Christ-centered, learning community—plus
2. Rigorous academics—plus
3. Diversity of age, race, gender and faith traditions—plus
4. A focus on personal spirituality—plus
5. Many small, engaging classes—plus
6. Opportunities to work closely, one-on-one, with caring faculty—plus
7. A place where family members are included.

It all adds up  
to transformation.

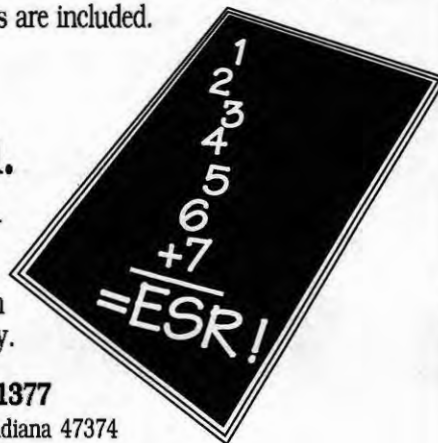
## Earlham School of Religion—

(A QUAKER SEMINARY OFFERING MASTER OF DIVINITY,  
MASTER OF MINISTRY AND MASTER OF ARTS DEGREES)

the right answer for a solid education  
and personal preparation for ministry.



Call Nancy Nelson at 1-800-432-1377  
228 College Avenue, Richmond, Indiana 47374



## Milestones

### Births/Adoptions

**Achtermann**—*Willow E. N. Achtermann*, on Nov. 15, 1995, to Suzanne and Mark Achtermann, of Little Britain (Pa.) Meeting.

**Cunningham**—*Keziah Sage Cunningham* and *Moses Levi Cunningham*, on Jan. 10, to Emily Paulmier Cunningham and Timothy Cunningham, of Germantown (Pa.) Meeting.

**Jacobs**—*Forest Weaver Jacobs*, on July 15, 1995, to Susanna and Ray Jacobs, of Floyd (Va.) Meeting.

**Kinnel**—*Brennan Joseph Kinnel*, on Feb. 25, to Laura Taylor Kinnel and Geoff Kinnel, of Atlantic City (N.J.) Area Meeting.

**Lynch**—*Charlotte Stainton Lynch*, on Oct. 18, 1995, to Margaret S. and Chris Lynch, of Baltimore, Stony Run (Md.) Meeting.

**Tasker**—*Miriam Dove Elizabeth Pauline Forsyth Tasker*, on Jan. 31, to Helen and Ian Tasker, of Frederick (Md.) Meeting.

**Woodstock**—*Jonah Jade Cohen Woodstock*, on June 26, 1995, to Elizabeth Mary Woodstock and Adam Joshua Cohen, of Floyd (Va.) Meeting.

### Marriages/Unions

**Donnally-Michelson**—*Burl Michelson* and *Helen Donnally*, on Jan. 6, at and under the care of Ridgewood (N.J.) Meeting, of which both Helen and Burl are members.

**Duckworth-McHutchison**—*Andrew John McHutchison* and *Leanna Rae Duckworth*, on June 11, 1995, under the care of Simcoe-Muskoka (Ont.) Meeting.

**Puckett-Haecker**—*Harry Frederick Powers Haecker* and *Catherine Elizabeth Puckett*, on June 24, 1995, under the care of Baton Rouge (La.) Meeting.

**Payne-Jackson**—*Jeff Jackson* and *Tina Payne*, on Feb. 24, at Winston-Salem (N.C.) Meeting.

**Vukelich-Bietz**—*Karl Bietz* and *Tracey Vukelich*, on Sept. 30, 1995, under the care of Madison (Wis.) Meeting.

### Deaths

**Adams**—*Roberta Gamber Adams*, 81, on Sept. 11, 1995, at Chestnut Hill Convalescent Center in Passaic, N.J. Roberta was raised in Valley City, N.D., and earned a BA at Valley City State College and an MA from Oberlin College in Ohio. She met Richard (Dick) Adams at Oberlin College and they were married in 1937. Roberta joined Montclair (N.J.) Meeting in 1943. She participated in every part of the meeting's life, serving as clerk and as a member of nearly all the meeting's committees. She was a consistent force behind the Religious Education and Library committees and enjoyed engaging the "Quaker Ladies," a group that met Tuesday mornings for more than 30 years, in various sewing projects for social concerns. She participated on regional meeting and New York Yearly Meeting committees and volunteered with the New York office of the American Friends Service Committee. After raising a family, Roberta completed further studies in library science at Rutgers University and worked as a school librarian for 20 years. Roberta's concern for peace and peace edu-





Margaret Reynolds

cation led her to many volunteer activities. In the 1970s she began bringing updates from Friends Committee on National Legislation to meetings of the Women's International League for Peace and Freedom, of which she was a member, and helped them write to legislators on a weekly basis. Roberta was a board member of the Montclair-North Essex YWCA and a member of its publicity committee. Her membership enabled her to work with leaders of the local black community on issues dealing with racism. She was also a member of New Jersey Peace Action (formerly SANE/Freeze). Her family was always her main concern, but she still found time to attend evening classes and pursue other interests like sewing and yoga. Deeply spiritual messages, expressed quietly, marked her gift of vocal ministry. Her creativity and love were felt in all projects, celebrations, and occasions. She lived her beliefs with a gentle directness that made all who knew her know they were special. Roberta is survived by her husband of 58 years, Dick Adams; a daughter, Judy Hinds; a son, Jack Adams; and two grandsons, Cory and Daniel Hinds.

**Bailey**—*Sydney Dawson Bailey*, 79, on Nov. 27, 1995, in London, England. Sydney left school at the age of 15 and worked in a factory, a bank, and an insurance office. At the start of World War II, he embraced pacifism and served for six years in the Friends Ambulance Unit in Burma and China. During this time he contracted the tropical disease bilharzia, and lived with this painful condition for the rest of his life. Sydney joined the Religious Society of Friends in China. After his return to Britain, in 1945 he married Brenda Friedrich. Sydney became a self-taught political scientist and centered much of his work on the United Nations and disarmament. The author of 17 published books, he wrote definitive texts on the UN's General Assembly, Security Council, and Secretariat, plus a two-volume analysis, *How Wars End*. Sydney became a very personal diplomat, a consultant to

## WILLIAM PENN CHARTER SCHOOL

306 Years of Quaker Education

Est. 1689  
Kindergarten through  
Twelfth Grade



Operated under Charter issued by William Penn. The William Penn Charter School is a Quaker college-preparatory school committed to nurturing in girls and boys the education of the mind, the quickening of the spirit, and the development of the body. Penn Charter stresses high standards in academics, the arts, and athletics.

Friends are encouraged to apply both as students and as teachers.

**Earl J. Ball III, Head of School**  
3000 W. School House Lane, Philadelphia, PA 19144  
(215) 844-3460

## FRIENDLY LEADERS

### TRANSLATE YOUR CORE BELIEFS INTO EFFECTIVE ORGANIZATIONAL ACTION

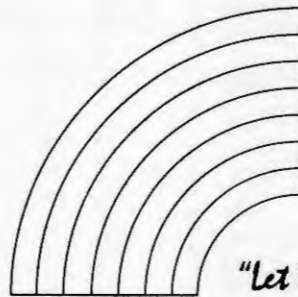
Quaker methods underlie the strongest modern management techniques. Work with a Friendly organizational consultant who shares your values and has put them into dynamic practice in family business, school, human service agency, and corporate settings. Public or private sector, any locale.

ORGANIZATIONAL DEVELOPMENT • CHANGE MANAGEMENT • TEAM BUILDING • WORK PROCESS REDESIGN • INDIVIDUAL AND GROUP ROLE CONSULTATION • COLLABORATIVE LEADERSHIP TRAINING • CONFLICT RESOLUTION • ALLIANCE DEVELOPMENT

### GEMINI ALLIANCE

DIANE CANO, PRINCIPAL

327 FOURTH STREET #1R, BROOKLYN, NY 11215  
DHCANO@AOL.COM PH.: (718) 832-0678, FAX: (718) 832-3684



## SANDY SPRING FRIENDS SCHOOL

"Let Your Lives Speak"

- Boarding Option Grades 9 to 12
  - Day: Pre-K through 12
- Five or seven day programs

Outstanding college preparatory curriculum  
based on traditional Quaker values

- Upper School AP courses
- Strong arts and athletics programs
- Required community service
- Travel abroad opportunities

Situated on 140 acres in historic Quaker country, an hour's drive from Washington, D.C., Baltimore, or Annapolis.

For further information: SANDY SPRING FRIENDS SCHOOL, BOX 3,  
16923 NORWOOD ROAD, SANDY SPRING, MD 20860  
Phone: (301) 774-7455 Fax: (301) 924-1115

# george school

Newtown, PA 18940



Founded in 1893 by the Society of Friends, George School is a co-educational boarding and day school for students in grades 9-12.

The college preparatory curriculum emphasizes Friends values and includes:

- Courses on 4 levels of challenge
- Advanced Placement (AP)
- English as a Second Language (ESL)
- Foreign study
- 13 interscholastic sports for boys and girls
- International Baccalaureate (IB)
- International workcamps
- Required community service
- Required full-year courses in the arts

For more information, please contact the Admissions Office: 215/579-6547.

## New this summer at Pendle Hill!

### Spiritual Life Enrichment Program

With **Barbarajene Williams**

June 24–August 17

Do you hunger for a deeper experience of sacredness? Have you always wanted to study at Pendle Hill but have not found the time? Are you looking for a meaningful way to spend a summer vacation? If your answer is yes, then this program may be perfect for you. Come for one or more weeks.

Options include:

- Workshops to develop skills in prayer, spiritual listening, storytelling, the Enneagram, and a spiritual appreciation of nature.
- Small group discussions.
- One-on-one spiritual friendships.
- Meetings with a spiritual nurturer.
- Daily meeting for worship.
- Retreats in our hermitage houses.
- Arts and crafts in our studio.
- Fun and fellowship, community work projects, and Taizé singing.

*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.*



**PENDLE HILL** • A QUAKER CENTER FOR STUDY AND CONTEMPLATION

(800) 742-3150

Box F • 338 Plush Mill Road • Wallingford, PA 19086

leaders throughout the world, a self-effacing mediator in places of conflict, and a member of many nongovernmental organizations. From 1954 to 1958 Sydney and his wife served the Quaker United Nations Office in New York City. Supported after 1960 by the Joseph Rowntree Charitable Trust, Sydney actively negotiated for peace in the Middle East, Ireland, and other areas in conflict. He helped establish the International Institute for Strategic Studies, the Conference on Christian Approaches to Defense and Disarmament, and a lectureship at King's College London on the ethical problems of war. Perhaps Sydney's most creative initiative was the convening from 1952 to 1976 of ten-day conferences of diplomats, particularly bringing together in a confidential setting senior representatives of nations not on speaking terms. He served in the International Affairs Division of the British Council of Churches and was a member of the Church of England working party that wrote *The Church and the Bomb* in 1982. It was his quiet, rational advocacy that convinced a nonpacifist majority of the moral and political case against nuclear weapons. Sydney was a visiting scholar at the Carnegie Endowment for International Peace and received from the World Academy of Art and Science the Rufus Jones Award for his work for world peace. He retired in 1981, and in 1985 the Archbishop of Canterbury conferred on him the Lambeth degree of Doctor of Civil Law. Sydney is survived by his wife, Brenda; a son; and a daughter.

**Brown**—*Walter J. Brown Jr.*, 88, on May 23, 1995. Walter was a graduate of Westtown School in Westtown, Pa., and Guilford College in Greensboro, N.C. He pursued a successful business career for 45 years in veneer wood products manufacturing and sales in Murfreesboro, N.C. Walter was a faithful attendee and active member of Rich Square (N.C.) Meeting and North Carolina Yearly Meeting (Conservative) for most of his life. He served the yearly meeting as treasurer from 1951 to 1970. He was recorded an elder of Rich Square Meeting in 1984. Walter was instrumental in establishing, and contributed generously to, a trust fund to insure the upkeep of the properties and the continuation of Rich Square Meeting. He is remembered for his love of family, friends, and Rich Square Meeting. Walter is survived by a wife, Ellen H. Brown; two sons, Walter J. Brown III and M. Howard Brown; and three grandchildren, Wade Harrell Brown, Walter J. Brown IV, and Karen Elizabeth Brown.

**Ely**—*Ruth Hart Ely*, 87, on Oct. 14, 1995, at home. Ruth was born into a musical family in Reading, Pa., and after graduating college, taught music in the Newtown, Pa., public schools. Ruth and her husband, Herbert Jonas Ely, were members of Abington (Pa.) Meeting. She was a First-day school teacher and, with her husband, served as cosuperintendent of Abington Meeting's First-day school program. She participated in the meeting's sewing groups and directed and acted in several historic plays given in the meetinghouse. Always seeking opportunities to bring music into the life of the meeting, she played the piano for many programs and weddings and for the Christmas and Easter programs of the Abington Choraliers. Ruth is survived by her husband, Herbert; and two sons, Thomas O. Ely and H. Jay Ely.

**Hayes**—*Helen Oldham Hayes*, 87, on Nov. 27, 1995, at home in Gainesville, Fla., following a



## Tell me more.

I am interested in ways I can invest in the future of FRIENDS JOURNAL.

Please send me:

- your booklet on charitable gift planning
- a gift annuity illustration for the ages below
- sample bequest language for my will

Please send the information indicated above to:

Name \_\_\_\_\_ Birthdate: \_\_\_\_\_

Name \_\_\_\_\_ Birthdate: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Telephone: ( \_\_\_\_ ) \_\_\_\_\_ - \_\_\_\_\_

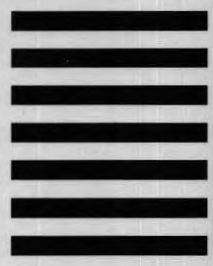
Mail this form or call Mike Johnson, toll-free, at (800) 988-1105.



NO POSTAGE  
NECESSARY  
IF MAILED  
IN THE  
UNITED STATES

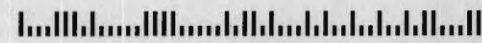
**BUSINESS REPLY MAIL**  
FIRST-CLASS MAIL      PERMIT NO 35933      PHILADELPHIA PA

POSTAGE WILL BE PAID BY ADDRESSEE



# FRIENDS JOURNAL

1501 CHERRY ST  
PHILADELPHIA PA 19102-9542





long illness. Born in Graham, N.C., Helen was a graduate of Meredith College in Raleigh, N.C. She taught English and history in her hometown before moving to Gainesville, Fla., in 1946. Her husband, the late Francis Hayes, taught Spanish at the University of Florida in Gainesville for more than 40 years. In 1951 Helen assisted in founding Gainesville (Fla.) Meeting and purchasing a meetinghouse. She was also active with Friends General Conference, Friends Committee on National Legislation, and the American Friends Service Committee. Helen was one of the founding members of Gainesville Church Women United and was an active fundraiser for Koinonia Partners in Americus, Ga. Among her many other activities, she was an early member of the Gainesville League of Women Voters, a charter member of the Gainesville United Nations of the USA, and a member of the Gainesville Community Alliance for Peace Education and the Gainesville Garden Club.

**Speers**—*Nancy Peel Speers*, 71, on Dec. 19, 1995, at home in Swarthmore, Pa. Nancy attended the College of Wooster in Ohio and Middlebury College in Vermont, where she met David Speers. They were married in 1945. After her husband's death in 1968, Nancy began work as an archivist and staff genealogist at the Friends Historical Library at Swarthmore College, where she remained until retirement in 1992. She also had many contacts with Friends through the Quaker genealogical research she conducted for private clients. She was a member of Swarthmore Presbyterian Church. Nancy is survived by two sons, John O. and David M. Speers; a daughter, Lindley B. Speers; six grandchildren; a brother, Craig L. Peel; and a sister, Virginia P. Manthey.

**Walton**—*Helen Stephens Walton*, 89, on Aug. 25, 1995, in Kennett Square, Pa. Born in Urbana, Ill., and raised in Mooresburg, Pa., Helen graduated in 1929 from Penn State University, where she was one of the first women to receive a degree in horticulture. It was there she met Frank Pusey Walton, and they were married in 1929. Helen moved to London Grove, Pa., where she worked in the family-owned greenhouse business and nurtured her family, her community, and London Grove (Pa.) Meeting, of which she was a member. A well known teacher, counselor, and minister among Friends, she served London Grove Meeting's Worship and Ministry Committee, as well as Western Quarterly Meeting and Philadelphia Yearly Meeting. Helen worked with children through the Religious Education Committee and, with her husband, helped start the London Grove Friends Kindergarten School in 1960. She authored the "Story of London Grove Meeting" and over the years attended many courses and workshops at Pendle Hill in Wallingford, Pa. Helen's community activities included serving on the board of the Unionville-Chadds Ford School District for over 20 years. She was a member of the Society of Farm Women, Unionville Homemakers Club, and the Avondale Community Club. She also received awards for literature from the Federated Women's Club for a short story and a one-act play that was staged in 1961. Helen is survived by two sons, David S. and Richard P. Walton; a daughter, Anna W. Myers; 17 grandchildren; 27 great-grandchildren; and a brother.

## Classified

For information call (215) 241-7279. 55¢ per word. Minimum charge is \$11. Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six. Appearance of any advertisement does not imply endorsement by Friends Journal.

### Classified Ad Deadlines:

July issue: May 13  
August issue: June 10

Submit your ad to:  
**Advertising Manager, Friends Journal**  
1501 Cherry Street  
Philadelphia, PA 19102-1497  
Fax: (215) 568-1377

## Accommodations

**Bed and Breakfast in Jamaica.** Accommodation for two women or a couple with single Quaker woman. Six miles from Montego Bay. Quite accessible. Full details from Alice Rhoads, Radio WAVES, Montego Bay. Telephone: (Home) 979-6920, (Work) 952-9499.

**Peaks Island, Maine**—15-minute ferry ride from Portland. One square mile for walking and biking around village, on beaches, and in woods. Historic sites, vistas (maximum elevation 100 feet), yard sales, etc. Tranquil summer home facing Casco Bay. Good base for sightseeing on mainland and offshore. DIY breakfast. No pets. Jack and Hermine Berry: May–September (207) 766-3366; winters (941) 995-1234.

**An oasis of calm in the heart of London?** Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: (0171) 387-5648, fax: (0171) 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

**Beacon Hill Friends House:** Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. Openings in June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 272-9118. Overnight accommodations also available.

**Moving to Indianapolis.** North Meadow Circle of Friends have housing opportunities in their meetinghouse. Write: Property Oversight, 1710 North Talbott, Indianapolis, IN 46202.

**NYC midtown B&B bargain!** Charming, one-bedroom apartments of your own in historical, Eastside neighborhood, \$70-\$125 double, plus \$15 per additional guest. From simple to sublime. (212) 228-4645.

**In the Depths of France:** Restored medieval home in village in the Dordogne. Accommodates six. All modern comforts. Wonderful biking and eating. Bed and breakfast or rental. Write: Jean Grant, 3801 Creswell #17, Shreveport, LA 71106. Telephone: (318) 865-6745 or e-mail: rfraga@pilot.lsu.edu.

**Washington, D.C.,** sojourners welcome in Friends' home in pleasant suburbs nearby. By day, week, or month. For details call (301) 270-5258.

**Big Island Friends** invite you into their homes for mutual Quaker sharing. Donations. HC1, Box 21-O, Captain Cook, HI 96704. (808) 328-8711, 325-7323, or 322-3116.

**NYC—Greenwich Village Accommodation.** Walk to 15th Street Meeting. One–four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

**Hawaii-Island of Kauai.** Cozy housekeeping cottages. Peace, palms, privacy. \$60-\$80/nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

**Chicago**—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (312) 288-3066, mariew@misowww.com.

**Quaker House, Managua, Nicaragua.** Simple hospitality; shared kitchen. Reservations: 011-505-2-663216 (Spanish) or 011-505-2-660984 (English).

**Coming to London?** Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: (0171) 636-4718. Fax: (0171) 636-5516.

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

## Audio-Visual



**WHO ARE QUAKERS?** by Claire Simon: Describes Friends' worship, ministry, and decision-making. Excellent tool for outreach and education. \$26.50 (appr. 27 mins.).

Also available: **CRONES: Interviews with Elder Quaker Women**—Claire Simon's first program. Quaker women speak unselfconsciously about their lives, being Quaker women, and their feelings about aging and death. Reduced to \$15 (appr. 20 mins.).

Please add \$3 for postage with your order and allow three weeks for delivery. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

## Books and Publications

**Call for papers on John Woolman.** Contributions are being sought for a collection of scholarly essays on John Woolman. A wide range of issues are welcome, e.g., literary, historical, economic, or spiritual. Contact: Michael Heller (before June 15, 1996); English Department, Roanoke College, Salem, VA 24153-3794. (540) 375-2369 or e-mail Heller@Acc.Roanoke.Edu.

**FGC Bookstore.** Serving Friends and seekers worldwide with Quaker-related books and curricula for all ages. Materials to meet needs and interests of individuals, religious educators, and spiritual communities. Free catalog of over 500 titles. Religious education consultation. Call, write, or visit: Friends General Conference Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107, M-F 9 a.m.–4:30 p.m. EST, (800) 966-4556.

**Time Is Running Out.** Until June 1, 1996, order Friends General Conference's new *Worship in Song: A Friends Hymnal* at \$18 each (free shipping in U.S.). Send prepaid (U.S. funds) to FGC Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107 or charges call (800) 966-4556.

**Quaker Books.** Rare and out-of-print, journals, memoirs, histories, inspirational. Send for free catalogue or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748.

**Books—Quaker spiritual classics,** history, biography, and current Quaker experience, published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

## For Sale

**Home** next to small meeting in Philadelphia's Frankford section. Five-bedroom, modest but solid. Call (215) 533-2184.

**Home, Ft. Myers area, Florida:** 3 bedrooms, 2 1/2 baths, 10-year-old custom-built on one acre with 17 citrus trees, garden, and old oak tree shade. 1936 sq. ft., 1522 sq. ft. air-conditioned, shop, hobby room/4th bedroom, lanai, solar hot water, all appliances, blinds, drapes, and rugs. Beautiful, quiet, four-family friendly community. \$90,000. (941) 728-2229.

## Opportunities

**Consensus and Facilitation** workshops with facilitator, communitarian, and Friend **Caroline Estes.** For 30 years Caroline has used Quaker-style decision making with secular and Friends groups across the country and in Canada. May 10-15, Oct. 4-9. Alpha Institute. Deadwood, OR 97430. (541) 964-5102, 964-3245.

**Mexico City Friends Center** regularly offers 1–2-week service-learning seminars on social issues in Mexico. We also place Spanish-speaking volunteers for 6 months+. Contact: Casa de los Amigos, Ignacio Mariscal 132, Mexico, DF 06030, Mexico. Telephone: 011-525-705-0646, fax: 705-0771; amigos@laneta.apc.org.

**Quaker Lesbian Conference,** August 22-25, 1996. A weekend for spiritual renewal at Camp Willowtree, Middletown, N.Y. Contact: QLC '96, 52 Greenleaf Street, Medford, MA 02155.

### Upcoming Conferences at Pendle Hill:

**Simplicity: A Meditation and a Lifestyle**, Ruah Swennerfelt, May 24-26.

**Singing Weekend: Sacred Harp Music**, Robin Fox, May 31-June 2.

**Massage and Energy Work**, John Calvi, June 14-16.

**Men and the Spirit: Discernment and Everyday Life**, Barry Morley, June 14-16.

**Sources of Spiritual Renewal for Educators**, Paul Lacey, June 24-28.

**Meaningful Work IS Possible**, Jacqueline McMakin and Susan Gardiner, June 28-30.

**Family Weekend: Quaker Values in Family Life**, Harriet Heath and Larue Evans, July 5-7.

**Basic Quakerism for Inquirers**, Mickey Edgerton and Frank Massey, July 12-14.

**A God Who Looks Like Me: Discovering a Woman Affirming Spirituality**, Patricia Reilly, August 9-14.

#### Special Program:

**Spirituality and the Arts Programming**, July 19-August 13, see display ad page 31 for details.

Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

**Consider a Costa Rican Study Tour** January 30 to February 10, 1997, with an optional five-day extension to Nicaragua. Write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169, or call Lori Musselman, telephone: (513) 382-2869.

**Consider investing in affordable** retirement property in the Southern Arizona high desert. We envision a supportive community of friends (Friends) enjoying one another and the spacious, dry climate near an established Friends meeting. To be part of the planning process, or merely to gain more information, write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

#### Calling all Friends and Alumni of Earlham College.

Join John Punshon, Professor of Quaker Studies at the Earlham School of Religion, on a special two-week pilgrimage to Quaker England to visit the historical sites, people, and landscapes that gave rise to the worldwide family of Friends. The trip runs from July 8-23, 1996, and will depart from NYC. For more information, contact Kimberly Tanner at Earlham College, (317) 983-1421.

**High School Youthcamp at Pendle Hill:** Combine service and learning, fun and adventure, seeking and social change. Join in an inner-city workcamp, learn conflict resolution skills, explore arts and crafts, canoe on the Brandywine River, and build community with a diverse group of high schoolers from around the country. Sunday, July 7-Sunday, July 15. Rides may be available from FGC Gathering in Hamilton. Contact: Alex Kern, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

**Quaker House Intentional community** seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (312) 288-3066, mariew@miso.www.com.

#### Travel-Study in 1996 for the Socially Concerned

Join Quaker educator, Robert Hinshaw, on anthropology-focused tours to Guatemala (winter '97), Scandinavia (June), Peruvian Amazon and Andes (August), or Nova Scotia (September). Write or call Hinshaw Tours: Box 412, Allenspark, CO 80510; (303) 747-2658.

## Opportunities Sought

**Young, married couple** with Quaker/Mennonite backgrounds interested in opportunities in peace education and environmental issues. Both have international experience and graduate college May 1996. Contact: Jennifer and Aaron Chappell Deckert, Bethel College Box 55, North Newton, KS 67117. (316) 283-4693.

**Ukrainian environmental film producer**, currently attending Westerly (R.I.) Meeting, seeks opportunities to produce documentary videos. Speaks English. Will relocate. Write or call Andrei Loskoutov, 43 Barnes Road, Stonington, CT 06378. (203) 536-9968.

## Performing Arts & Music

**Songs that build community.** Free catalog of songbooks/recordings. Kids' music, environmental songs, Pete Seeger, group singing resources. 50% discounts on *RIse Up Singing* by the carton. Annie & Peter Blood-Patterson, 22 Tanguy Road, Glen Mills, PA 19342. (610) 399-0684.

**Royale Musick**—Renaissance and Baroque music for your wedding, party, or special occasion. Classical guitar and recorder/flute duo. (609) 858-9374.

## Personals

Lauren Greenwood Grass seeks correspondence with birth parents and birth siblings. Please write to me at 104 Oak Lane, West Chester, PA 19382-5435.

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

## Concerned Singles

**Concerned Singles Newsletter** links compatible, socially conscious singles who care about peace, social justice, civil rights, gender equity, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242, or (413) 445-6309.

## Positions Vacant

**Children's program coordinator:** The Palo Alto (Calif.) Meeting is seeking a part-time coordinator to help us support the religious growth of the meeting's children. Help develop First-day school education programs for up to 16 children ages six to twelve; serve as head teacher ten times a year; and train volunteer teachers from the meeting. Time commitment: 25 hours per month, 11 months of the year. Palo Alto is located in the Bay area, 30 miles south of San Francisco. Write or call Nancy Harjan, First Day School Committee, Palo Alto Friends Meeting, 957 Colorado Avenue, Palo Alto, CA 94303. Telephone: (415) 325-2294.

**Loving Au Pair** to help with our exuberant two-year-old, lan. Arrangements negotiable. Annie & Peter Blood-Patterson, 22 Tanguy, Glen Mills, PA 19342. (610) 399-6764.

#### Director of Development

Scattergood Friends School, a four-year, coed, college preparatory Quaker boarding and day school, seeks a Director of Development to manage current successful campaign, annual fund, deferred giving, and corporate giving. Extensive travel required, car provided. Salary is commensurate with experience and includes benefit package. Send resume to: SFS, 1951 Delta Avenue, West Branch, IA 52358.

**Temporary Resident Managers Needed** for an American Friends Service Committee-operated international guest house in Washington, D.C., for a busy and exciting one-month period while the regular resident managers are on vacation: approximate period of July 25-August 25. Travel costs to D.C. reimbursed, plus lodging and a per diem food allowance. Ideally, we are searching for a couple with an established working relationship, some experience with international visitors or the operation of a guest house, knowledge of the Society of Friends and the ability to deal with a variety of human and mechanical situations. This is a good chance to enjoy the artistic and cultural attractions of the nation's capital for a short period. If interested please contact (as soon as possible): American Friends Service Committee/Davis House, 1822 R Street, N.W., Washington, DC 20009. Tel: (202) 232-3196; fax: (202) 232-3197; e-mail: dennis.hartzell@glib.org.

**Companion in Costa Rica:** speaks Spanish, drives stick-shift, nonsmoker, interested in Quakers and small-town life. Live independently in simple cabin, pursue own interests, help out a few hours every day, and be available for full-time assistance a few days a month. Write Rebecca and Osborne Cresson, Apdo. 51-5655, Monteverde de Puntarenas, Costa Rica.

**FRIENDS JOURNAL** is seeking candidates for a nine-month to one-year internship beginning in summer or fall 1996.



Work includes clerical and editorial assignments, plus exposure to all aspects of magazine publishing. Send resume and cover letter to FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102, fax (215) 568-1377.

**Service community, Innisfree Village.** Volunteers live and work with adults with mental disabilities on a farm in the Blue Ridge Mountains. Must be 21, able to stay one year. Receive room, board, medical benefits, and \$160/month. Recruiting, Innisfree, Rte. 2, Box 506, Crozet, VA 22932.

**Enjoy rent-free living!** The Caretaker Gazette publishes property-caretaking jobs, worldwide. \$24/year. 2380 NE Ellis, Suite C-16FR, Pullman, WA 99163-5303. (509) 332-0806.

**Quaker couple** as Friends in Residence for Redwood Forest Friends Meeting in Santa Rosa, California (one hour north of the Golden Gate Bridge). Living quarters provided. Contact: Wende Hilyard Muhler, 1647 Guerneville Road, Santa Rosa, CA 95404.

**Internship at William Penn House.** One-year appointment, beginning September 1. Divide work between William Penn House, a Quaker seminar center on Capitol Hill, and another Washington peace organization. Room and board, stipend provided. College graduates interested in peace and the political process are invited to apply. Flexibility, initiative, excellent people skills, willingness to work hard required. Cooking skills, group living experience helpful. Cover letter and resume to Director, William Penn House, 515 East Capitol Street SE, Washington, DC 20003. Telephone: (202) 543-5560. Fax: (202) 543-3814. Apply by May 15.

**Arthur Morgan School.** Small junior high boarding school seeks houseparents for 1996-97 school year. Positions also include a mix of other responsibilities—teaching (academics and/or electives—music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, cooking, bookkeeping. Intimate community of staff and students; consensus run. Simple living; beautiful mountain setting. Contact or send resume to: Sarah Delcourt, AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714. (704) 675-4262.

**Friends Select School** seeks an experienced administrator to lead its upper school (grades 9-12). Applicants for this position should have teaching experience and the ability to work with students, teachers, and parents. Friends Select is a coeducational, college preparatory school in Center City Philadelphia. The school carries out its mission in a manner reflective of the spiritual and social concerns of the Religious Society of Friends. Resume and letter to Rose Hagan, Head of School, Friends Select, 17th and the Parkway, Philadelphia, PA 19103.

## Rentals & Retreats

**Housing:** Private bedroom and bathroom with separate entrance and off-street parking in Newton home, near Boston, Mass. Accessible by public transportation. \$550 per month including utilities, use of washer/dryer and kitchen (including food). Happy to barter some or all for creative, educational play with children (five and two), vegetarian cooking, housekeeping, gardening, etc. Inquiries: (617) 964-9775 or sgant@hbs.edu.

**Nantucket.** Serene Ocean Dune Cottage, Smith Point, basic amenities, two BR. Quiet harbor behind. Pets welcome. August \$1,600/week. (203) 526-2100, evenings.

**New, peaceful forest home.** Big Island; available June-December. Full term only. \$799/month. Great value for loving care. (808) 328-8711, (808) 328-2379.

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

**Vermont Cabin Rental.** Lake Ninevah, two bedrooms, woods, peace, quiet, and among Friends. Near Farm & Wilderness Camps. Weekly, \$400. Call (201) 627-9330.

**Vermont.** Comfortable housekeeping cabins at Forest Echo Farm in Mount Holly near Appalachian Trail. Simple, secluded, swimming, boating. Contact: Caroline Bailey. (802) 258-4544. 1029A Upper Dummerston Road, Brattleboro, VT 05301.

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

**Beautiful Vacation House.** Maryland Eastern Shore. Air-conditioned, 2 bedrooms, 1.5 baths, loft, deck. Near beach, golf course, peaceful, wooded, \$550/week. (410) 433-0605.

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



**Cozy Maine Cottage** on quiet island minutes across swing bridge from restaurants and shops of Boothbay Harbor. Great home base for exploring Maine coast. Sleeps six. \$450/week. Homan (610) 828-3192.

**Maine coast.** Attractive house on Westport Island (with bridge). Deck, spruces, deep water, small rocky point, and cove. Weekly rates: June \$400, July \$550, August \$600. (617) 489-2465.



The Friends Camp in Bucks County

**Onas**, beautifully located in rural Bucks County, one hour from Philadelphia, is available for fall, winter, and spring rentals. Facilities for both large and small groups include indoor and outdoor sleeping facilities, comfortable meeting and retreat areas, indoor and outdoor recreation areas, modern kitchen and dining facilities, outdoor education facilities, and walking trails. Additional services and programs available. For information write or call Camp Onas, 609 Geigel Hill Road, Ottsville, PA 18942. (610) 847-5858.

**Maine Coast.** Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, salt-water cove. Swimming, canoeing—lands, bays. Near beaches, woods walks, island ferries, theaters, concerts. \$700+/week, except \$800+/week in August. Weekends available spring, fall. Dam Cove Lodge. (207) 443-9446.

## Retirement Living

# FRIENDS HOMES West

**Friends Homes West**, the new continuing care retirement community in Greensboro, North Carolina, is now open. Friends Homes West is owned by Friends Homes, Inc., specialists in retirement living since 1968. Friends Homes West includes 171 apartments for independent living and on-site health care services in the 28 private rooms of the Assisted Living Unit or the 40 private rooms of the Skilled Care Nursing Unit. Enjoy a beautiful community in a location with temperate winters and changing seasons. For more information, please call (910) 292-9952, or write Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

**Foxdale Village**, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$40,000-\$140,000; monthly fees from \$1,164-\$2,354. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

## Schools

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

**Olney Friends School**, a wholesome residential learning community in the manner of Conservative Friends, providing excellent college preparation for grades 9-12 through integrated academics, arts, worship, work, sports, and service, grounded in Quaker principles of Divine guidance and respect for the good in every person. 61830 Sandy Ridge Road, Barnesville, OH 43713. (614) 425-3655.

**The Meeting School:** a Quaker alternative high school for 30 students who want an education and lifestyle promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals, campus work, silence, community decision making. Characteristic classes include: Conflict Resolution, Native American Studies, Ecology, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded rural setting near Mt. Monadnock; organic garden, draft horses, sheep, poultry. Annual four-week intensive independent study projects. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

**John Woolman School.** Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (916) 273-3183.

**Lansdowne Friends School**—A small Friends school for boys and girls 3 years of age through 6th grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

**Westbury Friends School**—Safe, nurturing Quaker environment for 90 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and dedicated teachers. Music, art, computers, Spanish, and gym. Extended-day, vacation-holiday, and summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

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

**Junior high boarding school** for grades 7, 8, 9. Small, academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School**, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4262.

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

## Services Offered

**Friends, are you receiving monthly payments** on a Mortgage/Trust Deed and need cash for any reason? I can help you sell all or a portion of the payments to give you the cash you need. Call Richard Butler collect at (303) 530-2156.

**Friendly Financial Services.** Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 258-7532 or e-mail JoyceM1995@AOL.com. (Securities offered by Washington Square Securities, 1423 N. 28th Street, Allentown, PA 18104, [610] 437-2812.)

**Friends Helping Friends Grow.** Investment certificates are available from Friends Extension Corporation. These investments promote the growth of Friends by providing low cost loans to build new facilities or renovate existing facilities. For information contact Margaret Bennington, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (317) 962-7573.

### Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and businesses. Call Sacha Millstone; Raymond, James & Associates, Inc., member NYSE, SIPC. (202) 789-0585 in Washington, D.C., area, or (800) 982-3035.

**Still looking for a book?** Free search. Sperling Books, 180 E. 38th Street, 25-EFJ, New York, NY 10016.

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

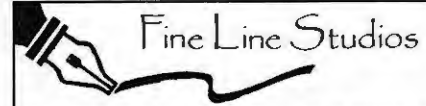
**Wedding Certificates**, birth testimonials, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

**Marriage Certificates.** Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.

**Family Relations Committee's Counseling Service** (PYM) provides confidential professional counseling to individuals and couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure, contact Steve Gulick, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pine-wood Dr., Greensboro, NC 27410. (910) 294-2095.

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



Marriage certificates, Announcements, Invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. (800) 763-0053.



### Forum Travel

Quaker-owned-and-managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.



**FRIENDS JOURNAL typesetting and design services.** We prepare copy for newsletters, brochures, books, posters, and other printed works. FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102-1497. Telephone (215) 241-7283.

## Summer Camps

**Make Friends, Make Music:** Friends Music Camp this summer. Ages 10-18. FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311 or (513) 767-1818.

## Summer Rentals

**Downeast Maine.** Secluded cabin on shore in National Wildlife Preserve. Sleeps four. All conveniences. \$600 plus for two weeks. Mid-May to October. (610) 649-7037.

**Summer cottage** on N.H. lake, very secluded, with own dock, boat, sanded swimming, separate "getaway" cabin. Ideal for family. July/August \$2,000/month, \$1,200/2 weeks. June/Sept/Oct. \$1,000/month, \$600/2 weeks. (914) 478-0722.

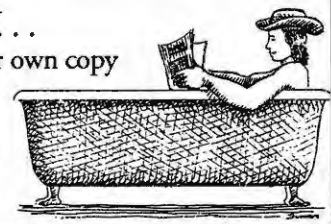
**Summer Cottage in Rufus Jones' Country:** Lake-front cottage; 2 bedrooms, screened sleeping porch on China Lake in south-central Maine, one hour to Maine coast. Available for weekly or monthly rental June-August; \$400 weekly or \$1400 monthly; 2-week minimum preferable. Contact: Marilyn or Bob Clark, 5405 Purlington Way, Baltimore, MD 21212. Phone: (410) 435-8683.

**Adirondacks.** Housekeeping cabins on quiet, unspoiled lake. Fireplaces, fully equipped. June thru September. (609) 654-3659 or write Dreby, Cranberry Lake, NY 12927.

**Prince Edward Island, Canada.** Follow the blue herons to clear skies, berry picking, fresh seafood, warm swimming, and private picnics on miles of clean sand beaches. Splendid view from new bay-front cottage. 1 1/2 baths. Available July. \$550 per week. (413) 774-3733.

**Prince Edward Island, Canada.** Seaside cottage on private peninsula. 180-degree sweep of sea and sky. Warm swimming, excellent birding, bicycling, fishing. Regain contact with the natural world. Completely equipped. \$450/week. Available late June and July. (610) 399-0432.

RELAX...  
with your own copy  
of  
FRIENDS  
JOURNAL!





# What's so Quakerly . . .

*about Friends' programs for older adults?*

We are often asked: "Are there special qualities that can be found in these programs that Friends have established in New Jersey and Pennsylvania?" We think the answer is yes.

❖ First, all were begun by Friends. Some by individual Friends with a sense of mission. Some by monthly, quarterly, and yearly meetings. Some by small groups of Friends who shared a vision of providing needed supports in new ways.

❖ Then there is governance. Each of the organizations belonging to Friends Services for the Aging is operated with oversight of a predominantly Quaker board, carrying out its business through Friends' processes.

❖ Perhaps most important, we all seek to embody in our services the Quaker commitment to respect for all individuals. We recognize and seek to enhance the independence of older adults, including those who may be frail or suffering from dementia. We focus on capacities and strengths, not disabilities and needs.

Our staff and those we serve come from many different religious backgrounds. They find that there is something authentically Quaker in our conviction that the later years of one's life are full of potential for love, growth, friendship, and contributions to others. We find that our Quaker service is enriched by our staff's dedication to the values we hold in common.

Write or call for a free copy of *Guide to Quaker Services for the Aging* for yourself or a loved one.

## FRIENDS SERVICES FOR THE AGING

6834 Anderson Street  
Philadelphia, PA 19119-1422  
(215) 849-4428

*The Barclay-Friends Hall  
Cadbury  
Chandler Hall  
Crosslands  
Foulkeways at Gwynedd  
Foxdale Village  
Friends Home at Woodstown  
Friends Hospital  
Friends Life Care at Home  
Friends Rehabilitation Program  
The Greenleaf  
The Hickman  
Jeanes Hospital  
Kendal at Longwood  
The McCutchen  
Medford Leas  
Mercer Street Friends Center  
Pennswood Village  
Stapeley in Germantown*

