Journeys in Truth:
The 1996 FGC Gathering
Some Notions on Why Friends Meetings Do Not Attract Minorities
By Love Serve One Another
Among Friends

Glimpses of Family

From time to time our readers ask me about the staff members who put the magazine together each month. What is it like to work in the Friends Journal office?

I first began work at the magazine in September 1976 as part-time typesetter. Jim Lenhart was editor at the time. A few months later, Barbara Benton began doing layout and design for the journal while she attended art school. Neither one of us, I suspect, would have expected to be still at it 20 years later—Barbara as art director, I as editor-manager. The reason for such longevity, I believe, is not only the interesting nature of the work over these years and the joy of working for Friends, but the very special people with whom we have been privileged to work.

We work together closely as a publishing team, each with a clear job to do but each having many skills to offer. When Barbara convenes us monthly, for instance, to discuss design and layout for the current issue, she has read the articles carefully and given good thought to the kinds of graphics that seem best. Sometimes other ideas emerge out of the group process. We often spend days, for instance, deciding on the best front cover. Barbara may place several possible designs on the lunch table for us to look at and make comment.

Similarly, the editorial process is an ongoing one. We keep working on copy right up to the point when mechanicals go out the door to the printer—and often beyond. When we receive a proof, we read it all again and continue to make changes (as we are doing while I put final touches to this column). Barbara has a sharp eye for editorial content, as does production assistant Alla Podolsky. When Tim Drake and Kenneth Sutton closet themselves to go over editorial copy together, I am impressed with the skills they bring to the task. Armed with style manual, dictionary, encyclopedia, and various edited versions of a manuscript, they put great mental energy into the editing assignment.

As I look back 20 years, I have seen others come and go, each bringing unique personality, interests, and skills. Most recent to depart, for instance, was our first year-long intern, Cat Buckley, who left our staff this summer to enroll in college. We already miss her delightful humor and youthful enthusiasm (not to mention her passion for chocolate!). Claudia Wair joins us this month to carry on the internship assignment, and we welcome her.

It seems to me that our office is like family. Working so closely together, we get to know each other well. We share meals, the things that are going well in our lives, the rough places, the excitement, the funny moments, the challenges. I remember the staff meeting in 1978 when I announced my plans to marry Michele Mucci—and later the news of the births of our two sons. There have been moments of great sadness as well. Four of our colleagues have died in these years.

This summer, two of our staff—Pam Nelson in June, Tim Drake in August—celebrated weddings, moments of joy that we could share. Through all, we seek to value each other, appreciate our similarities and differences, and feel gratitude for the opportunity to be publishers together of Quaker thought and life today.

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Drawings from the FGC Gathering on front cover and this page by Lucy Sikes
A vegetarian view

In the May Journal, Georgia E. Fuller wrote the words “We must keep reflecting... Our God is ‘I Am.’” But God is love and God’s spirit of love is in us all, in fact all God’s creatures. In the same issue I read Sabiren R. Newton’s letter headed “Vegetarianism” and read that “Vegetarians have had to make decisions about whether to abandon principle for the sake of fellowship,” and I wondered how many COs abandoned their principles during the war. I knew none, yet I knew so many who went to prison because of their principles.

I am a life vegetarian of 88, having been brought up on a vegan diet, and I love and have so very many friends, none of whom ask me to eat flesh of animals.

Many years ago I attended nearly all the International Vegetarian Congresses in Spain, Sweden, Holland, England, Ireland, and Germany—and last year Slovakia, representing the Friends Vegetarian Society. Always I was told “I can never understand Quakers. They do not believe in killing human beings but encourage butchers to kill their fellow creatures for them to eat their flesh!”

Perhaps our peace testimony should be extended to all God’s creatures.

My parents were great organic gardeners, and I still grow almost all my vegetables organically. I still have very good health and energy with never any inoculations or injections. I belong to the International Good Gardeners Association. Recently a superintendent of the police force spoke on the link between diet and crime rates and the link of partaking of flesh with anger. I do hope Friends will think of these things as nowadays so much illness appears to come from meat eating.

Kathleen Keleny-Williams Wotton-under-Edge, U.K.

A golden opportunity

Children come to meeting for worship in Eugene (Oreg.) Meeting for the first 10-15 minutes. When we first instituted this practice after an interim of a different pattern, the children, ages about 2-10, were noisy and restless. It took only a few weeks for them to adapt to the silence and appear to be comfortable in our midst. I, a grandmother, like seeing them there with their families.

Let’s not underestimate our children’s capacity to realize that a meeting for worship is a special silence, that it is nourishing for the adults around them. We, their elders, can make a difference in how they accept this opportunity by sharing what the silence means to us.

A child who is comfortable with his or her inner self is fortunate. Rather than cater to their tendency to superficial busyness, let us help them find that quiet center within. In a world where the emphasis is on constant input, the need is for calm relief from the “jangle.”

I view those quiet moments in the presence of family and friends as a golden opportunity for each child so welcomed.

Lois Barton Eugene, Oreg.

Exchange old issues

Last year I was named clerk of our meeting’s Library Committee. We have a remarkably good collection for a meeting of our size and age, but we have needed a committee with enough time, energy, and concern to devote a good deal of drudgery to organizing it better.

With the cooperation of several meeting families who subscribe to Friends Journal, we have now built up an almost complete file for the past 15 years, and in the course of doing so we have acquired a good many duplicates, including complete sets for 1993, 1994, and 1995, and a scattering of issues going back to 1984. All this has led me to the following concern:

1. It would pain me to see us condemn periodicals as valuable as Friends Journal to the recycling bins;
2. I wonder how many other Friends meetings recognize the value of maintaining a file of Friends Journal in their meeting library, as a means of both learning from the past and intelligently facing the future;
3. If other meetings share our interest in this matter, is there some way that we could organize a clearinghouse through which meetings and individual subscribers could contribute unwanted back issues to meeting libraries that need them?

In this day of Fax and e-mail there would be no need to collect and warehouse all the duplicates. All that is needed is a Friend who would take this on as a real Quaker concern, maintaining a computerized list of which back issues are available and at what address (presumably other Friends meeting libraries or individual Friends with sizable collections on their bookshelves or in their attics), and what back issues are desired by which Friends meeting libraries. Since the meetings would be getting these copies free, they should naturally expect to pay the cost of shipping and handling directly to the meeting or individual supplying the free copies. If the demand for this service grew to sizable proportions, it might require more time than even a concerned Friend could be expected to give without some moderate compensation. But that bridge could be crossed after it became clear how much traffic the bridge was carrying.

What are Friends’ reactions to this idea? Would it meet a generally felt need, or are present-day meetings too now-oriented to be seriously interested in the past?

William Edgerton Bloomington, Ind.

A poem

Here is a poem I would like to share. The Friends I’ve shown it to think it should have a wide circulation:

An Appeal to the Society of Friends

Dear brothers, sisters, those who share with me This dear experience, this common home That we call Quakers, I will urge you now To listen to my plea. The world is longing To fill an emptiness yawning at the center Of this new century waiting to be born. Science is ready, baffled by the mystery That lies beyond all measuring by man. Theology falters now before the crumbling Of age-old certainties. The outward view is closed, the inward path Beckons us all to follow.

First strip yourselves, my comrades in this venture, Of all dear non-essentials that would bind us To a fading past, hold quietly To the timeless vision shown to us in our hearts. Out of the ashes of man’s desperation Is springing already the new green forest of hope. Stand upright boldly then, And crying like Whitman over the roofs of the world Witness again to the voice of the indwelling spirit: The light of cosmic love burning in all life Is that which is able to lead us out of the dark.

Winifred Rawlins West Chester, Pa.

German exhibit

Just a follow-up on the AFSC Notes (FJ April) about the Quaker exhibit in Germany. I received from a friend in Berlin the winter issue, 1995/96, #15, of the Magazine of the German Historical Museum. The entire issue is devoted to Quakers in connection with the exhibit. The total content, with illustrations from the exhibit and many quotations from famous people about Quakers (among them Albert Schweitzer and Frederic the Great), was researched and written by Achim von Borries, entitled "Quiet Helpers, 350 Years of Quakers." It is a survey of the religious and historical background of Quakerism, with special emphasis on the humanitarian aspects of the
Conversion experience

Recently we've read of Southern Baptists' decision to make a special effort to convert "the Jews." The following thoughts come to my mind. Quakers might make a special effort to convert the leading Jew in the world, Jesus Christ. Scripture records that Jesus was an observant Jew, and there is no record of his conversion. Since Jesus is alive today in the hearts of those who receive him—Friends call him the Inward Teacher—we Friends are a "natural" to convert him. What a coup. Convert God to Christianity!

Jeremy Mott
Ridgewood, N.J.

Space for the soul

One First Day, as I sat in meeting almost crowded with about 60 adults and 30 children, my thoughts turned to space. Not the kind of space that our astronauts challenge in the shuttle but elbow room—the kind of space each of us needs in order to live. Scientists call this "personal space." Some years ago research found that rats who normally lived well together, if forced to live under crowded conditions for any length of time became upset and frequently vicious. The same can happen to people.

While living in New York City in the mid 1960s, I became aware that people there seemed to treat each other differently than I was accustomed to. Here in West Chester, Pa., an accidental bump in the supermarket line would be met with a smile or "think nothing of it." In New York the very least you expected was a snub and more often a negative response of some kind. It is not because New Yorkers inherently have a chip on their shoulder, I believe it's because too many of them live too close together. As individuals they don't have enough personal space.

As these thoughts crossed my mind I realized we each need a sort of personal religious space. In the past there was very little religious space for the individual. If one disagreed with the church it was considered heresy and heretics often lost not only their freedom but their lives. Over time religious space has increased. Martin Luther authored the Reformation, and now one may choose the church that best suits one's beliefs.

Even today religious space is limited in most churches. In any given church there are creeds to acknowledge if one is to maintain membership. Discussion of beliefs is tolerated but not necessarily encouraged, and if one moves too far from accepted doctrine, one may be asked to seek another religious home.

Quakerism's early attraction for me was its lack of ritual. Even as a young person it seemed to me that it was too easy to be a spectator rather than a participant in worship where there was a fixed ritual to the worship service. As time passed, however, I came to realize that the appeal of our Quaker faith to me was the belief in continuing revelation. With this as the basis for our worship, religious space has to be unlimited, for who can tell what form revelation will take or what action may be called forth? Familiarizing ourselves with the Bible and its record of past revelations can help us sensitize ourselves to revelation today. However, if we are to receive God's word we must open our hearts and souls to God. To do that we must have space in which to ponder the thoughts that come out of meditation and space to savor and test the leadings of others.

Richard T. Brigham
West Chester, Pa.

Interactive prayer

I am researching human experience with interactive prayer. Have you had any experience with conversations with God? Have you heard, seen, or otherwise received a message from Him guiding you to do something, say something to someone, or perform any kind of action? Have you then asked Him for clarification, for further guidance or help, or told Him the reasons why you would prefer not to perform the action? Have you argued with Him? What happened? I am looking for concrete experiences of divine-human interaction, conversations or communication with God, with input from both sides.

I am an Episcopalian with a deep interest in prayer. I hope to share in a book what you and others tell me. If you are willing to share your experiences, please write to me.

Elizabeth Walter
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Walnut Creek, CA 94596

Consider the quality

Myrtle Bailey's letter (FJ June) mentions the criticisms of Ohio Yearly Meeting for their stand against same-sex marriages. She goes on to discuss the power of Jesus to transform us, to inspire us to be better than we are. She talks of overcoming evil with good and loving the sinner. Actually, I agree with everything Bailey says. What she implies but doesn't say is where I take exception. Bailey never states exactly which temptation we are to resist, from which sin we should be turning away. Loving another person is never a sin. Marriage is not a temptation, it is a holy union under God's care. The challenge to live on a higher level has to do with the quality of a relationship, not the gender of the persons relating.

I believe the transforming power of the Spirit will allow Ohio Yearly Meeting to recognize God's love in whatever form it manifests, and to celebrate any that God joins together.

Cathe Mellon
Albion, Calif.

I do hear you, Myrtle Bailey. I hear you saying that homosexuals are immoral and sinful, yielding to the enticements of sin; that belief in Christ can change their sexual orientation.

Scientific evidence has convinced me that homosexuals do not choose their way of life. Why, indeed, would anyone choose it given its many disadvantages? I am not aware that a belief in Christ has ever changed anyone's sexual orientation, and I would be interested to hear of any such cases you may know of. I do know homosexuals who have a strong belief in Christ, living very worthwhile (albeit homosexual) lives.

It is my opinion that sexual orientation, like right- or left-handedness, is God-given. To brand as a sinner one who accepts what God has given him or her is to set oneself above God.

Melva Mueller
West Chester, Pa.
Amazing Grace

by Amy Runge Gaffney

My sister asked me recently, soon after I was diagnosed with breast cancer, what I thought about God. I said I didn’t have any simple answers about God. I said I had spoken in meeting about my anguish over losing a part of myself (by mastectomy) that I didn’t want to lose. I had wondered aloud whether God concerns God’s Self with our physical selves, or whether only our spiritual selves are of concern to God.

Later I realized there are a few things I have believed about God.

In April of 1983, I met in a counseling session with Miriam Burke, who was then working at the Earlham School of Religion. I had arranged a session with her because I hoped to find help in resolving a year and a half of deep and very painful grieving. I thought she had a kind, wise face and might understand. At the end of our session together, she said she thought something big was about to happen in my life. She didn’t specify what, and I didn’t ask.

I went home, smoked a couple of cigarettes (I was still smoking then), and went to bed early. I lay in bed thinking over things. After a little while, I asked God from deep within myself, to take care of the man I had loved fiercely and suddenly lost. I felt a sense of release as I saw him, in my mind’s eye, walking away from me. Then something caught my attention from the corner of my eye. I looked up to see what appeared to be a small ball of light in the window and felt a sudden shock of surprise and fear when it flashed across the room and entered me. I hid my head and prayed rapidly, unsure and fearful of what had occurred, and soon fell asleep.

The next day I had a new sense of myself as distinct from my surroundings, yet integrally a part of them. I had a sense of my body as vessel, and of a small flame that burned within. I was filled with joy, incredulity, and deep thankfulness, not only that God had heard my prayer, but that God had found me worthy of reply.

That God had found me worthy of reply was the most amazing thing: I, who had been “lost in the wilderness” for so long; I who had repeatedly betrayed myself and failed others in my confusion and pain; I who had often sunk to the depths of depression and despair; I who had rebelled against and denied God; I who, for so many years, felt God had betrayed and abandoned me.

That day I turned away from self-destructiveness and towards a “new life.” I felt I had been spiritually healed by Light.

I did not speak of my experience to anyone for several years. Several people close to me commented that I had “changed.” My mother remarked that I seemed newly self-possessed. In personality, I thought I was pretty much the same as always, but I had a new sense of my own boundaries and of being worthy. I no longer suffered the bouts of deep despair that had plagued me, or a bottomless sense of grief. I had a new faith that God is with me, and that God knows better than I do what I need and when. My broken spirit was beginning to mend.

I feel that I learned several things about God from this experience. One is that God does, in fact, hear my prayers. The second is that God has the power to respond to my prayers without human aid. I have also noted that my experience of God’s healing power occurred in direct response to a change, an opening, in me: to my letting go and giving up to God of a man who truly meant the world to me.

Christ’s life and teachings are especially meaningful to me as testimony to the reality of a healing power alive in the world, a power that brings new life and is equally available to all. Light is no longer just a symbol of God to me: Light is (at least one manifestation of) God to me. Use of the terminology of light in describing God seems nothing more or less than apt. Speaking of God as Light is neither a positive nor a negative reflection on anyone of any skin color. The view that speaking of God as Light is somehow a reflection of one’s racial attitudes seems to me to be an attempt to reduce our language about God to fit the limitations of our perception.

At this writing, it is over two months since my mastectomy, and I have an excellent prognosis. My lymph nodes were clear, my cancer was caught very early, and I did not have to undergo radiation or chemotherapy. Through diagnosis and treatment, I have been comforted by my faith in prayer (not necessarily that I would be “cured,” but that I would receive what I needed). I have also been comforted by the willingness of others to pray for me and by the many ways God has acted through others to bring me reassurance and support.

I’ve come to believe not particularly that I am worthy of God’s love but that Love is not concerned with worth. I see Love as being concerned with helping us to heal and grow. I imagine the idea that one of God’s creations is more worthy than another is a purely human notion.

And every day I try to practice the discipline of “letting go and letting God,” so that I can know something of God’s healing power in my daily life.

When I was working at Friends United Meeting there hung a poster that declared: “In all things God works for good with those who love Him.” Therein lies our partnership with God and the faith to which I cling.
by Vinton Deming

Two items in the "Daily Bulletin" on Second Day, July 1, suggest a theme for the week that ensued. On page one, four "Quaker Alphabet Soup" presentations were announced (and would be repeated throughout the week—opportunities to meet with a variety of Quaker organizations and committees); and on page three, "Vegetarian Videos" were to be shown that day. What good fare, I thought—all part of the rich menu (low fat/high energy, to be sure) that comprised this year's Friends General Conference Gathering in Hamilton, Ontario. Some 1,600 Friends, many from Canada, were present the week of June 29—July 6 at McMaster University, the first time an FGC Gathering had been held in Canada since 1904.

As usual, there were morning workshops that appealed to a variety of appetites. Inviting titles that caught my eye were "Woolly Visions of the Truth," a workshop for needlework lovers; "Reading in the Koran," for Friends seeking understanding of Muslim ethos; "Every Social Problem Solved," discussion focused toward alleviation and solution; "Myth, Evil, Apocalypse, and Quakerism," an exploration of apocalyptic writing, with George Fox as the lens; and "Fishin' 4 Religion," described as an "active Bible study workshop for evangelicals, universalists, agnostics—whatever!" If those didn't tickle the taste, there were at least 70 others to savor.

On most evenings there were main course offerings to the Gathering community available at the campus gym, the plenaries always preceded by boisterous singing. On Sunday evening, Canadian Friend Murray Thompson spoke on his own "Journey of Truth"—one that has led him to devote his life to working for global peace. The two most important spiritual influences on his life, Murray told us, were Jesus and Gandhi. His deepening spiritual awareness came both from "the roots," and also from the environment around him—from books and music, friends and adversaries. In peace-making, he said, "we must learn from our successes and even more from our failures—especially those Gandhi referred to as 'Himalayan blunders.'" Murray concluded his address with his six thoughts on the immediate future. A key one, I believe, was his first: Act on the belief that a caring and just society can be created (echoing Kenneth Boulding's words that we must believe peace is possible and tell others this is so).

On Monday evening, three young adult Canadian Friends, Alan Dixon, Evalyn Parry, and Jane Orion-Smith, told us of their personal exploration of gender in a story collage, "Show Me Freedom." "How can we individually find freedom from the oppressions of gender that society instills in us from an early age?" The presentation was deeply personal and genuine. The collage was composed of poetry, music, letters, and stories. The concluding worship indicated the very deep levels of sharing that had occurred.

On Wednesday, an intergenerational evening was planned for us to enjoy the music of "Magpie"—a concert by Terry Leonone and Greg Artzner, who have been performing together for more than 20 years. Their presence on campus during the week provided joy, hope, and a vision of peace and environmental healing.

On Thursday evening, FRIENDS JOURNAL presented its 14th annual Cadbury Event, this year an address by British Friend Jan Arriens. Jan's personal "Jour-
ney to Truth" was affected by viewing some years ago a BBC television documentary, "14 Days in May," an account of the last two weeks of life of Mississippi death row resident Edward Earl Johnson (executed May 20, 1987). Jan was so affected by the film that he began to correspond with several death row inmates who appeared in the film. He worked to form LifeLINES, an organization based in the United Kingdom that currently links 3,000 letter writers with U.S. prisoners on death row.

How might this movement spread to involve others, particularly in the United States? On Friday afternoon, 50 Friends crowded a room to talk further with Jan Arriens about the possibility of forming a "U.S. LifeLINES." An initial mailing list was formed, a committee was created to pursue this idea, and follow-up will result. (Contact Vint Deming c/o FRIENDs JOURNAL for more information; Vint has a copy of the 90-minute video "14 Days in May" to lend to anyone who wishes to schedule a viewing.)

The final evening presentation was by Oregon Friend Bonnie Tinker on the subject "Opening Hearts and Minds." In 1971 Bonnie came out as a lesbian. Her personal journey of the past 25 years was not one she had intended or anticipated. Sometimes, she said, her singing and speaking out have not been appreciated—neither by her family at first or her monthly meeting. It took eight years, she said, before unity was found in her meeting on the issue of gay/lesbian marriage. Important in her personal journey was her release by her meeting to travel in the ministry to gather the stories of gay and lesbian people. Currently Bonnie is executive secretary of Love Makes a Family, Inc., a secular organization of gay, lesbian, transsexual, and bisexual people and their friends. "How," Bonnie asked, "can we find ways to open people's hearts and minds?" In her efforts to work for better communication skills between people of different viewpoints, she suggests four steps: listen, affirm, respond, add. We must, Bonnie said, attempt to "demilitarize" our personal speech—what she terms "unilateral verbal disarmament."

The challenge at all FGC Gatherings is not to overeat of the rich diet that presents itself. Daily, it seems, there are more interest groups, films, song fests, performances, dances, field trips, and programs than one can sample. This year was no exception. For those wanting to see the sights of southern Ontario, there were excursions to Niagara Falls, the Shaw Festival, the nearby Royal Botanical Gardens, and much more.

Thankfully, for those watching their diet, there was ample opportunity for relaxed visits with a friend under a tree, an afternoon nap, worship, and quiet reading.

I must not conclude without strong compliments for both the FGC staff and the McMaster University community. The university workers were friendly and helpful at every turn, the facility exceptionally good.

What better setting for such a feast of the Spirit!
At the recent Friends General Conference Gathering in Ontario, I studied with a group of ten teachers, simultaneously, who all tried to instruct me and the others in my group at the same time. Much of the teaching was done without words, using only the rudiments of language, but the message was one of love.

The ten comprised the "B" group of children, aged 18 to 36 months. They labored with us each morning, showing us how to be open to the love around us. When I think of these loving children, looking only for safety in a strange environment, to be fed and occasionally changed, it's easy to think of them as close to God.

The children were ever present to the moment. They did not look back or forward for comfort. Once over any tears at being left by Mom or Dad, they launched into play. Concepts of time had no meaning to them: if it wasn't here and now it did not matter. A mention that Mom or Dad would be back soon caused them to look at once for the missing parent. They seemed to embody what the Buddhists call "dwelling in the present moment." Truly they knew the meaning of Jesus' words in Matthew 6:34—therefore do not worry about tomorrow, for tomorrow will worry about itself.

The children would follow us without question, as we were asked to follow Christ. If asked if they wanted to walk, they would walk until another suggestion was made. Often those of us with longer legs became weary of the journey before they did.

They gave of themselves without expecting anything in return. If they had a cookie it was offered to us. Often a little nibbled, sometimes after being dropped, still they wanted us to share in their bounty, as we were asked to share in Christ's. If we smiled at them, they smiled back. If they found a new toy or saw a bird, they shared their excitement with us.

The most important lesson the children taught was to receive and give love without question. They showered us with their love only seeking to be loved in return. The love that these children were able to give and receive so freely is what I think Jesus was referring to in Luke 18. The child that Jesus held as an example to us would have recognized his love for us all and returned love in kind.
by Vanessa Julye

I am a Quaker, an African American, female Quaker. I live in a place that is my spiritual home, but where I do not always feel welcome, where I encounter more differences than similarities, and it is not easy. As a Friend of color, I need a safe space in which I can share my pain, one that provides the support and understanding that can only exist in an area filled with people who experience a daily struggle similar to my own. This year, I led a workshop at the FGC Gathering limited to people of color titled: “What it means to be a Friend of Color.” I did not realize how significant a contribution this workshop would make at the Gathering this year.

Our workshop visited two different historical sites on the African-Canadian Heritage Tour, the John Freeman Walls Historic Site and Underground Railroad Museum outside Windsor, and the Raleigh Township Centennial Museum in North Buxton, Ontario. We heard biographical accounts, saw pictures, and touched artifacts from our history, all related to slavery in America. Our tour of these museums began with the “middle passage” (from Africa to America) and ended with personal interactions with some descendants of the escaped slaves who settled in Canada. It was overwhelming to actually stand on the same soil and share the experiences of these African American men, women, and children who risked their lives and left the United States on the Underground Railroad to obtain freedom. The respect I felt for my race, our survival of this genocide, and the example my ancestors established for me was immense.

I was surprised by my strong identification with and ownership of the Quaker support of the Underground Railroad movement. I felt, for the first time, Quaker history was a part of my history. I wanted to tell these Canadians that I was a Quaker, an African American Quaker, and share in the good feelings and respect for this Quaker work.

The next morning at breakfast, I and a few others were deeply hurt when we saw an announcement in the Gathering’s “Daily Bulletin” that Junior Gathering was going to play an Underground Railroad “Game.” We were horrified. How could anyone make a source of amusement out of an experience where babies were drugged with opium to stop them from making noise; men, women, and children traveled barefoot and inadequately clothed, primarily at night, in false-bottomed manure wagons, while men with guns and their dogs chased them, hoping to catch them and return them to slavery? Too many of our ancestors and others who assisted them in their escape attempts met their deaths during this perilous journey. I was incredulous to think that any Quaker could perceive this experience as something to turn into a game for all ages to have fun playing.

We discussed our feelings about this game during my workshop and decided we needed to share our distress in a letter to the Central Committee of FGC. This letter began a process, which we did not anticipate, that was at times intense and painful for Friends of color, children and their parents, and gathering organizers. We participated in a process that I believe was Spirit-led, a process that would not have been possible without the supportive atmosphere established in my workshop, the two workshops that preceded

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mine, and the Center for People of Color. God led me to this group three years ago and placed me in the right location at the right moment. Why do I feel it was Spirit-led? I did not expect to do anything more than have our feelings regarding the Underground Railroad game officially documented and delivered to the Central Committee.

I shared the contents of our letter with Marian Beane, a Friend who is also the clerk of FGC's Long Range Conference Planning Committee. I just happened to see her at 4 p.m. when I was leaving the Center for People of Color to attend my 4:30 presentation on Friends World Committee for Consultation, Section of the Americas. Beginning with that moment, I was on a trust walk, similar to ones I have participated in as a child and teenager; only this time I was not blindfolded and my guide was not a person.

Marian listened to my concern and suggested I speak with Tom Farley, one of the coordinators for Junior Gathering. I thanked her, but as I did not know Tom and did not have time to look for him, I did not intend to follow her advice. At 7 p.m., I was waiting by the elevators in my dormitory for several other Friends of color. I noticed a man standing near me and was surprised to read his name tag as Tom Farley. By now several of us had arrived. I told them of my conversation with Marian, and they agreed we should approach Tom. We shared our feelings with Tom, who heard our hurt and agreed to cancel the game and, as an alternative, have a memorial meeting for the Underground Railroad. Any of these should have been approached and shared in a serious and respectful manner. The way the Underground Railroad game had been publicized created an environment in which our children were expecting to play a game. They wanted to chase each other around in the dark with flashlights, trying to capture one another. It did not seem to matter whether it was hide and seek or the Underground Railroad. This type of game would not have helped them understand the true danger and spirit of being a passenger on the Underground Railroad.

I know if more people of color had participated on the 1996 Gathering planning committee this misunderstanding may have been anticipated, if not averted. As a Friend, I am involved in many Quaker organizations and serve on several committees. Unfortunately, there are more committees than I have time to work with, so I continually encourage other Friends of color to become active outside of their local meetings. I am confident that this will happen as more Friends of color feel nurtured in Quakerism.

The work that Friends General Conference has done to provide opportunities for spiritual growth for people of color at the Gatherings is a beginning, but Friends, there is much more work to be done. A great deal of healing needs to occur not only in this country, but in the Religious Society of Friends. Quakers who are raised in the United States of America inherit many prejudices. Closing our eyes and ears to racism will not make it disappear, but grow. A great step towards facing the problem and its byproducts was made in Hamilton.
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A letter from Representative Meeting of Ohio Yearly Meeting (Forum, June) expressed the conviction that Christians must be healed of their homosexuality by the transforming power of the Christ. I am a Christian Scientist, and my church also holds that position that all homosexuality is, by definition, a sin. My partner of 12 years, Nancy Lewis, is a convinced Quaker, formerly a Roman Catholic, who recently joined San Francisco (Calif.) Meeting.

I believe I understand Quaker theory enough to know that members of Ohio Yearly Meeting are not Old Testament literalists. Their position is surely based on an understanding of sin and the moral obligations Christians have to overcome it. Rather than Leviticus, this argument is more likely to be based on Romans 1:26-32. Allow me to quote from the King James Version of the Bible:

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

. . . Being filled with all unrighteousness, fornication, wickedness, covetousness,maliciousness; full of envy, murder, debate, deceit, malignity;

Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

Who, knowing the judgement of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Paul describes a people completely wanton in their ways, thoroughly decadent and hedonistic, not just sexually, but in all ways. He warns members of the new Church not to act in such a manner, for it will drag them even further down, and away from the obedience of God.

The question then arises: does each single item on his list always imply complete moral decay? Or is Paul placing such characteristics within a context? What about “debate”? Is every person who “debates” something a lost sinner? Is anyone who is “disobedient to parents” completely corrupt? Surely Quakers recognize a person’s right to disobey parents if told to commit an act against his or her conscience, such as participating in a war.

I look at the love between two women or two men—or even between a man and a woman—the same way. What is the context of the relationship? What does it do to the moral and spiritual progress of the two people involved? Some relationships may indeed be founded on the most base desires and attractions. If so, even if the couple is heterosexual and married, the relationship is sinful.

On the other hand, if the foundation of the relationship is mutual attraction to higher qualities, then the relationship is not sinful.

I can tell you one of the things that makes me love Nancy: she is the kindest person I have ever met. She cannot stand to see anyone suffer. She is a family nurse practitioner at a clinic, and when patients need medicine they can’t afford, she pays for it herself—but tells the patients it is being supplied from a “special fund” at the clinic, so they never know they are the recipients of charity. At a recent potluck after meeting for worship, she prepared a plate of food for a young man who was sitting on the sidewalk outside. She is always aware of others and feels a great need to help them.

Nancy is also very intelligent, warm, affectionate, modest, and honest. Her moral character would stand up to any measure. And so would my love for her.

I can tell you that in the 12 years we have been together, both of us have seen spiritual growth, partly due to our religious study and partly due to our influence on each other. From her, I have learned to be more gentle and sensitive. From me, she has learned to be more assertive and more trusting of God’s care. Our relationship, rather than dragging us down into the depths of moral decay and depravity, has been a firm foundation for upward growth.

How could it then be characterized as sinful, since the Bible tells us that sin turns us away from God and leads us further and further into corruption?

I believe that the struggle Christians have with homosexuality is really part of a larger struggle over sexuality. We are frightened of it because of its potential both for pleasure and for pain. We recognize that our desires must be restrained in some way. At the very least, we outlaw rape and child molestation. As Christians, we instinctively realize that such sexual activities as orgies, even when all participants are consenting adults, are counter to Christianity.

Most of us want standards for moral sexual behavior; but because many people are afraid to really look at sex, they fall back on the familiar and proclaim that moral sexual behavior is restricted to heterosexual marriage. That restriction, however, no longer controls the sexual behavior even of devout heterosexual Christians. Few people are virgins on their wedding night. Most couples understand that when they love each other and are working towards a committed relationship, their love is not sinful, and expressing that love sexually is not sinful.

So, if we recognize that some sex outside of marriage can be free from sin, where do we draw the line? Some would draw it at heterosexuality. A useful, non-pleasurable function can be found in heterosexual intercourse because children are conceived through it.
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But this answer is inconsistent with human behavior. Sin is determined by an act and by what is in the hearts and minds of those performing the act, not by any byproduct of the act. If a man rapes a woman and she becomes pregnant, did that pregnancy cleanse the sin from the rape? Of course not. Most heterosexuals spend much of their energy finding ways to have sex without conceiving children. Birth control is as important among devout Christians as it is among hedonists. Therefore, their intent in having sex is something other than conceiving children. What is that intent?

We know it varies from person to person. For some it is an act of simple lust. For others it is an expression of love. Sometimes it is merely satisfying a physical hunger. Even for married heterosexual couples, the intent will vary each time they make love, for what is in their hearts and minds will vary. Sometimes their actions may be sinful, and sometimes not.

S o once again I pose the question: Where do we draw the line? How do we determine if someone’s sexual behavior, someone’s entire relationship, is sinful or not? I feel the answer is very simple: each person needs to look into his or her own heart and see what is the intent of the relationship and the nature of the attraction.

This answer can seem too frightening, because it would mean that we would not be able to judge the sexual behavior of others. After all, we can tell if someone is legally married, but how can we tell what is in someone’s heart? Why do we feel such a need to judge other people’s sexual behavior, when they are not victimizing someone? Can we not follow Paul’s advice to “work out your own salvation,” and let others do the same? Can we not trust God to bring each person gently into the Light?

The Christ does transform us. I can testify to much character transformation of my own over the decades. I am more loving, less judgmental, more trusting, less proud. I have many more sins that need to be healed: I have been working on some for years, and I am still blissfully unaware of others. If prodded, Nancy could probably come up with a long starter list, as could my coworkers, friends, and possibly even strangers with whom I have had a five-minute conversation on the bus or in the line at the grocery store.

This I know: on my long list of sins, both known to me and yet to be revealed, my love for Nancy will never appear. Our love is not based in sin and carries nothing that needs to be healed.

I looked at Paul’s list of sins from Romans to see which ones apply to Nancy and me:

- Fornication—no: Nancy and I have been completely faithful to each other for 12 years.
- Wickedness—no: Nancy risks her career to fight openly against what she perceives as growing wickedness in health care, in which the patients’ needs are sacrificed for profit.
- Covetousness, envy—no: we are grateful for all the good we have, and share with others.
- Maliciousness—no: I had a coworker who treated me with great malice. But I was always kind to her, and found several occasions to help her significantly. Eventually we became friends.
- Murder—no: Nancy and I have worked actively against war, political torture, and the death penalty.
- Deceit—yes and no: I am usually brutally honest; Nancy will tell any fib she can think of to keep from hurting someone’s feelings.

Malignity, whisperers—well, yes: Nancy and I do admit we commit the sin of gossip far too often. But it is never malicious, we always feel bad afterwards, and we’re working for healing.

Backbiters, despiteful—no: We always look for opportunities to help others. We have let people stay with us while they were looking for a place to live. We volunteer regularly for a homeless shelter and a low-cost food distribution program.

Haters of God—no: both of us love God. We study, pray, and work to follow God’s direction.

I saw very little on Paul’s list that applied to me, and almost nothing about Nancy. My conclusion is that the love we feel for each other is not what Paul was addressing in his letter.

Christians need to be less afraid of allowing individuals the freedom to make their own decisions, including those regarding sexuality. Paul addressed this freedom in Galatians 5:13. “For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.”

We must learn to rely less on institutions to define moral behavior and more on the enlightened hearts and minds of each individual. Religions have the responsibility not to chain people to tradition but to free their hearts and minds to an understanding of God and what God has planned for them.
Some Notions on Why Friends Meetings Do Not Attract Minorities (OR MUCH OF ANYONE ELSE FOR THAT MATTER!)

by David H. Albert

First, a hefty caveat. Sometime early in the 21st century, the majority of Friends will be black Africans. They already make up a large plurality of Quakers worldwide. The fact that such a development is taking place within a sect that has its roots in the 17th-century English dissenting community is a unique historical development, and lack of celebration of this development reflects a narrowness in U.S. Quakerism. Which, of course, is part of our problem.

Here in the northwest United States, Friends—especially of the unprogrammed variety—are marginal to the general religious culture, among minorities or otherwise. In Washington, and certainly in my community in Olympia, I am sure there are more followers of Ramtha than there are Quakers. That we are not considered by others to be a cult, we probably owe primarily to Gary Cooper. We also owe to him some of our contemporary invisibility, as we are rarely seen in public in our black hats!

Given this background, I see seven initial reasons why our meetings don’t seem to attract minorities (or much of anyone else for that matter):

We simply lack critical mass.

Our meetings are small, our circle of friends is small. We don’t do much in the way of advertising, formal or word-of-mouth. Even with all our good works, not too many folks ever really come in contact with us. People don’t see us on TV on Sunday morning. (What would the cameras film?) We are barely a quiet ripple in the religious ocean, and people would have to try real hard to catch us as their next wave. If one looks around our meetings for the new seekers, they almost always come to us having been disenchanted with two, three, four, or more other religious organizations or experiences. We attract either the “cream rising to the top” or the “sediment sinking to the bottom.” The point is, there is so little of us that we are barely in the mix.

We are perceived by others, quite correctly, as being politically and socially narrow.

Perhaps I shouldn’t over-generalize, but we choose to be so. The Peace Testimony makes us overwhelmingly likely to oppose the death penalty (favored by more than 80 percent of the U.S. public); our strongly held belief in the possibility of human redeemability means we are likely to oppose “three-strike” life sentences for criminals (favored by 85 percent of the U.S. public). The leadings of the Spirit cause us to harbor tree huggers and lizard lovers; military or even police uniforms may make us uneasy. We have trouble sincerely congratulating the young man next door who has just enlisted. Someone else owns our share of the nation’s 200 million plus firearms. We are vaguely communitarian (at least in theory if not in practice); wealth and power are likely to make us feel uneasy (even on those rare occasions when Friends have any); and if there is any power to be had, we’d prefer it be held by women. We don’t drink much and tend to be apologetic when we do. We might even ask guests in advance whether it’s okay to put wine in the spaghetti sauce; we certainly ask about the meat.

We are perceived by others, quite correctly, as being politically and socially narrow.

We don’t proselytize, especially for members.

In my meeting, for the most part I don’t even know who the members are! Attenders are virtually indistinguishable from members and may even be more active. Some attenders or members will disappear from meeting for six months, or a year, or even (in one recent instance I am aware of) five years and bounce back in, no worse for wear. I have never seen a pamphlet outlining the actual “benefits of...
Certainly the pamphlet might be shorter than one on joining, say, the Winona Judd Fan Club. Do most people who have managed to cross our barriers think that once crossed, there is nothing else left to do?

We don't, as a religion, provide theological certainty.

That, after all, is why most people go looking for religion (if they are looking at all), isn't it? Why do people die? What happens to us after we die? Why do people get sick? Why do bad things happen to good people? Why did God create Hitler, if she is a creator at all? Is she a she? These are the kinds of questions most religions seek to answer. We do too, sort of. A long-term visitor to most of our meetings would likely come away certain only of our uncertainty. We are supposed to find answers in the Light of our own experience. The capital “L” is important—it is not the light of our reason. We intellectually reject the intellect; many of us are none-too-keen on Scriptures either. Cast upon stormy seas, our boats are without handrails.

Seeking the Light—not the Light itself, over which we have no control—is what we are all about. It is not for the faint-of-heart. Some may view the external signs of our seeking as either the babble of the tower or the silence of lambs, rarely a collective, joyful noise. That's just the nature of what we have to offer. It's not a product for all markets.

For most people, our culture of worship is, for lack of a better term, bizarre.

I don't necessarily mean by that our cult of silence. Meetings as I have experienced them are rarely silent, though they are, sometimes. Sometimes they resemble extended therapy sessions. Occasionally someone will recite a poem. Sometimes someone will stand up in the middle and preach some brand of Christianity, to the inevitable discomfort of others. Sometimes someone will burst out in a song that at least half of those attending don't know. Other times there will be breast-beating about social or political issues. This is particularly true on what might be considered the only real holiday regularly

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**The Fine Line of Diversity**

by Bruce Bush

One hears a lot about “diversity” these days. In our meetings, schools, and communities, progressive and well-meaning people are anxiously promoting “diversity.” But have we truly examined what it is we are talking about and its implications?

Of course, we all know what “diversity” is. I put the word in quotes because I refer to the concept people currently have in mind when they use the word, “diversity,” not diversity itself, which can be defined as “variety.” I will proceed with this definition, in the hope that “diversity” has not simply become a code word for racial integration.

The common assumption, at least among progressive people, is that diversity is very desirable. Why do we desire diversity? Is it because we want contact with persons of different races, religions, nationalities, sexual preferences, or ages for their own sakes? Or is it out of a guilty sense of wanting to atone somehow for historical sins of racism, sexism, exclusion, or oppression (very real evils indeed)? This is what some people call “political correctness.” Has it become a (new) sin to question “diversity?” A worry that I frequently encounter is that our schools and meetings are not diverse enough. Committees are springing up to deal with a troublesome and apparently persistent lack of diversity, and many parents I know actively encourage their children to find friends of different backgrounds.

This concern is refreshing in a way, for most of Anglo-America’s history is one of exclusion. Only a few years ago, schools were segregated, to say nothing of private clubs and neighborhoods, and white children were taught explicitly to avoid Jews, Blacks, Asians, gays, and people of dissenting religions as playmates. We have come a long way, though most people would recognize that the struggle for respect and acceptance is continuing. But let us ask ourselves: do we freely, openly, and equally accept all people as valid individuals in their own right, regardless of their race, sexual orientation, and so on? Do we? If we do, what does it matter whether there are actually many “diverse” individuals among us?

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commemorated in the Quaker calendar—the anniversary of the Hiroshima bombing. Sometimes someone will tell a poignant personal story, the point of which many find unfathomable. Sometimes there is a rush of jumbled messages five minutes before the end. Sometimes the movements of the Spirit are clear, collectively shared, and very beautiful. Sometimes we just sit.

Members and long-term attenders come to appreciate that it is virtually impossible to fully appreciate a single meeting for worship outside of the larger context of the life of the meeting. Like a long-running TV soap opera, watching a single episode can be bewildering and exasperating, even if one is prepared in advance.

Unprogrammed Friends worship lacks the guideposts people from other churches—especially minority churches—have come to expect. We have no doxology recitation, responsive readings, organized hymn singing, organ playing or choir performance, sermons, collections, eucharist, orderly predetermined sittings down and standings up. We barely have a beginning, and only a mere joining of hands at the end. Certainly no one would come to us expressly for the purpose of celebrating Christmas or Easter.

For some of those who have managed to find out about us, are attracted by our social and political rigidities, and can accept our theological misgivings, Friends worship may prove a welcome respite and inviting challenge. But for others, especially those who only experience it once, our worship culture may not provide the spiritual sustenance on which they can feast.

We lack organized, long-term, meeting-specific service projects in our community.

This is a shocking thing to say. We have all dutifully learned to recite as scripture how Quakers have been at the founding or forefront of a veritable host of national and international organizations,
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from the American Civil Liberties Union to Peace Brigades International. The American Friends Service Committee is the envy of church service organizations around the world. Friends also pride ourselves (perhaps more than we deserve) on our commitment of time, energy, and resources to the communities in which we live. We find ourselves everywhere—from homeless shelters to soup kitchens, immigrant tutoring programs to Meals-On-Wheels.

Ironically, that is just the problem: we find ourselves everywhere; collectively we are found nowhere. Most local meetings have a Peace and Social Concerns Committee in which the multitudinous concerns of individual members are presented and hashed over. Occasionally, donations are made. In any given year, our Peace and Social Action Committee (that’s what it is called at our meeting)

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Surely people, left free, will live and congregate in different places according to their own tastes and the predilections of their groups. Is that not what freedom is all about? Why, then, this great concern for diversity? Many of us may want to promote diversity because we want our children to grow up seeing and accepting different kinds of people. That is a very valid motive. But what is enough “diversity?” We already live, many of us, in mixed, diverse neighborhoods, and the United States as a whole is far more diverse than it used to be, if you look at the visibility and clout of all different groups and minorities. Do we aim for diversity equal to the statistical percentages of all the different groups in society at large? To the percentages in

our own metropolitan area? How do we determine this?

Let’s look at “diversity” some more. Do we want everyone represented? Do we want a percentage of poor whites? Of religious fundamentalists? Do we want some military people? Do we want white supremacists (or black ones)? Do we want people with long histories of criminality? Do we want child abusers? (I do not equate the desirability of all these groups.) Do we want people with disruptive mental illnesses? Do we want people that do not wash? Do we? All these groups are part of the national community, the fabric of the United States (and every country), like it or not. Are they the people we want when we seek “diversity?” If not, why not? Where do we draw the line? Does a person have to be a historical victim in order to be desirably “diverse?”
We lack networking opportunities, especially for minorities.

This of course goes along with our general lack of critical mass and our past inability to attract minority members. How many meetings can boast regularly-scheduled minority Friends' potlucks or minority Friends' cultural opportunities? Before one objects that Friends don't encourage this type of separatism, examine how successful Friends women's activities have been over the years. Would our objection to separate activities be selective? Has any meeting ever had the luxury of even asking this question?

Many churches are also the nexus for other kinds of networking that Friends might find quite foreign. They provide opportunities to meet lawyers, bankers, venture capitalists, and local political leaders to whom members can go with legal and business needs. For whatever reason, our meetings, at least in the northwest, are filled with teachers, social workers, counselors, and health and service workers. We can and do provide the general emotional support found in any healthy religious community, and compassion is one of our strong suits. But for some looking to join a church, these networking needs simply go beyond what Friends are likely to be able to provide. This is not a criticism, just a reality check.

Personally speaking, I do not have a strongly held view as to whether meetings should be trying to attract minority members, or anyone else for that matter. I would like to think that we have something to offer everyone, whether they decide to join our meetings or not. I continue to strive to find ways to be open to the very real needs of minorities in my community. As a member of a multiracial family, I look to combat my own prejudices as well as those of others. My caution is that we all need a deeper understanding of who—socially, politically, culturally, and spiritually—we really are, and how we appear to others, before we can truly find new openings for ourselves, our meetings, and for our wider communities.

I pose these queries because I believe "diversity" is a red herring. The search for it is not ultimately freeing but condescending and patronizing. It is not color-blind or any-other-blind, but seeks to impose our own progressive values on what should be a free society. Put another way, it is as exclusionary to promote those different from ourselves as it is to oppose their inclusion. Both involve a consciousness of differentness, with a heavy weight of value, for or against. Rather, we should encourage one another to disregard differentness. We should be content to seek that of God in every person, regardless of that person's background, race, heritage, faith, etc. If we truly do that, then all folks will be equal in our eyes, as they are in God's, and it won't matter what the ethnic makeup of our schools, churches, and communities are. We should certainly continue to work against those things that exclude some people from full participation in society. And then we should let people sort themselves out as they wish. Some "diversity" will happen, and some will not, and whoever becomes our neighbor will be welcome.
Our story of Benjamin comes to a close.

Benjamin, what first brought you to meeting?
“Bit of rice and some leafy vegetables.”
“Are you familiar with Quaker testimonies?”
“Oh, yes! My favorite is Simplicity. You know, a little cheese. Some cake. Nothing fancy.”

There I was, sitting with my clearness committee. I was in my chair. My chair was on the table, and four smiling Quakers sat around the table asking me questions.

“We just want to be sure that membership is right for you,” they explained.
“What do you think of the Quaker process?”
“Awesome!” I replied, remembering all the mice who had found safety in Quaker homes.

“How do you feel you can contribute to meeting?”
“I can clean up the leftovers,” I said. “I can teach First-day school. I can bring a mouse’s perspective.”

I was beginning to feel quite sure of myself. I could feel myself getting clearer all the time.

“Benjamin, we have learned that you wish to take a journey with a special concern. Could you tell us more?”
“Yes, thank you. All over the world there are Quaker meetings,” I began grandly.

“In every meeting, hidden in holes, in attics, basements, and closets, there are mice. I want to travel to these meetings, visit these mice, and tell them to come out of hiding and enter the life of the meeting!”

The clearness committee, I learned later, heartily recommended me for membership. They said that although the circumstances were a little unusual, and my understanding of things was a little different, they were sure that I would be a jolly addition to the family of Friends.

So it was that I became a member and was given my traveling minute. (Emily called them my “walking papers,” and everyone laughed.)

The next week was busy. Emily made me a little backpack to carry my minute in, with some peanuts. Laura wrote to meetings to let them know that I was coming. I got my airline tickets. wrote to Katherine, and sat quietly for hours, getting centered.

Finally, the big day came. Emily and I sat on the bench on the front porch of the meetinghouse, waiting for the cab that would take me to the airport.

“Are you scared?” asked Emily.
“Yes,” I admitted.
“Are you coming back?”
“Of course.”

We sat in silence. An oriole sang in the meetinghouse yard.

“Check up on my cousin Katherine,” I said. “Make sure she’s O.K.”
“I will,” said Emily.
More silence.
“Write to me,” said Emily.
“I will, every day,” I said.
“And keep my letters so I can read them when I get back.”
“I will,” said Emily.

Clifford Pfeil, a member of Pima (Ariz.) Meeting, teaches English as a second language. “Benjamin, the Meetinghouse Mouse” is dedicated to Mark, Roberts, Matthew, Emily, and the sweet memory of Laura. Lorna Kent is a member of Central Philadelphia (Pa.) Meeting.
We sat quietly for a very long time, not knowing what to say, missing each other already.

“Emily, remember that night you woke me up to help rescue the mice from the fire? I was dreaming when you woke me. I was dreaming that you and Laura and I went to visit Katherine. I dreamed that Katherine’s church turned into a forest, and an owl hooted. You know about owls and mice? Then I started running, and someone kept calling my name.”

“That was me,” said Emily. “I kept calling at the window.”

“Then I found a sign that said ‘Whence’ and ‘Whither.’ You know what that means? It means ‘Where you came from’ and ‘Where you are going.’ It was a scary dream.”

Emily took my paw in her hand.

“You will do just fine,” she said. “When you come to a fork in the road, take it.” I read that somewhere. You are taking it, Benjamin. I’m proud of you.”

At that moment the taxi pulled up. Emily picked me up and put me through the window into the back seat.

“To the airport, please,” I said.

“Benjamin!” called Emily as the taxi started to drive away. “Tell me quickly! What is the meaning of life?”

“I don’t know,” I said.

“Then tell me, are you going away to find the answer to that question?”

“I’m not sure,” I called back.

“But I think I am.”

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FRIENDS JOURNAL October 1996
Epistle from Friends in Nigeria

Dear Friends everywhere,

We send you greetings with this first letter, a signal that we are well on the way to organizing ourselves in Nigeria. We have had our second Annual Gathering in Gboko, Benue State of Nigeria, during Easter 1996, and wish to reach out to you and apprise you of our concerns.

Because it is our experience that there is that of God in every person, we are deeply concerned over a number of issues with respect to the quality of human life in our country. Economic hardship has resulted in the degeneration of public services, including health, education, and other public utilities. This has led ordinary people to stress, depression, and increasing desperation. These problems weigh particularly on the less privileged: the young, the jobless, the destitute, and the handicapped.

We are particularly concerned about the increasing violence in our society and the unnecessary wastage of human life through armed robbery, assassinations, and capital punishment.

We are also deeply concerned about the people in detention for political offenses, the overcrowding in the country's prisons, and the revelation by the Minister of Internal Affairs that a high proportion of the people under detention are awaiting trial. Because of the inadequate and slow judicial bureaucracy, the period of remand in custody is sometimes longer than the maximum sentence for the offense. We welcome the Minister's promise to take action.

We call upon Nigerians at home and abroad, and the international community, to appreciate that what our country needs is understanding and positive action to solve our enormous problems. Anger, vilification, and violent methods will only worsen the situation. We send our greetings and goodwill to you and ask that you keep us constantly in your prayers and your thoughts.

—Shina K. Gyoh

Lake Erie Yearly Meeting

Members of Lake Erie Yearly Meeting assembled June 13-16 at Bluffton College, Bluffton, Ohio, for their annual gathering. During the past year, the monthly meetings of LEYM have considered a query as to what it is about Quakerism that empowers transformation.

Our consideration of the fruits of transformation was stimulated and deepened by William Kriedler's plenary talk, "Cultivating the Fruits of the Spirit." His questions, "What is a miracle?" and "How does God want us to use our time?" led to deep sharing in small-group sessions.

Periods of free time, interspersed with programmed events and lively intergenerational activities, encouraged informal interactions that contributed to an unhurried, family-like atmosphere in which we came to know new friends and old friends better.

Meetings for worship flowed into considerations of business. Issues brought before us reflected seasoning by the committee process so that decisions were made readily. One such issue came from an ad hoc committee set up at the last yearly meeting to consider the spiritual in our physical lives, with an emphasis on sexuality, health, and death. We accepted the following query for consideration during the coming year: "How does a meeting help its adults, adolescents, and children to recognize what is sacred of their physical, intellectual, and social selves?"

As the featured Quaker organization this year, Friends World Committee for Consultation was well represented by Asia Bennett, who helped us to recognize the inclusiveness of Quakerism and our part in it. Tina Bell engaged us in an informative discussion about the Quaker presence at the United Nations.

—Damon Hickey, clerk
Nebraska Yearly Meeting

The 89th annual assembly of Nebraska Yearly Meeting met June 6-8 at University Friends Church in Wichita, Kans. Our theme, to serve and to witness, came from the scripture basis in Acts 26:16. Mary Glenn Hadley, associate secretary of Friends United Meeting, was our keynote speaker and very ably challenged us to serve and to witness effectively.

We were blessed with people to share about the various areas of Friends work and activities. We were especially challenged by Brenda and Victor White, who work as Native American missionaries near Tama, Iowa. We came away with the sense of so much work being done in many areas ... and so much more to do.

Monthly meetings were in agreement recommending that Friends United Meeting should maintain affiliation with the National Council of Churches of Christ and the World Council of Churches.

We had a dynamic program for youth, with some 25 participating. The cultural mix in this group is very special. We were blessed to have them share with us several times during sessions.

The 90th yearly meeting sessions will be June 5-7, 1997, in Hominy, Okla.

—Kay Mesner

Southeastern Yearly Meeting

"Introduction to Quaker Faith and Practice" was the theme of the 34th annual sessions of Southeastern Yearly Meeting, for which 137 adults and 60 young Friends gathered at the Methodist Youth Camp in Leesburg, Fla., April 17-21.

At our two retreat sessions, briefer than in past years, we were asked by visitors from Friends General Conference to consider two questions. "What must I personally do this year to become a better Quaker?" asked Bruce Birchard. Then Allen Oliver, affirming as the core of our faith that we can experience the Divine directly, asked "How can we continue to work through the same queries that ancient Friends posed in 1690?"

Worship before breakfast in ideal spring weather, with sunrises over Lake Griffin and the songs of countless birds, drew a few early risers. Worship-sharing groups, towards understanding our roots in Quaker basics more clearly, considered daily readings on Peace and Simplicity, Peace and Justice, and Peace and Integrity. For many Friends these groups were special, bringing a sense of vitality to the ways we can approach social issues. Previous yearnings for "More Worship!" were better served this year.

The programs for young Friends went especially well. Our visitors gave freely of their skills and time: Thomas Taylor with young Friends, Marsha Holliday and Alex Kern with teens. The teenage Friends, not feeling like baggage dropped off by their parents, enjoyed being here. The workshop on equality really delved into issues of prejudice. Inter-generational groups provided one-on-one encounters with real mentoring and freedom from tension between Friends of different ages.

The business sessions were well ordered. The sense that proposed minutes had been carefully prepared engendered confidence. We are reaching a generational turning point and are experiencing difficulty in finding Friends younger than a half century to take up leadership. We also are beginning to form ties with our neighbor, Cuba Yearly Meeting.

The 33rd Walton Lecture, "Living in 'The Burning One-ness Binding Everything,'" recalls a line in Kenneth Boulding's Nayler sonnets. Bruce Birchard, asking "How do I know that my experience of the Spirit is real?" answered, "Because it makes a difference in my life." The Holocaust thrusts on us the problem of how a God both all-powerful and all-knowing could allow such evil and suffering to happen. Our ignorance of our connection with God and with everything brings tragic consequences, yet it is not God's way to intervene, to make things all right. (The next day a 12-year-old Friend recalled Bruce's saying, "Evil is the absence of Spirit.") Three paths lead us into the presence of the Spirit: beauty, love, and centered worship. In the deepest sense my individuality is an illusion. We are God's body, partners together and with God for transformation.

A strong moving of God's Spirit among us came through our closing meeting for worship as one Friend rose, offering and asking in response forgiveness and reconciliation of a longstanding separation. The clerk felt moved to give this response, and the meeting closed a few minutes later in deep and thankful silence.

—Robert Allenson
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-Elise Boulding

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News of Friends

The Dalai Lama’s brother and Tibetan monks stopped at George School in Newtown Square, Pa., on April 13 during their March for Tibet’s Independence—Washington, D.C., to New York City. In an event sponsored by the George School chapter of Amnesty International, Thubten Gigne Norbu, eldest brother of Tibet’s Dalai Lama, gave a presentation on the Tibetan independence movement entitled “Children in Tibet and the People’s Republic of China.” The evening also featured a talk by Tibetan monk Palden Gyatso, who spent 33 years as a political and religious prisoner of the Chinese. The March for Tibet’s Independence was held to call attention to the systematic destruction of the Tibetan people and culture by the Chinese government since 1949. At George School, two walking sticks were presented to the marchers by Friend Kingdon Swayne, George School’s archivist. The two sticks belonged to George A. Walton, a Friend who served as George School’s headmaster from 1912 to 1948. In addition, Ethan Devine, a senior student at the school, presented a ceramic bowl to Thubten Gigne Norbu as a birthday gift for the imprisoned Panchen Lama, who turned seven on April 25. Shortly after being personally selected by the Dalai Lama as his successor as ruler of Tibet, the Panchen Lama and his family were taken from their home and imprisoned in Beijing. Ethan Devine chose to make a bowl that the Panchen Lama could use to eat and drink from because it was “the perfect symbol for this [Tibetan] liberation, for its very form is an expression of the quiet wisdom of the Tibetan people.” Ethan continued in his presentation by saying “the bowl balances receptivity and integrity of form. Likewise, the Tibetan people have nonviolently endured decades of brutality at the hands of the Chinese while still managing to maintain their integrity as a people. They know, just as does the Panchen Lama in his prison cell, that fill the bowl as the Chinese may with cruelty and despotism, that bowl and all of its contents have always been and will always be in the same shape. And that is the shape of a free Tibet.”

Friends Committee to Abolish the Death Penalty is now on the World Wide Web. Their web site consists of FCADP documents such as a list of action ideas, quotations on the death penalty from Quakers throughout history, and a list of Scripture verses on the death penalty. The site also includes articles from the FCADP newsletter, The Quaker Abolitionist, and links to information on issues of restorative justice. Plans for future improvements include e-mail links to members of Congress and subscriptions to internet discussion groups. FCADP hopes the web page will help connect their organization with the international abolitionist movement and bring their message to a wider audience. Their web
Academic resistance to ROTC and on-campus military recruitment is stronger now than at any other time since the Vietnam War, but not because of pacifist sentiments. The Pentagon’s anti-gay policies, which directly contradict nondiscriminatory employment principles, have led to its exclusion from many college communities. However, because of a new federal law, colleges and universities have been forced to either admit military recruiters or forfeit Defense Department funding that often pays for programs far removed from weapons research. At the State University of New York at Stony Brook, for instance, a recruitment ban last year held up $1.6 million for breast cancer studies. The money was later released when the school pointed out that its ban was in obedience to a state Court of Appeals decision. In April of this year, when the federal recruitment law began to be strictly enforced, New York Governor George Pataki signed an executive order to permit recruiters to operate on all state university campuses. At City College of San Francisco, the school’s board sacrificed $250,000 in grants for transportation research and retraining defense workers rather than rescind its ban. However, of the 150 institutions of higher learning that barred the military 18 months ago, most have either changed their employer and discrimination rules or discovered loopholes in them that would allow for military recruitment. (From Fellowship, July/August 1996)
While earning, live, the school aims to provide an ethical school community based on deep mutual trust and respect; a place where integrity and diversity are appreciated; and an approach which places as much emphasis on asking the right questions as on giving the right answers.

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GLOBAL EDUCATION FOR SOCIAL CHANGE

**Bulletin Board**

- The American Friends Service Committee will be holding two events for the public this fall—one in Philadelphia, Pa., on Oct. 26 and the other in Greensboro, N.C., on Nov. 16. The Philadelphia event, taking place at the Friends Center from 1 to 4 p.m., will feature an international forum and a dedication ceremony. Speakers will include members of the Quaker educators’ delegation to North Korea; Ed Reed, AFSC’s representative to North Korea; and David Niyanzima, General Secretary of Burundi Yearly Meeting. Stephen Cary, former chair of the AFSC board, will speak at the dedication of an historical marker to honor Civilian Public Service.
- The second public event will take place at Guilford College in Greensboro, N.C., at 2 p.m., in connection with the annual meeting of the AFSC Corporation. Bob Moses, a civil rights worker and founder of The Algebra Project, will give the keynote address. For more information on either event, contact AFSC, Karen Cromley, 1501 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7057, e-mail kcromley@afsc.org.

*Abington Friends School in Jenkintown, Pa., is celebrating its 380th anniversary with “The Challenges to Peace,” a student symposium, and community service activities on Oct. 17–18. Upper school students from Abington Friends School, local public schools, and Friends schools along the East Coast will take part in a panel discussion, which will include a question and answer session with the audience. They will address the question, “Is world peace a realistic possibility when peace in the family, community, and nation is a constant struggle?” Students will also discuss the Quaker tenet that all conflicts can be resolved peacefully. Abington Friends School is the oldest primary and secondary school in the U.S. to operate continuously at the same location. The symposium is one of several anniversary events taking place during the 1996–1997 academic year. For more information on this or other events, contact Abington Friends School, 575 Washington Lane, Jenkintown, PA 19046, telephone (215) 886-4350.*

*The First Freedom Foundation in Canada is seeking submissions for “Conscience in Action,” an anthology devoted to the issue of conscience and conscientious objection. The organization seeks literary and visual works from people who have acted according to their consciences. The book, scheduled to be published in April 1997, will be divided into aspects of our society that are critically challenged in the search for peace and justice: violence, poverty, gender, racism, development, environment, animal rights, death and dying, and spirituality. The maximum length for stories is 1,500 words, and the deadline for submissions is Nov. 11. For more information, telephone (604) 384-5532 or (604) 642-
The Fellowship of Reconciliation is accepting nominations for its 1997 Martin Luther King Jr. Award. The award is given each year to an individual or organization working in the United States, through active nonviolence, to fulfill Martin Luther King's vision of an equal and just society. A member of the FOR, King was on the organization's Advisory Council at the time of his death. The award consists of a commemorative scroll and $2,500. Nominations and supporting materials must be received by Oct. 17. For information and nomination forms, contact Candace Lautt, Awards Coordinator, Fellowship of Reconciliation, P.O. Box 271, Nyaack, NY 10960, telephone (914) 358-4601, fax (914) 358-4924, e-mail formatl@igc.apc.org.

Christian Peacemaker Teams is seeking new full-time members for its Peacekeeper Corps. The organization is looking for Christians with commitment and experience in active peacemaking who are willing to commit to three years of service, beginning with an intensive, three-week training session in Chicago, Ill., Dec. 31-Jan. 21, 1997. Participants must be adequately free from family responsibilities to move into situations of risk. A Reserve Corps offering two weeks to two months of service each year is available for those who are unable to commit full time. All applicants are requested to participate in a CPT delegation or project prior to training. Information and applications are available from CPT staff member Jan Long, 950 Heather Dr., Blacksburg, VA 24060, telephone/fax (540) 951-2788, e-mail cptfl@igc.org. (From Signs of the Times, Summer 1996)

Opponents of capital punishment have a new tool for publicizing their principles. The Declaration of Life is a notarizable form that allows individuals to state their wish that, should they become victims of homicide, their murderers should not be put to death. The form, together with a wallet card, is available from the Cherish Life Circle, Convent of Mercy, 273 Willoughby Ave., Brooklyn, NY 11205. (From Fellowship, July/August 1996)

“The Value and Future of Simple Living,” a conference sponsored by Community Service, Inc., in Yellow Springs, Ohio, will be held Oct. 18–20. The gathering will give participants the opportunity to learn from each other as they discuss ways to simplify their lives. Among the presenters is Scott Savage, a Friend from Ohio (Conservative) Yearly Meeting and editor of Plain Magazine. Cost for the weekend is $90, which includes all conference sessions, overnight accommodations, and meals. Cost for attending individual sessions is $5. For more information, contact Community Service, Inc., P.O. Box 243, Yellow Springs, OH 45387, telephone (513)767-2161 or (513) 767-1461.

The National Campaign for a Peace Tax Fund is looking for volunteers to serve as local organizers over the next 12 months. The Congressional District Contact program has educated thousands of individuals about the Peace Tax Fund Bill and convinced dozens of Congresspeople to become sponsors. The basic tasks of the program are to lobby, educate, teach, and mobilize an agency-based audience. The support of the organization's national office, CDC volunteers do the critical community organizing on behalf of the Peace Tax Fund Bill. Volunteers focus on educating people in their congressional districts, gaining supporters, and activating those supporters to lobby for the Peace Tax Fund Bill. For more information about becoming a Congressional District Contact, or to offer other forms of assistance, contact National Campaign for a Peace Tax Fund, 2121 Decatur Place, NW, Washington, DC 20008, telephone (888) PeaceTax, e-mail peacetaxfund@igc.apc.org.

Calendar

OCTOBER

October 4-6 — "Homes Tour and Crafts Exhibit" in the national historic landmark village of Waterford, Va. This year's fair will feature exhibits on the Quaker heritage of the village, which was founded by Friends in 1733. Daily tickets are $12, children under 12 are free. Contact the Waterford Foundation at (540) 882-3085 or 882-3018.

November 1 — Inauguration ceremonies for Donald W. Trump, Guilford College's seventh president. The day is also a part of the school's homecoming weekend for alumni, parents, and Friends. Contact Guilford College, 5800 West Friendly Ave., Greensboro, NC 27410, telephone (910) 316-2000.


November 24-26 — "Empowerment for Courageous Ministry," a conference sponsored by the Public Ministry of Friends Women at Quaker Hill Conference Center, Richmond, Ind. Cost is $100. Contact Public Ministry of Friends Women, 101 Quaker Hill Dr., Richmond, IN 47374.

November 25-27 — "Training of Trainers," a workshop for social action trainers, led by George Lakey in Washington, D.C. Cost is on a sliding scale from $175 to $300. Contact Training Center Workshops, 4719 Springfield Ave., Philadelphia, PA 19143, telephone (215) 729-7458, fax 729-1910, e-mail peacelearn@igc.apc.org.

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Friends Journal October 1996 27
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:

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Books

Making the Patient Your Partner: Communication Skills for Doctors and Other Caregivers


Sterling Edwards, a member of Albuquerque (N.Mex.) Meeting and a cardiovascular surgeon and former chairman of the surgery department at the University of New Mexico School of Medicine, has collaborated with Thomas Gordon, author of six books on effectiveness training, to present ways in which doctors can better treat patients through a more empathetic approach.

After retirement, Edwards became interested in better communications, setting up a men’s support group, a retired physicians group, and a hospice group. He began realizing that as a surgeon he often had been dissatisfied with his relationship with patients, feeling he hadn’t known what to say, kept his visits too short, and made his conversations superficial. He began using Gordon’s suggestion of “active listening” to let patients talk through their fears and anxieties.

Studies show that up to 50 percent of patients have little understanding of what to do to care for themselves, and up to 95 percent don’t comply with directions, through lack of understanding or irritation with the doctor’s lack of warmth. Although physicians nowadays are under even more pressure to take less time with patients, this book suggests that a modest amount of time, kindness, empathy, and listening goes a long way toward not only helping the patient cope, but also in preventing lawsuits—so both patients and doctors benefit from more human contact. All patients can be treated more effectively, and help to heal themselves, if they are given more opportunities to express their feelings. This is something patients as well as doctors need to become aware of.

—Teddy Milne

A member of Northampton (Mass.) Meeting, Teddy Milne is a former clerk of Friends General Conference’s Publications Committee and an author and columnist.

In Brief

Understanding the Autopsy

By Sam Burgess. Celov Valley Books, Burnsville, N.C., 1992. 213 pages. $22.50/paperback. This is a book about the importance of autopsies, not only to determine the cause of death, but also to further explore the
Challenging Newt Gingrich, Chapter by Chapter


Andersen divides his book into two parts. In the first, he analyzes the arguments advanced by Newt Gingrich in his book, To Renew America. Andersen agrees with Gingrich that the United States is in crisis, but argues that Gingrich is a personification of that crisis rather than its solution. The Gingrich plan to “renew America” is intended to restore corporate America to a “competitive” situation in the corporate world economy. Implementing his proposals will deepen the real injustices that exist among us.

In the second part of his book, Andersen presents his own proposals for a more just society, “local to global.” Each person is entitled to receive the proceeds from his or her labor. In addition, each should receive a fair share of the income from our “common heritage,” which includes the earth’s land and natural resources plus the knowledge and the means of production developed by previous generations. Government should exist only to the extent required to prevent injustice. Those requiring governance would be taxed to pay for their required governance.

Andersen’s innovative ideas for economic and societal structures deserve serious consideration in our troubled times.

—A. Stanley Thompson
More than 160 seniors already have reserved residences at Arbor Glen Continuing Care Retirement Community in Bridgewater. You, too, can plan for a secure future— with the assurance of an active retirement lifestyle, first quality health care, and a financial plan that protects against the enormous costs of long-term nursing. Spanning wellness programs, assisted living, and skilled nursing care, our residents will have access to the area’s finest physicians at our on-site geriatric care center.

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Mail to 100 Monroe Street, Bridgewater, New Jersey 08807.
ing that manages low-income apartments in Madison. He was a past clerk of Northern Yearly Meeting, and during his tenure, NYM was formally incorporated and work was begun on a manual of faith and practice. Jim was quite concerned with the spiritual nurture of young people, and he took an active role serving on various committees and in organizing the Friends General Conference, serving as a counselor, administrative assistant, and planner, and as the youth program coordinator for the 1992 PGC Gathering. A contributor of several articles to FRIENDS JOURNAL, he also was a poet who found peace and solace in his love of nature. With haiku as his sister, Wilma Culture to study philosophy at Columbia, and Donald Greenley.

Heckert—Robert Heckert, 93, on Jan. 13, at Stapeley Hall, Philadelphia, Pa. Born in Brackenridge, Pa., Robert graduated from Lehigh University in Bethlehem, Pa., with a BA and a teaching certificate. At Lehigh, his interests included extracurricular activities and singing in the Bethlehem Bach Choir. A member of the Ethical Culture Society in Philadelphia, he received a fellowship from the New York Society for Ethical Culture to study philosophy at Columbia University. In 1926, while a student at Columbia, Robert participated in a delegation to the Soviet Union, where he wrote a series of articles for a local Pennsylvania newspaper. In 1928 Robert attended his first Quaker meeting for worship. By 1930 he became involved in the Political Action Party of John Dewey. As a result of his earlier travels to the Soviet Union and his political work, Robert was invited to join the American Russian Institute and did research on labor and social justice issues during the Depression. During the 1930s he worked with the British Labor Party as a representative of the American Commonwealth Political Federation. He spoke to audiences throughout Europe, and, upon returning to the United States, he traveled under the auspices of the Foreign Policy Association, giving lectures on the turmoil in Europe. Robert then worked in radio as a foreign commentator and he also interviewed a number of prominent figures. In 1944 he joined Reinhold Niebuhr and Harry Emerson Fosdick in founding the American Friends Service Committee, an active role in youth programming for Friends Outspoken Critic of Stalin. After World War II, Robert became an outspoken critic of Stalin. In 1947 he returned to Europe and worked in radio in Prague, Czechoslovakia, later landing a job with the International News Service. He returned to the U.S. in 1949 and worked for a Philadelphia radio station until retirement. An avid walker, Robert committed himself to vegetarianism in 1951 and later helped establish the Friends Vegetarian Society of North America. He began attending Germantown (Pa.) Meeting in 1966 and became a member in 1976. After retirement, he regularly volunteered his writing skills for local newspapers, including a publication of the Sons of Italy. Robert is survived by a sister, Wilma Pressley; two nieces, Carolyn and Patricia; and two nephews, William and Jim.

Hoge—Harold J. Hoge, 88, on Dec. 17, 1995, at Longwood Rehabilitation Hospital, Boston, Mass. Born in Iowa, Harold attended Whittier and Scattergood Friends schools and graduated from the University of Iowa in 1932. He earned a PhD in physics from Yale University in 1935. Harold married Ruth Edgerton in 1934, and their home was a haven for younger brothers, sisters, nephews, and nieces. From 1935 to 1974 Harold worked in research in the fields of thermodynamics and low temperature measurement. During the 1950s and 1960s, he was active in Wayland, Mass., Town Affairs and the Fair Housing Movement. Both birthright Friends, Harold and Ruth were among the original members of Wellesley (Mass.) Meeting. Harold served that meeting as clerk, treasurer, and as a member of the finance, house and grounds, and hospitality committees. He also served on New England Yearly Meeting’s Permanent Board. Through the American Friends Service Committee, the Hokes sponsored a Dutch Indonesian family. For 40 years, Harold and Ruth enjoyed square dancing in their community and on cross-country trips. Harold had two sides that complemented each other: a serious moral commitment to education, social justice, and a great sense of humor that stayed with him even during his last days. He left a legacy of integrity, forthrightness, and kindness. Harold is survived by his wife, Ruth; a daughter, Rebecca; two grandchildren; and a great-grandson.

Oldham—Martha “Teeny” Oldham, 71, on March 10, at Pardee Hospital in Hendersonville, N.C. Born in Camden, N.J., Teeny was a graduate of Glassboro State College, Glassboro, N.J., and had a lifelong interest in botany and gardening. A birthright Friend, she attended Haddonfield, Plainfield, and Summit Meetings in New Jersey before moving to Hendersonville in 1975 and joining Asheville (N.C.) Meeting. She was an active member, and she and her husband served as clerks of that meeting at one time. Despite a long struggle with Parkinson’s Disease, she remained a regular attender. Teeny is survived by her husband, George A. Oldham; three sons, John A. Oldham, Charles G. Oldham, and William Oldham; two daughters, Grace Ellen Oldham and Martha O. Huggins; three grandchildren, Nathan Oldham and Charles and Rachel Huggins; and three sisters, Nenna Neale, Rowena McKinney, and Dorothy Hastings.

Wheeler—Nelson H. Wheeler Jr., 79, on Feb. 4, at Chester County Hospital, West Chester, Pa. Nelson was born in Worcester, Mass. He was a 1938 graduate of Earlham College, and he also attended Penn State University. He worked for 27 years as the superintendent of grounds for Westtown School in Westtown, Pa. Nelson was an active member of West Chester (Pa.) Meeting for 45 years. He was a member of the West Chester Kiwanis Club for over 40 years, serving as president and secretary, and he participated in the Chester County Band and the West Chester Senior Center. Nelson also resided on Cape Cod, Mass., where he was a member of the Lower Cape Kiwanis Club of Orleans and the Lower Cape Concert Band. He received many awards for his volunteer work with community organizations in both West Chester and Cape Cod. Nelson was preceded in death by his first wife, Sarah Webster Wheeler. He is survived by his second wife, Edith Kelsey Bernard Wheeler; four sons, Larry W. Wheeler, Glen N. Wheeler, Douglas B. Wheeler, and Steven F. Wheeler; three stepdaughters, Katherine B. Donatucci, Margaret C. Schmidt, and Patricia B. DiGiacomo; 16 grandchildren; and two sisters, Ruth Atkins and Christine Peters.
Accommodations
Winter In central Italy: Share modern country home with semi-retired couple, college teachers, on an Umbrian hilltop near Lake Trasimeno. Classical music lovers, non-smokers. International driver’s license essential. Tel: (39-075) 52-61-87; e-mail: jablonko@mbox.vol.it, or write to: Jablonko, 06089 Turin, Italy. Pittsburgh—Affordable, comfortable third floor (walk up) bedrooms with shared bath for visiting Friends. Single or double occupancy. Short to medium term. Kitchen available. Convenient to universities, shops, hospitals, and cultural attractions. Send inquiries with introductory letter for check. To: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213, (412) 685-2669.

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) 383-3722, or write to: 1 Byng Place, London WC1E 7HJ.

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

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

Hawaiian Island of Kauai. Cozy housekeeping cottages. Peace, privacy, $80/nightly. 147 Royal Drive, Kapaa, HI 96746, (808) 222-2922.

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) 295-3066, marlew@mioc.wwa.com.


Coming to London? Friendly BB 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 5JN. Telephone: (0171) 636-4718. Fax: (0171) 636-5516.

Looking for a creative living alternative in New York City? Penlington 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.

Assistance Sought
I am writing a biography of Edward Needles Hallowell (1835-1918) of Philadelphia and Boston. It is a work in progress. I am trying to locate letters, journals, photographs, etc. of Hallowell and his family. Please contact: Mary A. Read, 52 Spruce Road, Amherst, NY 14226-2344, telephone: (716) 588-1331.

Quaker Inner-City School Endowment Fund. A small group of well-integrated Quaker schools are doing a terrific job in inner cities. Help them raise $400,000. Endowments for long-term financial stability. For information contact: Imogene Angell, 150 Kendal Drive, Kennett Square, PA 19348, telephone: (610) 389-6853.

Audio-Visual
Wisewomen Videos With Discussion Guides
Celebration—Multicultural, inspirational stories create wise women ceremonies using music, dance, heritage, the bond between mother/daughter, older/younger women. 38 min. $28.

Grandmothers Speak: Healing the Earth—Interviews with elder women seeking to make a difference in the world. Upholding the wisdom of women. 39 min. $28.

A new video by Claire Simon, Appr. 50 min. Three historic Friends meetinghouses come alive with exciting stories from their colonial and abolitionist past to the present: Piscataqua, Nine Partners, and Shrewsbury. N.J. Narrated by Friends who have intimate knowledge of these meetinghouses.

Prepublication offer: Publication expected by November 15, 1996. Regular price will be $35, but order now and pay $30, including postage. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.


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 to four weeks for delivery. Quaker Video, P.O. Box 290, Maplewood, NJ 07040.

Books and Publications
Worship in Song: A Friends Hymnal. 335 songs, historical indexes, durable hardcover, available early September. $20/copy (U.S. funds) plus shippinghandling. Softcover spiral copies at same price.

FGC Bookstore. Serving Friends and seekers worldwide with Quaker-related books and periodicals 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 or call (800) 965-4556.

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

Books—Quaker Spirituality classics, history, biography, and current Quaker experience, published by Friends United Press, 101-A Quaker Hill Dr., Richmond, VA 23774. Write for free catalog.

For Sale
Marketplace available to you! Special Quaker items, commemorative plates, coffee mugs, T-shirts, wood products, Quaker dolls, and more. Write for New Friends Book Store Brochure Quaker Heritage Showcase, 10171 N. Kittitas Ave., Tucson, AZ 85737.

Opportunities
MexicO City Volunteer Opportunities: Service-learning seminars and internships. Casa de los Amigos, Ignacio Marcial 132, Mexico 06030 D.F.

Stop the Violence! Alternatives to Violence Project of N.J. seeks volunteers to facilitate workshops in prisons, schools, and the community in northern and southern N.J. Fast-track training available. Write or call A. Thorp, 8 Willowtree Court, Medford, NJ 08055. Telephone: (609) 953-7647. E-mail: ABTHORP@aol.com.


Caring for One Another (non-ministry and oversight members), Betty Polter, David and Margaret Gray, Nov. 8-10.

Writing from Life Experience. Kendall Dudley, Nov. 15-17.


Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-2699. (610) 566-4507 or (610) 742-3150.

Choose life for ourselves, our animals, our planet. Non-violent opportunity to experience and share from a home-based food coop in a human sanctuary. Contact: Mary McCormy, mmmcc@slip.net or (927) 952-257. ext 5216.

Civician Public Service Reconsidered: A Special Conference at Pendle Hill. Come join us as we consider the legacy of this “extraordinary paradox.” We will examine the past, present, and various objections to public service and alternative service. All are welcome. November 4–7. For more information write to 338 Plush Hill Road, Wallingford, PA 19086 or call (610) 566-4507 or (610) 742-3150.

Alternative Communities across America. Welcome seekers and potential members. Live in the country with others with a sense of community, equality, and nonviolence. For our booklet, write: Federation of Egagitarian Communities, Tekiah, Route 1, Box 35, (FCE), Check, Wallingford, PA 19086. Free (S3 appreciated).

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, VA 22659, or call Lott Musselman, telephone: (540) 356-2869.

Consider investing in affordable retirement property in the southern Arizona high desert. We envision a supportive community of friends, families, and others who value 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, VA 22659.

Quaker House intentional community seeks residents. Shared living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. Group of two or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637, (312) 286-3066, marlew@mioc.wwa.com.

Performing Arts & Music
Songs that build community. Free catalog of songbooks/recordings. Kids’ music, environmental songs, Pete Seeger, a group singing resource for daily conscious singles who care about peace, social justice, civil rights, equality, and the environment. For more information write to Box 117, Gradyville, PA 19525, or call (610) 566-5049.

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bath, two electric golf carts. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (216) 699-9196.

Retirement Living

Friends House, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted living home, a skilled nursing facility, and adult day care services are also available on campus. A fully equipped house is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95405. (707) 538-0152.

FòaXdale 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 $14,000 to $38,000. Partially paid by Social Security. Major credit cards accepted. (800) 555-3041. 500 East Marilyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

Real Estate


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

Warden's Resident Friends: Warden's are required for Friends House, Melbourne, Australia, from December 2006 or shortly thereafter. Friends, or others interested in Friends, who would like more information, please contact Premises Committee, Friends House, 631 Ormond Road, Toowak, VIC 3121, Australia, or John and Ann Exnerth, Ph: (61-3) 9127 3595, or Maureen and Guy Powsle, Ph: (61-3) 9565 8641.

Endless mountains, Susquehanna County (Northern) PA. Comfortable four-bedroom house on 77 mountainous acres. Hiking trails, beautiful views, 20 miles from Elk Mountain Ski area. Available weekends $175., or weekly $400. (610) 885-8546.

Pocono Manor, Beautiful, rustic mountain house suitable for groups, family, and parties, and reunions. Seven bedrooms. Three full bathrooms. 10. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week. May through October. Contact Jonathan Snipes: (215) 736-1866.

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, wall-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 Hermite & Wm. Wilk, 375, Kathol Road, Hakui, HI 96780. Telephone: (808) 572-9205. Fax: 572-6268.

Quaker-based, rural, desert community invites individuals, families, or small groups. We rent homes to prospective community members and space for modest retreats. Write Gaye, Friends Retirement Center, McLean, AZ 85517.

West Wall: Under the care of Philadelphia Yearly Meeting since 1799, Westwall seeks Quaker children for day (PreK–10) and boarding (9–12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenge in academic, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial aid is available. Westwall, PA 19128. (610) 399-7900.


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) 674-2975.

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

The Meeting School: A Quaker alternative high school for 30 students who want an education and lifestyle promoting Friends values of peace, justice, 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 preparation, and creative writing. Applications due by 5/1. Write or call: 101 W. Main Street, New London, CT 06320. (203) 899-3366.


Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 15 who learn differently. We offer a challenging 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, 1 Leland 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 setting. Write or call: Arthur Morgan School, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4682.


Friends Journal October 1996
WASHINGTON-Friends Meeting, 2111 Florida Ave. NW (at Dupont Circle Metro, near Conn. Ave.), (202) 433-3810. Unprogrammed meetings for worship are held at:

FLORIDA
CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #430, Clearwater, FL 33764, (813) 973-8077.
DAYTONA BEACH-Sunday 10-12:30 a.m. in homes. Please call (305) 677-6934 or (305) 762-0935 for location.

FT. LAUDERDALE-Worship group. (305) 677-9321.
FT. MYERS-Meeting at Lee County Nature Center First Days at 10:30 a.m. Telephone: (941) 336-7037.

GAINESVILLE-Meeting and First day school 11 a.m. 1010 W. 2nd Ave. 452-5023.

JACKSONVILLE-Meeting for worship. First Days. For location and time phone (904) 768-3464 or 732-3573.

KEY WEST-Worship group. January through April, second and fourth First day 11 a.m. 69 Tingler Lane, (305) 209-1220.

LAKE WALES-Worship group, (813) 676-2199.

LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. (404) 585-8000.

MARATHON-Worship group. January through April, second and fourth First day 11 a.m. 69 Tingler Lane, (305) 209-1220.

MIAMI-CORAL GABLES-Meeting at 11 a.m. 1185 Sunset Dr., Miami, FL 33174. Clerk: David Landau, (305) 661-6437.

OCA-LA: ad hoc First day school; 1010 N.E. Ave., 34470. Lovely, reasonable accommodations. (305) 236-2639.

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

ST. PETERSBURG-Meeting and first school, and Teen Group Meeting 10 a.m. 130 19th Ave. S.E. Telephone: (813) 225-2630.

SARASOTA-Worship group, 9:30 a.m. discussion 10:30 a.m. Cook Hall, New College. For directions, call (941) 342-1611 or Marie Gong, clerk, (941) 729-1969.


TALLAHASSEE-Worship group. Second First 10:30 a.m., 220 Magnolia Dr. South, Unprogrammed. Pottuck first Sunday. (904) 679-3260.

TAMPA-Meeting and First day school 10 a.m. 11215 N. Nebraska Ave., Suite B, or telephone: (813) 989-9261 and 974-4022.

WINTER PARK-Meeting 10 a.m. Alumni Hall, Rollins College. Phone: (407) 369-4599.

GEORGIA
ATHENS-Worship and First day school 10-11 a.m. Sunday, 961-288-2014. Also on 1st and 4th Tuesday of each month. 1155 Epps Bridge Rd., Athens, GA 30605. (706) 535-2655 or 548-3941.

ATLANTA-Clerk: Jacquelyn Gathy 233 Fielding Road, Atlanta, GA 30309. (404) 924-0928.

BROOKLYN-Worship group and meeting for worship. First day 10 a.m. 157-01 Kinni Pointe, Kula, HI 96790. (808) 572-9203.

MAUI-Friends Worship Group. Contact: John Darr (808) 855-1692.

Iowa
AMES-Worship 10 a.m. Sun.; summer 9 a.m. 427 Hawthorne Ave. (100 yards west of campus) Ames, IA 50014. (515) 232-2763.
ANN ARBOR-Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (313) 761-7435; Co-clerks Pam and Phil Hoover, (313) 692-6536.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Library, N.E. corner Lone Pine & Cranbrook, Bloomfield Hills, Summer, Springdale Park, Strathmore Rd. (810) 377-6611; Clerk: Margaret Kanclos; (810) 373-6608.

DETROIT-First Day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfork, Detroit, MI 48221, for information.

EAST LANSING-Unprogrammed Worship and First-day school, 12:30 p.m. All Saints Episcopal Church Lounge, 800 Abbott Road, Accessible. Call 371-1754 or 351-3094.

GRAND RAPIDS-Worship and First-day school 10:30 a.m. (616) 942-4715 or 454-7701.

HOUGHTON/Hancock Keweenaw Friends Meeting: worship and First-day school first and third Sundays. (906) 296-0569 or 482-6627.

KALAMAZOO-Meeting for worship and First-day school 10 a.m. discussion and childcare 11 a.m. Friends Meetinghouse, 508 Denier. Phone: 349-1754.

MinnesotABRainer-Unprogrammed meeting and discussion, Sundays 6:30. Call: (218) 963-7768.

DULUTH-SUPERIOR-Unprogrammed worship and First-day school, 9:30 a.m. Mary-B. Newcomb, clerk: (218) 724-6141.

MINNEAPOLIS-Minneapolis Friends Meeting, 4401 University Ave., South, Minn. 55410, Call for times. (612) 926-6159.

NORTHFIELD-Cannon Valley Monthly Meeting, Worship (unprogrammed) and First-day school 10 a.m. Sundays. First-day school each month, meets in private homes. Other Sundays, meets at Laura Baker School, 211 Oak Street, Northfield. For information: Corinne Matyke, 6687 Spring Creek Road, Northfield. (507) 363-1046.

ROCHESTER-Unprogrammed meeting, Call: (507) 282-4585 or 282-3190.

ST. PAUL-10 a.m. Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul, Unprogrammed worship, 10:30 a.m. (651) 699-6695.

STILLWATER-S Croix Valley Friends. Unprogrammed worship at 10 a.m. Phone: (651) 777-1886, 777-6551.

Missouri

COLUMBIA-Discussion and First-day school 9:30, worship 10:30 a.m. 6408 Locust Grove Dr. (514) 442-8328.

KANSAS CITY-Penn Valley Meeting, 4405 Gillham Rd. 12 a.m. Call: (816) 931-9256.

ST. LOUIS-Meeting 10 a.m. 2590 Rockford Ave., Rock Hill. Phone: 962-3001.

SPRINGFIELD-Sunrise Friends Meeting, Worship and First-day school 11 a.m. each First Day at the Ecumenical Community School, SMSU, 650 S. Florence Ave. (417) 882-3933.

Montana

BILLINGS-Call: (406) 252-5065 or (406) 665-2163.

HELENA-Call: (406) 442-3065.

MISSOUA-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street West (406) 549-6276.

Nebraska

LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 489-4179.

OMAHA-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow, 289-4156, 556-1912.

Nevada

LAS VEGAS-Unprogrammed worship group. Hoover, (702) 599-7575.

Reno-Unprogrammed worship, for information call: 329-9400.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Frank Street. Phone: (603) 783-4921.

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. (270) 436-2873, 209 W. Weeks. Call: Dover, N.H. P.O. Box 98. Dover, NH 03820.

GONIC-Semi-programmed Worship second and fourth Sundays. 10:30 a.m. Maple St. Clerk: Shirley Leslie. Phone: (903) 332-4572.

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school), Clerk Anne Bard, (603) 909-3361.
NEW JERSEY


CAPE MAY- Up to mid-June through Sept., 8:45 a.m., beach north of first-aid station. (609) 624-1165.

CINNAMINSON-Westfield Friends Meeting, Rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m. CROPWELL-Worship for 10:45 a.m. Old Marlon Pike, one mile west of Marlton.

CROSSWICKS-Meeting 11:30 a.m., Randolph Friends. HADDONFIELD-Worship 10 a.m. MICKLETON-Worship 10 a.m. MARL-1 Ave. Phone: (609) 363-3901. MOUNT HOLLY-Meeting 9:45, meeting for worship 11 a.m. July-August. PLAINFIELD-Meeting 10:30 a.m., worship 11 a.m. MUHICA HILL-Main St. QUAKERTOWN-Worship 9 a.m., 10:30 a.m., 5142.

Rye-meeting 10 a.m., at 8 N. Manheim. (914) 523-3548 or (518) 523-3548. RYERococco meeting for worship 11 a.m. at 106 Leber Rd., Blaisdell. (609) 623-8473.

Rye-Bethpage-meeting 10 a.m., 925 Hamilton Rd., 3rd floor. (917) 872-0577.

RYE-Phone meeting 10 a.m. (315) 304-9293. Poughkeepsie-Meeting for worship and Sunday school 10 a.m. 226 Hudson Ave., Hooker, 12043. (914) 449-2206 (answering machine).

QUAKERiston-Worship 10 a.m., Rte. 7 Quaker Rd., New York 12141. (518) 859-3776.

Rochester-Labor Day, Meeting for Worship 10 a.m. Lake View School, 1501 Lake Shore Drive. (585) 227-0921.

Rockland-Meeting for worship 10 a.m., 60 Leber Rd., Blaisdell. (609) 623-8473. Rye-Phone meeting 10 a.m. (315) 304-9293. Poughkeepsie-Meeting for worship and Sunday school 10 a.m. 226 Hudson Ave., Hooker, 12043. (914) 449-2206 (answering machine).

SAHAMAC-Phone meeting 10 a.m. 1057 U.S. 9 North, Sharon Amity. (516) 794-6013.

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0067. 10:30 10

Hight

DAYTON- Friends meeting

DELAWARE -unprogrammed meeting and

KENT- Meeting for worship and

MARIETTA -Mid-Ohio Valley Friends

information, call (614)

Campus Center at Ohio Wesleyan University. For summer

CINCINNATI- Eastern Hills Friends Meeting,

Stilwell, clerk.

at

and 2nd

WILMINGTON- Unprogrammed

WENTWORTH/ R EIDSVILLE ..()pen

worship First Day morn ings at

ATHENS. 10

FARGo-Unprogrammed

GREENSBoro.F riendshlp

DAVIDSON- 10

(919)

(919) 587-9981 .

GREEN- Broadmead Friends Meeting

a.m., 22 Birge, Chauncey (614) 797-4636.

Phone : (216)

lounge, 1435 East Main

Street.

contact Karen Stewart,

or Winnie Francis.

SADDLE MOUNTAIN WORSHIP GROUP -Contact

Patricia Re mes, clerk; (215) 342-8422.

Lancaster A ve.

Contact Robert Kleder at (503) 292-8114. Meets at Oregon

school, meeting 11 a.m. At e . 352 and P a ol i P ik e .

MERION-Meeting for worship 11 a.m., First-day

school 10:15 except summer months. Baby sitting provided.

MEETING-45

GLENSIDE-Uncritically Christ-centered, worship

First day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St.,

Granade (near Railroad Station) Telephone (215) 576-

1450.

GOSHEN-First day school 10 a.m., worship 10:45 a.m.

Goshenhouse, intersection of Rts. 352 and Paoli Pike.

GWENDY-Worship except summer, Worship:

11:15 a.m. Sun., 9:30 a.m. Wed., 7:30 a.m. Sun.

October 1996 FRIENDS JOURNAL

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