Preparing the Table:
An Interview with South Africa’s
Hendrik W. van der Merwe

Activism through Community Service

Meeting for Worship with a Concern for Divorce
The invitation was simply too good to pass up: “Bring an instrument, bring a drum or a percussion instrument; bring a voice, bring a tape, a CD; bring your copy of Rise Up Singing; and help us make a joyful noise.”

Those who decided to heed the call, some 50 Friends in all, came from across Montana and beyond: from Deer Lodge, Dixon, Dillon, and Red Lodge; from Helena, Missoula, Billings, and Butte. Several of us came from out of state as well: from Wyoming, Oregon, Washington … and, yes, Philadelphia, Pa. Not all of us were polished musicians. Some of us could sing, others could hum along or tap a foot or strum. But for all it was an opportunity to make a joyful noise.

How could I resist being there? I first attended a Montana Gathering of Friends four years ago, and the memory of good friends being together drew me back for my second MGOF. Music is particularly important to me, as well. I crave more opportunities to share religious music with Friends and wonder how other Quakers incorporate music into their worship.

It was amazing how many activities could be packed into a weekend around the theme of music. On the lighter side on Friday night, there were musical charades and games. On Saturday morning fiddler Tom Robison led an Orff-based session with emphasis on rhythm and movement. This was followed by a musical meeting for worship. While musicians Matthew Lyon and Christine Dickinson performed quiet, reflective music by keyboard, wood instruments, and voice, Friends settled into an extended period of worship. Some felt led to express themselves through creative dance or motion; others made use of art materials or entered into the music through meditation. That afternoon Missoula Friend Judy Visscher worked with Friends to make simple musical instruments.

There was good opportunity as well for worship sharing in small groups around a series of queries: How do I acknowledge difficulties and stay joyful? What helps us to listen and keep open to song? How do we experience our joy? How are movement and music used to create joy among ourselves or to get in touch with the Spirit? How is movement a part of worship?

Music is perceived as harmonious or dissonant, based on what we’ve been taught to hear and on cultural norms. How do we open ourselves to music that feels different or unfamiliar, and how do we do the same with relationships?

The worship-sharing group I participated in was excellent; the sharing was deep and personal. I appreciated the chance to speak to the queries above and to hear others in my group share as well.

I am impressed with the life and spirit among Montana Friends. Few in number, with ten meetings and worship groups scattered across the state and fewer than 100 or so members, they are a lively and friendly group. MGOF as a body and as individuals wrestles with difficult issues. Environmental concerns seem of particular importance. Friends have been outspoken as well in advocating justice for gay and lesbian people. A minute approved by MGOF this weekend read in part: “The State should permit gay and lesbian couples to marry and share fully and equally in the rights, responsibilities, privileges, and commitments of civil marriage.”

I look forward to keeping in touch with Montana Friends. To quote one of the songs we sang together over the weekend: “How could anyone ever tell you, you were anything less than beautiful./How could anyone ever tell you, you were less than whole./How could anyone fail to notice that your loving is a miracle./That you are deeply connected to my soul.”

Vinton Deming

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Cover photo by Susan Winters: Khayelitsha squatter camp outside Cape Town, South Africa, 1990
Attracting minorities

Perhaps neither we nor our ancestors were directly responsible for the grosser violations of slavery and racism, but by growing up in and living in a racist world, we cannot help but have internalized plenty of racist thinking without even knowing it. One way this manifests is in assumptions that white culture is the norm and the whole. We have not been taught to think of how something might appear to and affect people from other cultures. For me as a white person, a concern for race relations means learning to have that sensitivity. It does not come naturally to me; I have to constantly work at it, to remember.

It seems to me that Friends of color do not have to be present on committees for racist mistakes to be averted. It is necessary for all of us to become more aware.

Pelli Lee
Santa Fe, N. Mex.

Gambling

After the article by the Friend investigating Casino gambling among Native American reservations (Viewpoint Jan.), I felt a little perspective is in order.

First, white people, including my ancestor John Mason, “bought” the town of Mystic, Conn., and surrounding areas and finished the Pequot tribal presence by burning their villages and rounding up and confining to the stockade mainly women and children and old folks (shades of Vietnam). The irony of this is that the Pequots have been buying back every inch with the money they have been making with their beautiful and extremely successful casino. All these Indians’ other enterprises failed until they began the casino ventures. The same pertains to the Narragansetts across the Rhode Island line who are not allowed to build a casino, and who are too poor so far to fight to build.

Those Native Americans with whom I have spoken say they are saddened that gambling seems to be the only way they can assert their “sovereign nation states” within our own. They are also not just taking in money for themselves alone, but have been making substantial donations to community, civil, and charitable projects such as scholarships and houses.

What can be the equitable solutions for these persons of Native American descent who are and have been struggling to survive as entities, cultural and personal? Why has all they have done previously failed over and over for 300 years and more?

We brought them disease, often deliberately inflicted; we drove them from their woodlands to barren deserts; we drove them away from their fishing and hunting grounds; we destroyed the buffalo herds; and we committed other endless crimes against them and their own customs, languages, and religions.

Where do we as Friends or U.S. citizens get the right to tell them they have no right to live this way? So we don’t like gambling; we do not need to patronize their casinos. It is too bad that we Quakers were not so eager to help them find other methods of making a living as we are to condemn them for their gambling casinos. What hypocrites we are!

Patricia L. Quigg
Pawcatuck, Conn.

What is a Quaker definition of gambling?

Aware that it is frowned upon by Friends, I looked up the word in Webster’s New Collegiate Dictionary. Webster seems to agree with my past belief that putting money in stocks and bonds came under that heading. But after talking to a Quaker broker and living in a retirement community run by Quakers, I wondered.

Many of us live our final years financially dependent on profits from investments. But recent profits in mutual funds and stocks seem to be in direct proportion to loss of jobs and/or downsizing in pay. This results in additional burdens for workers with loss of security, a minimum of childcare, less viable workplace or product, and growing unemployment for those considered redundant.

A few days ago, a front page article in the financial pages of the New York Times tackled the danger inherent in having so much of our money and security resting in mutual funds.

In our present time of lottery tickets benefitting social agencies, of paying in for poetry prizes, etc., it is difficult for the individual to draw the line. It would be easier if we share mutual guidance.

Dorothy Pierce
Medford, N.J.

A positive approach

Several monthly meetings have been asked to approve same-sex marriages. One rationale for this request is that meetings need to help assure the civil rights of men and women who are homosexual.

Marriage brings with it, as well as certain responsibilities, certain benefits that are sometimes called “rights.” Examples are Social Security benefits, insurance benefits, and right of inheritance.

Those who advocate legalizing same-sex marriage might consider redirecting their efforts. It is possible to request that couples of the same sex be accorded the same benefits as married heterosexuals without insisting on the designation “married.”

Demanding that the word “married” be redefined frequently causes an antagonistic response and does nothing to address the basic concern.

A positive approach would be to persuade members of the congressional and executive branches of our national government to approve legislation that includes the following:

1. All states must recognize the legality of a marriage by which two persons of the same sex are declared spouses one to the other. The ceremony may be conducted by a civil official who is authorized to conduct a marriage ceremony, or it may be conducted according to the practices of a recognized religious organization. An official record of the ceremony is to be maintained with the records of marriages in the appropriate local governmental office.

2. All benefits and/or rights that are accorded to “married” persons, their descendants, adopted individuals, and heirs must be accorded similarly to persons of the same sex declared spouses one to the other, their descendants, adopted individuals, and heirs.

Those who are likely to be most affected by such a law will have to make up a suitable word for the ceremony and resulting union. This would be useful because the attempt to broaden the meaning of marriage is not a productive endeavor.

Norval Tucker
Iowa City, Iowa

A little jeep

I have a small, home-based “museum” of international dolls, toys, and doll houses, which I share with the community and out-of-town visitors. (Any monetary donations go to the Nicaragua Book Project, PJ Nov. 1996.)

Long-time friends Augusta (“Gus”) and Carl Levine gave me a little jeep. They thought it should be shared with more people than would see it on their bookshelf. Gus and Carl, who celebrated their 60th wedding anniversary several years ago, have been active in American Friends Service Committee.
Deepening Our Spiritual Roots
A Vision of One People

I want to wish you all that is good in bringing a deep-rooted spiritual life to your secular and worship communities. There is always a struggle that both challenges that quality and lifts it into a more meaningful focus. I find the upholding of spiritual life is where we must be, wherever we are on our journeys.

I believe that we continually deepen our spiritual roots. However, there is a challenge before us to further nurture these roots and enhance our lives with dignity and spirituality. I believe that each individual possesses gifts of the Spirit to help achieve this through opening our hearts to the Light from God so this Light flows through us.

This is where unity through diversity comes into focus as we move out across other barriers and communities to “answer that of God in each person” as a “vessel” for the Light to flow to others on our path.

As we progress, I believe that life and Light for the community and the yearly meeting will come only through a continual spiritual relationship. How does this happen? I would suggest we first need to redefine who we are, what our vision is, and how we can all walk our journeys toward that vision. Why are we gathered? What is our mission throughout the year? How best can we let our “lives speak”? How can each of us find paths to “walk the world, answering that of God in each person”? How do we root our peace and justice action plans into the seed-bed of God’s garden? Is the Holy Spirit sought in our discernment?

God has created us to establish a “loving spirit” as we walk our path toward a vision of the Peaceable Kingdom. It is on this walk that we unite and become present with each other. It is here we serve as “vessels” of the Light to bring our loving attitudes and relationships so they are the fruits of the spiritual roots. Note the examples set by Gandhi and Jesus to show how strength comes through a “loving spirit.”

It is here we can begin to set aside our differences and find the courage and faith to grant and ask for forgiveness through the love from God. Peace and justice will be achieved through resilient and firm action with spiritual energy from these roots and the Holy Spirit.

Our mission should be to keep this vision of unity as one people before us. We need to come back to it frequently to be certain we are acting in accordance with it. We know that our lives do speak. If our hearts are full of the Light from God, then our journeys and presence will reflect these positive and creative attitudes.

How do we perceive ourselves? Are we not a community of worshipers? Are not our spiritual roots planted in the soil nurtured by the living waters of God? If this is so, then should not our actions be prompted by God’s grace, love, and forgiveness? Should not the peace and justice actions also be planted and watered in the same “garden”? What about our behavior in the face of injustice? Doesn’t it still call for a living spirit coupled with clear, firm statements that lead to mediation and discussion, as shown by English Friend Adam Curle?

It is a complex world, full of human tragedies, joyful outcomes, and challenges, where peace and justice are inspired by God’s loving spirit and the models set by Jesus through peace, love, forgiveness, and renewal.

Donald Laitin
Orangeville, Ontario

Committee work, peace and justice, mental health projects, and currently support the work of Neve Shalom—the School for Peace in Israel. The jeep story was written by Augusta Levine.

Jeanne Nash
Fort Collins, Colo.

After World War II (1947), Carl Levine represented the American Friends Service Committee in the Bremen staging area, the camp for displaced persons leaving for the United States and a new life.

During a lull in the emigration process, he had the occasion to visit the AFSC team in Vienna. Wandering the streets of Vienna, Carl spotted in the window of a toy shop this little jeep with the Quaker Star painted on its hood. On inquiry of the owner, Carl learned that the man was fed up with war toys—the only kind available—and persuaded a friend to make some miniatures of the AFSC jeep he had seen passing his window.

To him that jeep was a symbol of the hope for peace and tranquility after the long years of war. Primitive as the little jeep is, with its whitewash almost rubbed away, to that shopkeeper it represented his hope for a better, more peaceful world to come.

War’s effect

For a two-year study by Graça Machel, appointed by UN Secretary-General Boutros Boutros-Ghali, titled Impact of Armed Conflict on Children, go to this worldwide web site: <http://www.unicef.org/graca/>

In a personal note to her study, Graça Machel says:

In the past decade two million children have been killed in armed conflict. Three times as many have been seriously injured or permanently disabled. Millions of others have been forced to witness or even take part in horrifying acts of violence. . . . It is clear that increasingly, children are targets, not incidental casualties, of armed conflict. . . .

In some countries, conflicts have raged for so long that children have grown into adults without ever knowing peace. I have spoken to a child who was raped by soldiers when she was nine years old. I have witnessed the anguish of a mother who saw her children blown to pieces by landmines in their fields, just when she believed they had made it home safely after the war. I have listened to children forced to watch while their families were brutally slaughtered.

have heard the bitter remorse of 15-year-old ex-soldiers mourning their lost childhood and innocence. . . . These are the stories behind the figures given in this report—figures of such magnitude that they often hide the impact of these horrors on each child, each family, each community.

Friends who are concerned that we are sowing the wind and will be reaping the whirlwind will do well to study our relationship to these wars against children. Certainly, our children will be reaping the consequences of them.

Errol Hess
Bristol, Tenn.

Carol Bellamy, executive director of UNICEF, states that approximately 4,500 Iraqi children die every month of hunger and disease; others are ailing and suffer from stunted growth. The International Action Center in New York informs us that over 750,000 Iraqi children have died since 1990 when the United Nations sanctions, which were instigated by one of the permanent members at the UN Security Council, were implemented. This is a genocide of the Iraqi children.

We cannot think of a child as an enemy,
and we must demand that these sanctions be lifted and that in the future no sanctions can be put into effect that will inflict death and sickness on an entire population.

As of late January, UN Resolution 986, which would allow Iraq to sell $1 billion worth of oil every six months, is not implemented. Once it is enforced, it will have only a slight effect on the result of the sanctions since first of all Turkey will profit from the transfer of the oil. Then Kuwait and the Kurds will have to be paid reparations before any funds can go to the Iraqis. Each Iraqi may end up with one additional handful of rice per day.

Ingeborg Jack
Swarthmore, Pa.

A gathered meeting

Some months ago, I read Kenneth Sutton’s report about the Friends United Meeting Triennial (FJ Nov. 1996). Kenneth’s article was very accurate. When I first heard about the Triennial about a year ago, I was strongly led to be there. You see, I’m a Friend who happens to be gay. I’m 43 years old and have been blessed with a loving and tender male partner, my spouse for 23 years. My life is happy and I’m grateful. I was a member of New York Yearly Meeting and was present and felt the pain of growth as NYYM, a dually-affiliated yearly meeting, struggled with the same-gender issues of marriage, partnership, or covenant relationships.

When I was at the Triennial, the belief among some FUM Friends that homosexuality is a disease was the most troublesome for me. It came up during the closing message from a minister working at a Friends church in Indiana. The minister’s church does many good works. Sadly, as he listed the different types of ailments and recoveries his members have experienced, homosexuality was on the list. The Spirit led me to stand and witness that homosexuality is not a disease. Sexuality is a spectrum, and each may also possess its share of underlying that story are reflected in the recent news about the self-innolation of

Wants response

Over the past two years I have been trying to understand the core reason to explain why the world’s economic system exacts such violence on people, other creatures, and the planet. I have come to the conclusion that the key cause for (all?) our problems was the introduction of usury into the Christian world—the notion that money has to be lent at interest and compound interest.

Without coloring anyone else’s views with my accumulated evidence, I am writing to ask Friends who are sympathetic or opposed to this position to write to me (briefly, at length, with or without supporting evidence) so that I can clarify a view.

John Courtneidge
13 North Rd., Hertford
Hertfordshire, SG14 1LN England

Peace is the way

There’s an old story about the longtime peace activist and pacifist A. J. Muste that goes something like this: He was marching in front of the White House, back and forth, a placard raised high. He was all alone in his protest.

A passerby watched him for a time, then finally asked, “Do you really think you can change them?”

Muste smiled. “I’m not trying to change them,” he said. “I’m trying to make sure they don’t change me.”

The humor, commitment, and sadness underlying that story are reflected in the recent news about the self-innolation of protester Kathy Chang on the University of Pennsylvania campus in Philadelphia, Pa.

The humor comes through in remembering the colorful, and sometimes off-color, methods Kathy used to bring attention to her causes: wearing just a G-string and bikini top, carrying around a large U.S. dollar sign. She demonstrated her commitment well by protesting regularly at Penn for 15 years.

The sadness? That Kathy didn’t believe she was being heard, as so horribly illustrated by this last attention-getting stunt that she hoped would initiate a societal transformation.

Maybe now she’s found the peace she wished for society at large. And maybe before the news of her death fades with yesterday’s headlines, we can take a moment to thank those like Kathy Chang who set themselves apart from the mainstream, who stick with a cause and a set of beliefs and hope for the best, even when, day after day, they receive only ridicule in return.

And after thanking those seeking nonviolent social change, let’s remember that those of us who are in the mainstream and those who are not may not necessarily be enemies. My cause may not be your cause; my beliefs may not be your beliefs.

Within each lies a grain of truth. (And, yes, each may also possess its share of falsehood.) It is that truth we should be seeking, to bring out the best of each other, to lay the foundation for the society that each, in his or her own way, is trying to build.

I wish I could have reminded Kathy Chang that A. J. Muste also said, “There is no way to peace, peace is the way.”

Kevin Ferris
West Chester, Pa.

Friends Journal welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the authors’ privacy; those wishing to correspond directly with authors may send letters to Friends Journal to be forwarded. Authors’ names are not to be used for personal or organizational solicitation. —Eds.
I am out in the woods and can hear the loud grating sounds of an approaching logging machine. My senses are alert to how vulnerable I am, chained to this 30-foot pine tree, hugging a fraction of its base. The enormous tires of the vehicle, crunching over already felled and discarded trees, come into my vision, upturning topsoil and leaving behind marks both deep and wide. I am an activist, putting my life on the line for a cause I believe in, using my body as a barrier to stop the logging of these trees.

This is a compelling story but it is not my own. At times I have wished for involvement in direct action, feeling that it is the only form of action that is validated and considered a hard-core investment. But upon recent reflection on my experiences with community service, I find that I am a hard-core activist. As a 26-year-old Quaker woman, I am an activist willing to live my life with the aim of making change for the betterment of the future.

I do not see direct action and community service as two separate concepts. I see them, rather, on a continuum, with direct action and pure service at opposite ends under a common heading of "activism." Both are rooted in the same two precepts: deep-seated beliefs for which people are willing to risk many things and the desire for change. All types of activism are needed, but the service approach can often be overlooked because it is less dramatic and conspicuous than direct action.

My name will probably not make the headlines because of my volunteer hours, but this is not necessarily what I want. Perhaps my struggle is that direct action demands attention and my activism is so subtle; this subtlety seems somehow to invalidate it. It is my desire to encourage all those involved in activism to consider themselves hard-core. From now on I will allow myself to sing the praises of effective action of all kinds.

I am currently in the second year of the Audubon Expedition Institute, a graduate program of environmental education based on experiential education. We often discuss the roles we play in our communities and our involvement in working for change in the world. It was a faculty member in this program, Louie Carl, who first posed the question to me about seeing myself as an activist. She said: "Don't discredit the great works that you have done because they're not flashy! Affirm your involvement in social issues and consider the possibility that you are an activist." Until that point I had usually looked over my life experiences with only an eye for their educational value. At Louie's prompting I explored my past involvement in community service, and though not at either end of the spectrum, I found myself solidly on the activism continuum, rooted firmly in the service aspect of life as a Quaker.

The year after I graduated from Earlham College, I spent nine months with the Quaker Experiential Service and Training internship program in Seattle, Wash. I lived with four other interns in a communal apartment in Quaker House, which is next door to the Quaker meeting. My intern placement was at a homeless shelter for single women with children called Pathways For Women. I began my time there in the housing department, coordinating donations and working as a case manager for homeless women.

I soon found my attention drawn to the children who were housed with their mothers, and I became concerned about whether the children's needs were being met. I felt that fulfilling the basic requirement of housing was a wonderful goal for the shelter, but the help provided for the children could be taken several steps further, continuing the positive effects. I met with children's advocates at several nearby women's shelters.

Abigayle Fredrickson, a member of Eggemoggin Reach (Maine) Meeting, attends North Side (Ill.) Meeting in Chicago. She is currently doing her graduate practicum at the Chicago Children's Museum.
and homes for battered women to gather information about their children’s programs.

After doing this, I put together a coloring book to be given to each child upon entering Pathways For Women. It welcomed them to the shelter, validated any fears that they brought with them, and allowed the children to explore their feelings about being homeless. The book strongly suggested that they talk about those feelings. I then began contacting public elementary schools near the shelter to encourage them to educate about homelessness, bringing the realities of these children’s lives into the awareness of other children. I also discussed the possibility of moving the school bus stop to an empty lot near the shelter, explaining that it made the children from the shelter feel vulnerable and exposed. My internship ended before projects were complete, but I felt confident that these programs had the potential to continue on their own.

As I reflect on my experiences, I find a theme within my activism involvement. Often my activism involves discovering areas in a program where continued development will create help that is really needed. My work at the shelter is one example of this. To me, activism is striving to be a catalyst: being able to see those places in a program that, with additional attention, can develop the momentum to deepen and continue. Ultimately, the catalyst may no longer be involved, but the need encourages the program to bloom.

My involvement with the shelter laid groundwork for my role as coplanner and facilitator of a college-age community service program at Pendle Hill in Wallingford, Pa. My co-facilitator, Jennifer Hurley, my supervisor, Peter Crysdale, and I felt that college-age Quakers seemed absent at Pendle Hill, yet Pendle Hill offered several programs that would nurture those students. In response to this, the three of us created an internship program directed towards college-age Quakers. This program also helped to strengthen community ties between Pendle Hill and the nearby city of Philadelphia. Interns were placed as volunteers in several area community service agencies while they lived, worked, and participated in the intentional community of Pendle Hill. Three years later this internship program continues with adaptations being made each year, clearly fulfilling a need.

Though I feel very attached to all of my community service work, an important lesson that I learned as a catalyst is the importance of letting go and of having humility about my involvement. One must allow the momentum behind a blooming program to take over and be willing to give the reins over to someone else. Hard-core activism can be short-term direct action or more long-term service involvement. Chaining oneself to a tree is activism, as is working at a soup kitchen or homeless shelter. Both require time investment and risk, and we should allow both to catch our attention. I have seen many changes occur due to activism. I think it is essential to celebrate and be caught up by the whole spectrum of activism.

I am at a homeless shelter and can hear children running past my office window. My senses are alert to how endangered they are by cars passing on the street just in front of the shelter. There is no one watching them, so I go outside to offer a suggestion about a playground behind the shelter. Their excited voices carry from the playground, but I am all too aware of the precariousness of their day-to-day lives. Tonight I will go to a meeting with the local school board to discuss the needs of the children at the shelter. I am an activist, putting my life on the line for a cause I believe in, using my body as a barrier to stop the emotional trauma to these children.

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**Another Spring**

by Margo Waring

Why is it that each year
I am surprised by spring?
It is not that winter is too short
Nor that I do not ache for spring,
Yet each year I am pierced
By the lime-green light that
Spills through the new leaves.
By the untouchable sweetness
Of cream and lemon daffodils.
In wonder that a soft tulip petal
Can hold so much red.
Memory can’t hold
What is always new to the heart.

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Margo Waring is a member of Juneau (Alaska) Meeting.
At the time of the national democratic elections in South Africa in the spring of 1994, an article appeared in one of that nation's papers, the Weekend Argus, headlined, "The Man That Got the Ball Rolling." The report said, in part:

One man's hard work as a mediator in the 1980s came to fruition this week with the elections. Ten years ago, when it was unthinkable that the [African National Congress] and National Party would ever talk to each other, peacemaker Hendrik van der Merwe was working towards getting them together. His efforts have been rewarded as parties across the political spectrum prepare to form a government of national unity, following this week's historic election brought about through months of negotiation.

The subject of that profile, named by the Weekend Argus as "Peacemaker of the Week" and known to his fellow Quakers in South Africa as "HW," visited my office this past November. I invited him to talk with me about the enormous changes that have occurred in South Africa since the days of apartheid. I was interested as well to understand the personal changes that had occurred during his own life, growing up, as he had, an Afrikaner and member of the very conservative Dutch Reformed Church. Had he always had an open-minded view toward race relations in his country? "I grew up on a farm, very conservative, nationalist, exclusively Afrikaans speaking," he told me. "After my father died, I left the farm to become a missionary for the Dutch Reformed Church in Southern Rhodesia (now Zimbabwe). I returned from there at the age of 21, and I still refused to shake the hand of a black man, for I believed it was God's will that we were created separately."

What led him to change these views? I asked. "If I were to single out the major incident that had impact on my life: When my elder brother came back from Holland and I came back from missionary work, I heard him refer to a colored woman as a vrou ("a woman") instead of meid, which is a
derogatory word like 'nigger.' I had heard others using the more respectful word, but never in my own family." Following that incident, HW came to have a new vision: "A black woman for me became a woman, not a nigger."

We settled into our chairs in my office and continued the conversation. I wondered if there were other things that affected HW's attitudes toward race relations.

HW: Another important personal influence was the ideas of Ben Keet, a very bright and influential professor of theology, whom the Dutch Reformed Church would call a heretic. He argued that apartheid was not based on the Bible. This was considered pure heresy. Everyone in the church believed that God wanted us to have apartheid. This was in the early 1950s. So there were a few such influences that made me question the traditional politics in the country and my views on race.

FJ: When did you come into contact with Quakers?

HW: When I went to study at the University of California, Los Angeles, my wife and I were appointed host and hostess at the International Student Center at UCLA, which was actually a Friends Center, started and run by the Quakers. In the true spirit of Quakers, they never tried to recruit us! After one year at this center they said to us, "Why don't you come to our meeting for worship?" When we went, there were no pamphlets or instructions. My wife and I sat there for one hour waiting for the minister to appear! And we never went back.

FJ: (laughing) Yes! How often this happens in our meetings.

HW: This was Santa Monica Meeting. Twenty years or so later I attended the meeting again and on every chair there was a little pamphlet telling you what Quakers are and the meaning of the silence. I stood up that day, and I said, "If you had this thing on my chair when I attended 20 years ago, I would have become a devoted Quaker long ago!"

FJ: And when did you first come among Friends in South Africa?
When there is a conflict, people tend than negotiation. I always tend to intervene. And so people together who were not talking.

In 1973, with the permission of my family, I decided to join the Colored branch of the Dutch Reformed Church. So I went to the nearest congregation. That minister, however, said no, he wouldn’t take me in, because, he said, I would just be doing this for “political reasons.” I said, this is my testimony, my demonstration that I identify with you. I do it on religious grounds. But he said, no, this will create too much trouble in the church. At the time they had no other white members.

Well, at this same time, in Cape Town, I became involved with the work of the Quaker Service. I was so struck with the quality of these people! They drew me into their little organization, and at the next election they elected me chairman! In 1974, when my period as elder in the Dutch Reformed Church ended, it was the last time I went there. I then began attending the Quaker meeting regularly. I just made a clean break. I was not a rebel in the church, I was a dissident. I just drifted away from it, rather than resigning in a public fashion like others chose to do. Subsequently, I tried to keep my contacts with the church and was able to stay on good terms with the leadership.

FJ: Tell me a bit about your friendship with Nelson Mandela and how it came into being.

HW: Well, my wife and I returned to South Africa as members of the Dutch Reformed Church. I became an elder, but always was seen as something of a rebel. I opposed our church’s positions on race, for instance, and the exclusion of black people. But always they brushed me aside. In 1982, when he asked me to join the Colored branch of the Dutch Reformed Church. So I went to the nearest congregation. That minister, however, said no, he wouldn’t take me in, because, he said, I would just be doing this for “political reasons.” I said, this is my testimony, my demonstration that I identify with you. I do it on religious grounds. But he said, no, this will create too much trouble in the church. At the time they had no other white members.

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FJ: When did you meet Nelson?

HW: Well, later Winnie came to Cape Town to visit her husband in prison once a month, and I took her there on many occasions. Eventually my wife and I asked her if she would come and stay with us. The police refused, but she came to stay in our home against police permission. The security police during this time would trail us everywhere. She told Mandela that she had found an Afrikaner whom she could trust, and he asked to meet me. I met him in 1984, when he asked me to be a guardian for his daughter. I was able to get her tested for aptitude and intelligence and got her into a university. So we established a long and special friendship with the whole family. Later, a granddaughter needed the same kind of support. I helped to manage her funds, and over time she had a bright university career.

In 1989, when my wife Marietjie was in declining health with a brain tumor, Mandela invited us for lunch with him in prison, and we spent a few hours together. We talked about family and about business. At first, in 1984, I was given orders to talk only about family. Mandela wrote us wonderful letters thanking us for what we meant for his family. Sometimes his whole family stayed at our home in Cape Town. We took them to the beach with us, and he was always very appreciative. He phoned me the day that my wife died in 1992.

FJ: Nelson Mandela is not a young person. At some point he is going to retire from leadership. Will this be an easy process, or will it be difficult?

HW: I believe that we have such a core of competent leaders, black and white, that there will be a very smooth transition. Nobody denies that there is nobody near Mandela’s qualities and stature. Surely, a lot of things will not go as well. Especially in keeping people together. Mandela chose as his successor Thabo Mbeki, by appointing him deputy president. Thabo was the key spokesman for the African National Congress (ANC) in exile in
position to enforce law and order. The apartheid government sought to control crime in their area. The government actually made it much worse by propagating the overthrow of the government and the rejection of all local authority.

During apartheid there was no discipline in the townships; the police were not acknowledged as legitimate because they were enforcing apartheid. Communities set up their own street committees to control crime in their area. The government actually made it much worse by setting up systems in such a way that only the political leaders and of obedience to authority. On the other hand, the ANC must accept responsibility for the fact they advocated a culture of nonpayment; they propagated the overthrow of the government and the rejection of all local authority.

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internationally. How are Friends engaged at present in the work for reconciliation in South Africa?

HW: There are about 100 Quakers in the whole country; two meetinghouses, one in Cape Town, one in Johannesburg. Each one has about 25 members. Then there are outlying areas in the Eastern Cape where there are a few Friends, and a few in Durban who meet regularly. Only Cape Town and Johannesburg have enough people to constitute an operating body. In the Eastern Cape there is a welfare body that is run virtually by one woman, Rosemary Elliot, but in Cape Town and Johannesburg we can at least put together a committee of five, six, seven, eight people. In Cape Town, there is Quaker Service, which is a small organization with one part-time staff. We also have a Quaker Peace Centre, which is the tail wagging the dog, because the center has more staff than all members of the Society in Cape Town. And I think that is about 30 now.

Of course, as usual, it is very difficult to find Quaker staff. It is such a small community. Almost all available Quakers who do not have other jobs are at the Quaker Peace Centre. And then there are a lot of black staff and people from the local community. In terms of welfare, development, education, Cape Town is very active compared to anywhere else in the country. Johannesburg used to have a social worker, Olive Gibson, sponsored by the British Quakers over many, many years, but she has retired. I don't think they have much activity there now. They have retreats and workshops and discussions. They have a number of people there, particularly Jennifer Kinghorn, who's been clerk of yearly meeting, and a very spiritual woman. In Cape Town we are more likely to have more practical things. For instance, we have a Social Concerns Committee of three people who, whenever there is a social issue or political issue where we feel the Quakers must make their voice heard, we have a quick meeting and have the authority to make a public statement. In the days of apartheid, this committee was very active. Cape Town is dynamic because of our activities, which include many young people.

FJ: To what degree can Friends outside South Africa play a useful role at this time? Or is it more important for the work to come from those within the country?

HW: We are dependent upon outside funding. Actually, for all nongovernmental organizations (NGOs) and welfare groups, that's been more of a problem since independence than before, partly because overseas groups and governments liked to give money for the fight against apartheid. That has fallen away partly because overseas governments have decided on a policy that I do not understand at all, to give their money to the South African government instead of NGOs. I see that as quite contrary to the whole democratic spirit and growth of the country. So there is tremendous competition for funds.

With regard to overseas personnel and support, the whole South African history, and specifically the Quakers, is that of foreigners coming to the country—bringing the message, setting up meetings. Our first Quakers were Nantucket whalers who were based in Cape Town. And we had the British Quakers. Sometimes they came just to preach the Gospel, but sometimes they came to assist the Boers at the time of the Boer War, because the Quakers sympathized with the Boers as the underdog. And then we had the long history of support for black people during the early years of apartheid, and then in the more recent years there was a lot of activity on a high level with the various authorities.

Schoolgirls carry their school desks that were delivered to the wrong location, Umzimkulu, 1995.

FJ: You and the American Friends Service Committee had your differences in years past. What do you believe underlay those differences?

HW: In 1974, when I was here in Philadelphia, it was the first time I met the AFSC. Until that time I didn't know there was such an organization. But they must have heard things about me from South Africa, that I was active with Quaker Service. Lyle Tatum sent to me a proposal for a program in South Africa. My comments about it were that in the first place if you want to do something in South Africa you must do it in the country. And they said no. They would work
outside the country, because they boycott South Africa.

My second comment was that if you want to have justice, that’s fine, but you must also do something about peace, because you cannot have one without the other. By contrast, when British Quakers many years later decided in favor of a boycott, it was a very restricted one, very cautious. They said it was to drive the South African government to the negotiating table. I supported that 100 percent. Even though it was illegal in South Africa for me to do so, I made a strong statement.

As I recall, I said to the AFSC, look here, if you just threaten them to drive them, you drive them up the wall, not towards the table. And I said, “Who is preparing the table where they must sit down? And if you don’t do it, who else will? The Quakers are the most likely people to do it.” And so that’s where my peace and justice comes in. I had the same argument with British Quakers. They agreed, they kept their efforts to influence the South African leaders, but the AFSC group just made a flat statement saying, “We cannot talk to the South African government. If we did talk to them, the blacks won’t talk to us, and we refuse to visit South Africa at this time.” I found it necessary to share my comments in writing. South Africa Yearly Meeting invited me to address them, and so I became the South African spokesman against the AFSC program on Southern Africa.

FJ: This must have been a very difficult time for you.

HW: Yes, it was. There were many, many meetings. I visited here, and they sent out an AFSC delegation. The essence of the whole thing is that I am arguing that a good Quaker program cannot be just for justice, for estrangement, for pushing away as they call it, or “total isolation for South Africa,” which was their slogan. The AFSC staff argued that I was selling out to the government. They wrote a document describing me as a friend of apartheid, unacceptable to the black people, Tutu, and Mandela. They could not accept the work for peace at the time when they were fighting for justice.

FJ: How do you view the work being done just now in the area of peace studies internationaIly? Quaker attitudes toward peace making, how do they translate into other settings?

HW: In my book, Pursuing Justice and Peace, I argue that peace and justice are complementary. You can’t have one without the other. Also, they are in tension with each other, in the sense that peace-makers are trying to overlook injustice because they want peace at all costs. The prophet who is for justice is not a good peace-maker because he estranges the party that he attacks. The third point I make is that they are unattainable. You can strive towards them but you can never get there. You will never get peace unless you are in Heaven. I am arguing that none of us can really keep a good balance between the two. Our personality inclines us toward the one or the other, circumstances incline us toward one or the other. When I gave a talk like that years ago, T. Canby Jones said Jesus reconciled the two, and Gandhi. So now I always say, Jesus and Gandhi managed, but I as an individual cannot.

As we strive toward these two, we must strive for a balance. In my work I make the case for conflict intervention, not conflict resolution. Conflict intervention is the generic term for intervening where there is conflict. If there is a grave injustice, an inequality, then I choose to help the weaker party. That is empowerment. It is partisan, not neutral. It is not mediation. If I find that it’s a matter that can be settled, and it is not going to leave the one party at a great disadvantage, I work to make a settlement. That’s mediation.

FJ: What other observations do you have about the developing field of peace studies?

HW: From my work at Woodbrooke [College in Birmingham, England], especially, I found in reviewing peace studies in the whole of England, all peace studies were actually anti-government. All peace studies were against war. As soon as you are against war, you are against the Department of Defense and you are against the government. At the time when I was at Woodbrooke the British Department of Education forbade peace studies in their schools. And I said, I’m not surprised. Because “peace studies” is not peace studies. It is activism. It is anti-government, anti-military industrial complex as in this country. If you looked here at peace education programs, if you look through their materials, it is largely peace education against armament. I argue that this is doing the words “peace studies” more harm than good. Because peace studies is much more comprehensive. That is changing in general, at universities and so on. As the discipline developed, it became much more academic and broader. And so now we talk about conflict and peace studies. That’s how I refer to my field.

FJ: Are you feeling hopeful about this direction?

HW: Before de Klerk unbanned the ANC, there were very few organizations doing what we call mediation and bridge building. It was so unpopular. To do so, you were suspect on both sides. As Rommel Roberts said, the peace maker gets it the worst; he gets the fire from both sides! He and I once mediated between two warring factions who were shooting each other in Cross Roads. And that’s when Rommel said to me, you’d better watch, because you don’t know where the bullets will come from!

Anyway, when de Klerk changed, suddenly talking and mediation became popular. The whole country exploded. The government’s own peace committee and overseas groups, governments pouring money in, local people setting up organizations, training people, mediating, and so on. So I would say that this is one of the strongest elements that will help keep our democracy alive. In South Africa this is now a very popular pastime for former enemies to talk and for people to be trained. The only place we are not working is in the prisons, and I think in time we will be working there too. So South Africa is doing extremely well, thanks to Friends and to people from abroad. This impact is very, very important.

FJ: I have enjoyed this conversation. Are there other thoughts you would like particularly to share with our readers?

HW: The thing that people often ask, what is there that we can do? I like to emphasize what I have said, that the tremendous infrastructure in South Africa today dealing with conflict resolution is thanks largely to foreign input. Ten to fifteen years ago we had quite a debate in South Africa about foreigners, Quakers coming in to work. Our leadership was divided. There were some who said, look here, these people who come in and don’t know the local situation do more harm than good. I took the opposite side. I took the side for bringing in skilled people. Now there can be no doubt if it hadn’t been for foreign input, South Africa would not nearly have been in such good shape. So I encourage participation, and also financial support.
I can't find the baby's heartbeat," Jennifer says, staring at the ultrasound screen intently. "By eight weeks, there should be a heartbeat." "Is that it?" I ask, pointing at some movement on the screen. "No, that's the movement of your bowels," she explains. "How about there?" I ask. Jen remains silent, her nose within an inch of the screen, willing the heartbeat to be there.

I look at the screen nervously. It has to be there, I think. It has to be. Jen keeps trying and trying to find it. I have to remind myself to breathe, breathe. She'll find the heartbeat. "I can't find a heartbeat," she says again. She turns the ultrasound machine off.

"What does this mean?" I ask her. I know my voice is trembling with fear and hope. "Maybe your dates are wrong," she suggests. But no, this being a planned pregnancy, I know the exact date of conception. My dates are not wrong. Adding to my fear is the deep, painful cramping I have been feeling for two days. Jennifer advises me to call my midwife as soon as possible. She does not offer me general anesthesia, or I can let the miscarriage take place naturally. Both will be somewhat painful. I decide to let my body go through the process at its own pace, and I call work to tell them I will not be in for four or five days. My coworkers mourn with me. I can hear the tears in their voices as they try to console me, and themselves, over the phone.

David, my husband, is with me. Placing his hand gently over my abdomen, he softly massages it to ease the cramping. He holds me close and touches my hair. I cry like a baby and prepare myself to mourn.

The next morning, when I go to the bathroom, I notice some blood. I call my midwife, Libby, to tell her what is happening. "I'm so sorry," she says immediately. I start to cry. That isn't what I want to hear. I want Libby to tell me it is too early to give up hope. "I'm just so sorry," she says again. She does not offer me hope.

I have two choices, Libby tells me. I can have a surgical procedure under general anesthesia, or I can let the miscarriage take place naturally. Both will be somewhat painful. I decide to let my body go through the process at its own pace, and I call work to tell them I will not be in for four or five days. My coworkers mourn with me. I can hear the tears in their voices as they try to console me, and themselves, over the phone.

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David take me for a drive in the neighborhood. We find a place to park the car and I lean my head out the window to look up at the sky. The clouds are moving so fast, I feel dizzy gazing up at them. David gets out of the car and starts to chase after falling, burnt-orange leaves, trying to catch them as they float down

Friday I wake up at 3:30 in the morning. The cramping is deep and severe. I fill the tub with hot water and lie in it for over an hour. When even that does not help to ease the pain, I turn on the shower overhead. With the hot water pouring down on me, for a few moments I am able to practice the Buddhist Tonglen method of "taking in and sending out." Breathing in, I take in the darkness and heaviness of my pain, not trying to escape it. Breathing out, I try to create space around the pain. "You are not your pain," I tell myself over and over again. To my surprise, I feel the cramping ease, and I am able to get out of the tub and go lie down on the couch. David comes downstairs and holds me close.

Late Friday night, my body expels the product of conception that had refused to grow inside of me. I open the Bible, looking for comfort, and read Isaiah 54, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, that thou didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." How, I wail to God, can I sing? How, I cry aloud, do I celebrate this sorrow? I do not understand what I have read in the Bible. It is no comfort.

The weekend passes slowly, filled with emotional ups and downs. Saturday night, David takes me for a drive in the neighborhood. We find a place to park the car and I lean my head out the window to look up at the sky. The clouds are moving so fast, I feel dizzy gazing up at them. David gets out of the car and starts to chase after falling, burnt-orange leaves, trying to catch them as they float down
around us. I love to watch his grace and child play. I smile often.

Sunday morning I do not feel well. I am still bleeding, and the cramping has resumed. I decide to go to meeting for worship, where I share the bad news and feel the comfort of hugs and words of love.

By the end of Sunday, David has adjusted to the loss. Although he is concerned for me, he no longer appears sad. He talks about everyday things and laughs easily. I am angry at him for healing so quickly.

Monday is my worst day yet. Although the bleeding and cramping have all but stopped, David has gone to work, and it is my first day alone. At 12:00 I have an appointment with my midwife, and I dread the closure it will provide. After my checkup, the “event” will be officially over. I will have to get back to the routine of everyday life. How is it possible for the routine of life to continue, when so much has changed?

I find myself fighting the transition. My head pounds with a migraine, my stomach aches with an ulcer. I resist the very change I first acknowledged when I drew a mandala of changing leaves in the universe. I do not want this change. I do not want to resume the routine of life. I open up my book of daily meditations and turn to October 10th, the day of the miscarriage itself. I read, “Simple acceptance of My Will is the key to Divine Revelation. It will result in both Holiness and Happiness.”

Accepting the routine of life is difficult for someone in a crisis. We want the whole world to stop and acknowledge our suffering. But, as the Buddhist monk Thich Nhat Hanh explained when he set fire to a piece of paper, “The smoke rising from the burning paper has become the cloud which tomorrow may be a drop of water on your coat.” The world does not stop.

Tuesday morning I go for a walk. Looking for some colorful autumn leaves to bring home with me, I notice that every day there are more leaves on the ground from which to choose. It is, I realize, the routine of nature for leaves to change from green to gold to brown.

Holding a red leaf up to catch the light of the sun, finally, I am ready to thank God for the simultaneous routine and change of life that enables everything to exist and nothing to die.

Goodbye little life that was not born but did not die.

**No Way to Run a Railroad**

by Judson Jerome

I

Egoist, bloom, spreading your peacock plume.
Drench with your breath this thin and chill spring air.
Drunk on the liquor of earth, drug-drenched by sun;
sucking old snow, you open your petals like thighs,
exposing your tender pistil.

O soft explosion,
you invade my senses like sleep.

Your prodigal scarlet
is squandered on the fumbling bee, your bounty
could choke these acres with flowers, your roots could snarl life from the loam with their infinite hairy extension.

Too much, too much.

Nature does nothing by halves—
for every egg a million willing sperm
swarming the walls like bolsheviks, driven
by need, drowning all need in waste.

Oh God,
is this a sound economy? Is this logical? Just? Has providence no sense of careful planning? Fear of blind excess?
O drouth, O flood, O storm, O scorching sky!

II

So bombed by blooms blooms blooms,
why then am I so held in check, so cursed by body juices,
calculating, counting, regulating,
mounting my life
to ride with so tight a rein?

O bloom, most selfish when most generous,
most joined when most apart,

why do I measure
my ebb and flow? Why close these valves? Why send this hardhat down to engineer my heart?

Prior to his death, Judson Jerome lived in Yellow Springs, Ohio.
by Jim Atwell

Latey I've been spending plenty of time on my knees. Though it's been among vegetable rows, I'm pretty sure I've been praying.

Spring was slow in coming to tidewater Maryland this year. Late heavy snows kept the ground wet, and April was half past before I could turn the earth. It's pleasant to spade my garden plot, freeing it of winter rigidity. I like the stolid weight raised on the shovel blade, the pull on sinews in forearms and shoulders, the sweat in the small of my back. I like to wield the five-tined cultivator, breaking clods and then raking the surface smooth. I like preparing the way.

In mid April I placed onion sets and seeded for lettuce, turnips, and beets. Half past May it was safe to set out peat pots of tomato, pepper, egg-plant, and basil. I knelt on the soil, now warm and cushioning, to do all the planting, and through denim I felt pliant earth shape itself to the bones of my shins and knees. Rocking forward, I reached through my shadow to lay white bean seeds three inches apart along a shallow furrow, then closed loamy soil over the pearl-like chain. It seemed a holy moment.

To garden is to assist at mystery, after all. For though we plant and tend, we don't really grow the vegetables. They do that themselves, answering a Creator's call as deep in them as in me. In them burns the same blind, single-minded will to live that burns in me and all matter raised to brief life. Like me, my plants feed themselves, repair damage, strive to mature and beget their kind. And however much I want them to prosper, I suspect they want it for themselves much more. Anyone knows this who's seen honeysuckle reach across empty air to grasp a sapling, or crabgrass crack through solid asphalt.

Good gardeners know we don't grow vegetables. We only assist, filling hollows and making rough places plain. We know we can't force growth, only foster it. There's added humility in knowing that our plants are growing toward their own goals, not ours. Though I define vine-ripened tomatoes as human food, the vine's intention for them lies in what I may scrape out before cooking: the seeds hold the real meaning, and that rich redness is meant to feed new vines, not me. The meaning of a tomato, like that of a chicken or a fish, doesn't lie in what I make of it. It lies in itself. Knowing that ought to make me grateful, humble. It should put me in my place.

That's why, I think, gardening quiets the soul and is a kind of prayer. We're put in our place. An old story says that the first humans were assigned their places in the beautiful new creation. They were told to tend the garden, promote its bounty. They were to help it produce, and to use it, yes, but the command was to tend, to watch over it.

Gardening is prayerful because it's that first duty, writ small. We can be recalled to our place in creation by tending one plant on a windowsill; that will do it, of course. But a garden is best. We tend a potted plant by bending over it, and that better mirrors God's role in creation. But I must work my vegetable plot from inside, a stronger reminder of how I fit in living creation. In it, of it, dependent on it.

So it's apt that I kneel in warm soil—the stuff I'm made of—to place the bean seeds. I'll soon kneel by the same furrow again, snipping off every second sprout, promoting the others' growth. And in hot late July I'll kneel again to fumble among luxuriant leaves, gathering a handful of pods at a time and, holding the plant steady with my other hand, snapping them free. (I'll feel a resistance: from the plant's perspective, it's not time to let them go.) The pods will be firm and cool to my touch, their green cloaked in the most delicate silver down.

On my knees, I'll work my way along the line of plants. And when I reach the last pod, I'll rise stiffly, a full split-oak basket on my arm, I'll feel the same inclination I did back in May when I closed and smoothed the soil over the seeds. It was to say, "Amen."
Fieldguide to Quaker Ministry

by Signe Wilkinson

Common
(Heard Weekly)

EDITORIAL BORED
"The New York Times this morning reminds us how really bad things are in..."

WEEK IN REVIEW
"...and after THAT meeting my niece visited and then my friend Isabel called which reminds me how..."

IN CLOSING
"While each of our speakers had a point, they could all be summed up by the verse..."

Occasional
(Spontaneous Eruptions)

MS. MALAPROP
(OR YOU GET THE MINISTRY YOU PAY FOR!)
"As Jesus said, 'To be or not to be!'

ALL QUIET ON THE SPIRITUAL FRONT
"Isn’t silence wonderful? Silence IS wonderful. I come for the wonderful silence..."

SHRINK RAP
"As I was saying to my therapist before he went to sleep..."

Random Sightings

DROP-IN
"This meeting means so much to me though I’ll never join, contribute or show up on work days..."

OLD CHESTNUT
"Like the tree out front... (the roots) (the branches) (the leaves) remind us that..."

Signe Wilkinson’s own mangled ministry is tolerated by the patient Friends of Chestnut Hill (Pa.) Meeting.
Nobel Peace Prize Winner
Philip Noel-Baker, 1889–1982
by Claudia Wair

One of Friends' most recognized features is our peace testimony. In 1959 the world's most prestigious peace award, the Nobel Peace Prize, was awarded to lifelong peacemaker Philip Noel-Baker. As Friends look to the future of our peace efforts in this changing world, it behooves us to remember this British Friend's relentless pursuit of international peace.

Born in 1889 in London, Philip was the son of a prosperous Quaker manufacturer, Allen Baker. Philip's father was led to join a radical movement within the Liberal Party determined to improve housing and education policies for the working poor. The teenaged Philip accompanied his father to rallies and helped write speeches. When Allen Baker became a Member of Parliament, Philip assisted his father in an international effort to limit armaments in 1909. The combination of his Quaker upbringing and his early introduction to international politics formed the foundation of his activities the rest of his life.

After a year at Haverford College in Pennsylvania, Philip returned to England to attend Kings College, Cambridge, where he excelled at sports as well as academics. He received honors in history and economics, and his athletic prowess earned him a place on the British Olympic team in the 1912 Stockholm Olympics. Philip's academic work led to a high-level position at Ruskin College, Oxford, in 1914.

With the outbreak of WWI, Philip supported the Allied effort, though his Quaker principles necessitated that support be nonviolent. His father, too, wanted an active nonviolent support, and with his sons and other Quakers, the seeds of the Friends Ambulance Unit were sown. Following appeals for funds and volunteers in The Friend, almost 80 young people joined the FAU and accompanied the British Expeditionary Force to France. The declaration and agreement that volunteers signed upon joining illustrates the dedication to nonviolent action:

I, (name), in undertaking service with the Friends Ambulance Unit, hereby agree to comply with the conditions which entitle me to the protections under the Geneva Convention, and to observe the rules, regulations, and orders issued by the Officer commanding or by the Committee [in London] provided that I am not called upon to enlist; and that my conscientious objection to military service is respected.

At 25, Philip Baker was the leader of that first Unit. Upon arrival in France the young volunteers were abruptly thrown into the horrors of war. One of the first sights on reaching Dunkirk was that of wounded and dying soldiers on stretchers. The FAU volunteers were immediately put to work driving ambulances and tending the wounded. In the first 24 months of the war, about 100,000 injured were served by the FAU.

While supervising the FAU hospital at Dunkirk, Philip met Irene Noel, a volunteer who oversaw the domestic operations of the hospital. When their engagement was announced, Irene's friend Virginia Woolf was not at all pleased and vocally objected to the impending marriage. Philip and Irene were married in Sussex in 1915 and later changed their name to Noel-Baker.

Philip's early theoretical objections to war were strengthened considerably by his personal experiences of WWI's devastation. Daily service to the victims of war, often in frontline conditions, led both to various honors and to bouts of depression. The lessons learned as commander of the FAU's first unit would provide the practical foundation to his later efforts at international disarmament.

In 1919 the British government sent Lord Robert Cecil to Paris to prepare for the Peace Conference, and Philip Noel-Baker was part of the delegation. His work and that of his father had brought him to Cecil's attention, who was then developing the idea of a League of Nations. In Paris, Philip assisted in research and writing proposals for the League. At one point he was summoned to London to accept a position on the Prime Minister's personal staff. Philip refused, to the astonishment of those in the Prime Minister's office, feeling that his work toward the League of Nations was more important.

From 1920 to 1922 Philip was a member of the Secretariat of the League of
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Noel-Baker receives a papal knighthood from Cardinal Hume, 1977

Nations and assistant to its first secretary general, Sir Eric Drummond. He served in various positions at the League during its existence, including assistant to Nobel Peace Prize laureate Arthur Henderson, chairman of the Disarmament Conference.

While working towards international disarmament, Philip continued to serve in national politics. He sat in the House of Commons as a Labor member and was elected to the National Executive Committee of the Labor Party in 1937. In 1946 he became chairman of the Labor Party. From 1945 to 1946 he served in various positions at the Foreign Office, during which time he led the British preparatory work for the United Nations. He was a member of the British delegation and helped draft the UN Charter in 1945.

Philip Noel-Baker's peace efforts continued until his death in 1982. David Ennals, in his introduction to David J. Whittaker's biography of Noel-Baker, described him as a man who "saw compromise as another word for prevarication or inactivity." The ceaseless efforts of Philip Noel-Baker, his uncompromising Quaker values, and his vision of nations united in peace should stand as inspiration and challenge to modern Friends as we face the next century.
A Meeting for Worship with a Concern for Divorce
by Betsy Griscom

When I married in 1982, my fiancé and I chose to be married in a Friends meeting for worship. Ten years later, going through the agony of our divorce, I felt a need for a similar ceremony to help me through the dissolution of that commitment. Sandpoint (Idaho) Friends Worship Group held such a meeting for me.

By 1993 my husband and I had been physically separated for over a year and had, with the help of a mediator, worked through our financial and material and legal separation. As the date when we could file for a divorce came closer (New York State requires a one-year legal separation for a no-fault divorce), I realized I was not ready. Even though I had moved from New York to Idaho, I still felt emotionally connected to the man to whom I had been married for ten years.

I started to resent the fact that a judge in New York could declare our marriage over without knowing either of us, or even having either of us present in the court. To me, marriage had been more than our legal connection; it would take more than a legal dissolution for it to be over.

Arlene Kelly writes in FRIENDS JOURNAL (Feb. 1991) of how a meeting can support a couple as they try to find clarity on how to proceed through a divorce.

The Sandpoint Worship Group had been my spiritual community since I had moved to Idaho, so I turned to them for support. I had a clearness committee that helped me affirm that a ceremony of divorce after the manner of Friends was what I needed. (North Pacific Yearly Meeting Faith and Practice actually suggests this, but I didn’t discover that until later.) But what would this procedure entail?

Perhaps my worst fear was that a ceremony centered on divorce would be an opportunity for vindictiveness and hate. So many people think of divorce as a terrible misfortune, fraught with anger and bitterness, something to be hidden away. Many of the people I consulted were sorry that I felt I had to “make such a big deal of it.” They thought I was wallowing in my misery and bitterness, and I was not sure they weren’t right.

As I struggled with what it was I was trying to do, Jewish friends gave me the text of a suggested divorce document, used in some liberal Jewish divorce rituals, and as I read it, I knew that I had found a clear goal. The document read:

I, _______ and ________, son/daughter of ______ and ______, of my own free will grant you this bill of divorce. I release you from the contract that established our marriage. From this day onward you are not my husband/wife and I am not your wife/husband. You belong to yourself and you are free to marry another.

I read this over and over, and prayed over each line. I began to understand what divorce was in a way I hadn’t before. I had to give up all hold over my ex-husband and give up any expectation of his love toward me.

I had started with a vague feeling of incompleteness and was only now realizing that what I was embarking on was a spiritual healing process. It became clear that the divorce ceremony would be a gift from me to him, not a demand for him to release me from my vows, or even a defiant declaration of independence. I was being led to turn my despair and loss into a deeper love, a love that forgives and celebrates what is.

I revised the Jewish document to fit what I needed to say:

I, Elizabeth Starr Griscom, before God and these my friends, grant you, (my ex-husband), this bill of divorce. I release you from the vows you made when we established our marriage, and I return to you the ring that you gave to me as a token of those vows. You are no longer my husband, and I am no longer your wife. You belong to yourself, and you are free to marry another.

The ceremony I came up with was very similar to a wedding after the manner of Friends. I would gather with friends in silence and, when moved, would rise and read the divorce document, then sign it. There would be a period of worship when people could speak from the sit-

I was only now realizing that what I was embarking on was a spiritual healing process.
Life in the Meeting

The Business of Meeting
by Marty Grundy

I've heard Friends complain that they can't be bothered with meeting for business, that the spiritual dimension is the heart of the meeting. Therefore the "housekeeping" chores of the meeting are, to them, a distraction from the real business of the meeting. I must respectfully take issue with this perspective.

Each meeting is a faith community. As such we have been given certain strengths, which it is our responsibility to bring to God, seeking instruction in their right use. These strengths include such things as our time, our relationships with each other, our real estate, our finances, our various abilities, and our faith and the way we witness to it. Friends have understood that the Spirit of Christ is present in our midst to lead us in the right use of all these things that we bring together and offer to God. It is the responsibility of each of us to pay attention that our group makes decisions with good discernment of God's instruction.

How do we use our strengths? This is not a secular or worldly matter, although we can choose to deal with it that way. It is not an opportunity to roll our eyes and moan, "I can't do numbers," but to prayerfully consider how our use of our money reflects what we have learned from God. Why not think of our "strength" in terms of the way in which Jesus rephrased Jewish teaching, that we are to love God with all our mind and soul and strength, and our neighbor as ourself. In some ways our finances are our "strength."

Are questions of upkeep of our house seen as unspiritual and therefore to be ignored? That is analogous to neglecting our physical bodies in which God dwells. Our meeting place is the space in which we are able to come together, which makes possible many of our activities. Why should its care be neglected any more than the care of our physical bodies? If Brother Lawrence could pray while scrubbing pots or picking up a straw from the floor, perhaps we can learn to pray while vacuuming the meeting room or straightening the First-day school toys and supplies. Perhaps our view of ministry can grow to include the humble tasks as well as the ones that seem more central to religious experience.

Friends have long understood that the way we live our lives in the wider society testifies to the work God has done within us, transforming us and making us more Christlike. As corporate bodies, most meetings have a committee to oversee the ways in which we, as a faith community, witness to the wider world what we have learned from God about peace, justice, and the integrity of creation. Does it not behoove us to listen carefully to that committee as it reports its deliberations and findings? What is the right relationship between the Peace and Social Concerns Committee (or its equivalent in your meeting) and the rest of the meeting?

These things also constitute the "real business" of the faith community. Friends understand that the Spirit has instructed us to hold meetings once a month to gather in a spirit of waiting worship to lay items before God to discern God's will for our group at this time on each matter before us. This is not irrelevant or secular or mundane work. Nor is it similar to the many other meetings we attend in the secular world. We do not come together to hammer out some accord to which we can all consent. We seek to discern God's will for us.

Traditionally, Friends have asked one of their number with a gift for discernment and organization to clerk the meeting, which means to organize an agenda and see that we move through the various items in an orderly and timely manner, paying attention to God throughout. We have also chosen a Friend (originally the same person) with a gift for discernment to record the group's decisions, that is, the sense of what has been discerned corporately as God's instruction on a given item of business.

We can come together with a sense of adventure. Perhaps at this meeting we will fall into the presence of the living God, in which we experience deep and wordless unity. This is not to be confused with uniformity. It is a deep inward knowing, shared by all those present, that we are held by God. The decision as to a particular item of business becomes clear. Having once experienced this, we keep returning to meeting for business, like thirsty travelers to a well, hoping for another drink.
Native American Sovereignty and Gaming

Over the past decade, many tribes have exercised their sovereignty in economic affairs to develop gaming enterprises on their land. Proceeds from Indian gaming have been used to build needed schools, housing, clinics, and community centers and to provide educational scholarships and social services for Indian people. For some tribes, gambling revenues have brought the first and only real relief from centuries of poverty. Many cash-strapped states are seeking to cash in on the success of Indian gaming enterprises or to limit competition from Indian-sponsored gaming or to shift regulatory authority for Indian gaming from the federal government to the states. For some tribes, gambling revenues have brought the first and only real relief from more than a century of poverty.

Recent federal legislative initiatives and judicial decisions have sought to curb or tax Indian-sponsored gaming or to shift regulatory authority for Indian gaming from the federal government to the states. Many cash-strapped states are seeking to cash in on the success of Indian gaming enterprises or to limit competition with state or other private gaming operations. Many Native Americans are concerned that these initiatives would violate tribal sovereignty and intrude inappropriately into Indian affairs. They believe that these initiatives would constitute yet another instance of the U.S. government reneging on its commitment to tribal sovereignty and its support for tribal economic development.

Many Friends have been staunch defenders of Native American sovereignty. They have called for the fulfillment of the U.S. government’s trust responsibilities and have worked to help tribes rise up from a legacy of poverty and despair. Friends have witnessed the historic failure of the U.S. government to respect Indian sovereignty and its failure to fulfill its obligations. Friends have witnessed the suffering that this has caused for many tribes. Consequently, for these Friends, the issue of whether Indians build casinos is solely an issue for tribes to decide; it is no one else’s business. And, many are pleased to see the tribes benefiting so well from this development.

However, the growth of legalized gambling in the U.S. keenly troubles many Friends. These Friends believe that gambling erodes the human spirit by raising false expectations for the thousands who inevitably lose so that a few may win. It promotes and exploits the false hope that one can get something for nothing. It fosters addictive behavior that may lead to poverty and emotional breakdown. Families suffer as resources are squandered and family needs go unmet. For all of these reasons, many Friends today are working to halt the growth of gambling enterprises in their states and communities.

FCNL Advocacy

Thus, a challenge has emerged for Friends where these two concerns meet. FCNL’s Statement of Legislative Policy explicitly opposes government-sponsored gambling as a means to generate public revenues. As a corollary, we believe that government should not promote private gambling as a means of stimulating economic growth and employment and for the purpose of expanding government tax revenues. FCNL also has long advocated for Native American sovereignty, based on the conviction that our government is morally and legally bound to recognize the inherent sovereignty of these first nations. As such, FCNL opposes legislation that would undermine self-determination.

FCNL has sought to promote the conditions in which the potential of all Native Americans can be fulfilled in accordance with their own vision. FCNL lobbies for full funding for Indian nutritional, health, educational, and housing needs (fulfillment of U.S. government trust responsibilities) as a way of creating these conditions.

On the issue of Indian gaming, however, the FCNL General Committee asks, how can Friends “reconcile our historic opposition to gambling with our historic support for the rights of Indian nations to determine their own forms of economic development?” (FCNL’s Statement of Legislative Policy) Today, this query remains before us. Should Friends oppose gambling on Indian lands, in ways that would intrude upon the sovereignty that Indian people and many Friends have struggled so long to uphold? Should Friends oppose gaming, knowing that it is providing the vital resources and hope that tribes have lacked for so long? Or, should Friends continue to support Indian sovereignty, which includes the authority for Indians to determine their own destiny in economic affairs?

(Reprinted from the FCNL Washington Newsletter, Nov. 1996)
Renewing Our Peace Witness, 1997 Pendle Hill Quaker Peace Roundtable

During the weekend of Jan. 17–19, Friends of different traditions and from several yearly meetings gathered at Arch Street (Pa.) Meetinghouse in Philadelphia for “Renewing Our Peace Witness,” the 1997 Pendle Hill Quaker Peace Roundtable. While workshops and keynote speakers were a significant part of the weekend, the enthusiasm that Friends took home to their meetings’ peace committees was just as important. Many Friends found the sharing that took place, both formally and informally, to be one of the highlights of the weekend. What follows are excerpts from the papers presented at the Roundtable.

Ron Mock, director of the Center for Peace Learning at George Fox College, Newberg, Oreg., on “Tapping the Peacemaking Potential of Evangelical Friends”:

The relatively orthodox faith shared by Evangelical Friends brings to their lives three essential teachings which... should uniquely equip and motivate them for the peacemaker’s work. These teachings are embodied in three doctrines: ... the belief that they are intended by God to have an eternal loving relationship, even with their enemies; the belief that forgiveness is even more central to relationships than is justice or revenge; and the belief that an omnipotent loving God will always, without exception, provide a way to give everyone means to meet their needs, if we can only find it and follow it...

I do not pretend that the evangelical track record in peacemaking is yet even a glimmer of the potential I believe it has.... So how can we encourage Evangelical Friends to dive more wholeheartedly into peacemaking? Here are some things we are doing at the Center for Peace Learning: exposing evangelical college students to the New Testament concern for peacemaking and nonviolent conflict resolution; bringing a regular stream of peacemakers onto campus for monthly peace suppress; providing resources for research; nurturing students’ callings to peace work; coordinating a peace studies minor and a special program in conflict management; creating “peace trunks,” filled with children’s peace literature and activities, which are loaned to schools and churches.

Jennifer Elam, Pendle Hill Issues Program research intern and member of Berea (Ky.) Meeting, and Chuck Fager, Pendle Hill Issues Program staff member and member of Langley Hill (Va.) Meeting, on “Renewing Our Peace Witness: What Quakers Can Learn from Mennonites, Brethren, and Buddhist Activists”:

It is an intriguing and unexpected fact that
of the three groups we examined, the situation of Friends today [in regard to our peace work] seems to resemble most that of the engaged Buddhists rather than that of the Mennonites and Brethren, whom we usually think of as our "sister" peace churches. . . . Like Quakers, the Buddhist activists have no central organization to whom they refer for opportunities of service. . . .

In strictly religious terms there are widely divergent understandings of the origins and implications of foundational Quakerism and Buddhist convictions. The different branches of the Religious Society of Friends can, we think, be usefully compared to the differing schools of Buddhist thought and practice. Another important resemblance is the emphasis on individual inner work as the basis and main support of outer work. Dharma, enlightenment, that of God, and the Light of Christ—these are not all the same thing, but there are many parallels, and all are approached in a similar context, from a common inward-oriented quest. . . .

[Some things learned from the Mennonites include:] developing a sense of communal "ownership" is vital; the religious basis of the service work needs to be examined and elaborated on an ongoing basis; strategic thinking and discussion are crucial; the level of Quaker [financial] giving for Quaker efforts is much less than many other groups; and telling the story of the witness is a major part of the witness.

J. William Frost, a member of Swarthmore (Pa.) Meeting and a professor of Quaker History and director of Friends Historical Library at Swarthmore College, Swarthmore, Pa., on "Reconsidering an Activist Peace Witness" (J. William Frost's workshop was based on his paper entitled "Christian Religion and War," presented at the 1995 Peace Roundtable):

What then can the church do about the problem of war? My conclusion is that the best it can do is to pray for peace and leave the issue in God's hands. It cannot prevent war, because it has neither theology, mission, nor the leverage in society to do so. . . . For Friends, the lessons . . . are disturbing. . . . Given our small numbers and lack of power . . . Friends are in no position to influence the general society. The price of our failure to proselytize successfully is social weakness. Today the mainstream churches can lobby effectively for legislation only if the evangelicals also support it. Despite all the peace activity of recent years, pacifism has little credibility with either mainline or evangelical religion. Even if Friends knew truth to speak, they have little access to power. Granted our past and continuing history of schism and animosity toward each other, Quakers do not even provide a vision of what Reinhold Niebuhr called an eschatological kingdom of love.

Friends' practices do not provide useful lessons for clubs, neighborhoods, businesses, let alone states and international organizations. To say that Quakers have learned something about peace to teach the world is an act of hubris comparable to Satan's defiance of God in Paradise Lost.

Lon Fendall, a dean at Tabor College in Kansas and an Evangelical Friend, on "Opportunities for Involving Evangelical and Non-Evangelical Quakers in Working Together for Peace":

My first suggestion is that we respond to the spiritual, physical, and emotional needs of people who are suffering in the midst of serious violence . . . to identify and give support to those with expertise in peacemaking, paying particular heed to areas where Evangelical Friends are in the majority and where the need for reconciliation is great . . . [and to widen] efforts in peacemaking . . . in the field of education . . .

I have several times lamented that Quakers have been relying on Mennonites for staffing and resources for important initiatives. . . . I don't think we should wait for other denominations to step in and do our work for us. We should realize, though, that one of the reasons Mennonite Central Committee staff have been a valuable resource, more so than some others, is that they are people who are comfortable dealing with peace issues in a way that directly connects with the spiritual values of Christians. Some who are the most adept at peacemaking skills among Quakers have a hard time relating to Friends who talk a lot about peace being based on loving Jesus.

Mark Walsh, a retired U.S. Army Colonel and staff member at the U.S. Army War College, on "The U.S. Military "Peacekeeping" Missions" (Mark Walsh's workshop was based on his paper entitled "The Development of Peace Operations," presented at the 1995 Peace Roundtable):

Much has been done . . . to bring needed reforms to the U.S. military and the United Nations peacekeeping operations in order to . . . relieve the suffering of peoples and nations experiencing the profound hardship of complex emergencies. . . . While great strides have been made to maximize the world community's response to complex emergencies, much is still to be done. The challenge is to focus on the accomplishments and the reforms that will make future interventions easier rather than more difficult. By accepting the positive and by making steady improvements in the United Nations' capacity to constructively respond to the world's crises through efficient peacekeeping operations, the organization will strengthen its case for continued international confidence and make more compelling its argument for resolution of the U.N.'s financial problems.
Maya Wilson, Pendle Hill Issues Program research intern, on “Quaker Peace Witness in the Twentieth Century”:

Curiously . . . there is as yet no detailed chronicle or analysis of Quaker peace work. Monomites have produced a detailed history; Brethren have a study; but thus far, Friends have only scattered bits and pieces, despite the fact that the Quaker record is likely the most rich and varied of the three . . . We need the benefit of [a comprehensive history of Friends peace witness] as we labor to cope with the challenges of a new millennium. This story must not be allowed to slip from our community memory. And if Quakers fail to preserve and tell our own story, who will?

Hendrik W. van der Merwe, a South African friend and peace activist, on being “An Honest Quaker Broker” while mediating between the African National Congress and the South African government:

One of the many things which appealed to me in the Quakers was their balanced pursuit of both peace and justice . . . I became painfully aware of the growing animosity on both sides of the conflict and the erosion of the middle ground. The Quakers provided a philosophy and atmosphere that made it possible to continue to protest the injustices of the system, but with a caring and concern for both parties, perpetrator and victim. Among the Quakers I found a fellowship supportive of a synthesis between the coercion on the establishment required to bring about change, and also conciliation between the adversaries to bring about a negotiated settlement . . .

ANC leaders wanted to know from me, as an Afrikaner with personal contact with Nationalist leaders, what was going on in the inner circles. I assured them that there was a change of heart and a genuine desire among many top leaders to come to a negotiated settlement with the ANC, even though they were not yet ready to admit it in public. Then Thabo Mbeki [then the shadow minister of foreign affairs and now Deputy President of South Africa] said, with a big frown reflecting his scepticism: “If this is all true you are telling us, they must be willing to talk to us?” Without hesitation I said, “Yes.” Then Alfred Nzo [then the Secretary General of the ANC and currently Minister of Foreign Affairs] said, “Will you help us talk to them?” . . .

The intervention of the change-agent is partisan, in favor of the deprived. It is inevitable to become estranged from the government, the perceived oppressor. The intervention of the mediator is relatively more neutral. . . . [Working] as a mediator rather than an anti-apartheid activist probably accounts for the fact that I continued talking to the government during all those years that I was openly talking to the ANC and, in articles and public talks, advocated a negotiated settlement.

Members of North Dartmouth (Mass.) Meeting and others bade farewell to their historic meetinghouse in a final meeting for worship on Sept. 22, 1996. The building, which was constructed in 1849, had hosted worshipers regularly until two years ago, when a dwindling membership and an encroaching highway forced the meeting to close its doors. The meetinghouse, however, was not demolished; instead it was carefully disassembled and moved to its new home at Woolman Hill Quaker conference center in Deerfield, Mass., where it will be reassembled on a new foundation. The work of disassembling the meetinghouse, numbering each piece, and transporting the structure took about four months and was supervised by architectural specialist Stephen Taylor. The sale of the land on which the building was located helped fund the project. The meetinghouse, which can accommodate 100 people, will be listed on the historical register at its new location. This historical designation will aid Woolman Hill in seeking further grants to reassemble the building at the conference center. Katherine Kirk Stern, clerk of North Dartmouth Meeting, presided at the final meeting for worship attended by 45 people, including representatives from Woolman Hill, New England Yearly Meeting, and other monthly meetings in the area. North Dartmouth Meeting was founded by Wilburite Friends—one person delivered part of her message in the sing-song, chanting fashion that marked Wilburite sermons in the past.

President Jimmy Carter was nominated for the Nobel Peace Prize by the American Friends Service Committee for a second time on Feb. 5. “President Carter continues to demonstrate how a former president can make a unique contribution to ending armed conflicts and building the foundation for a peaceful world,” said executive director of AFSC. Jimmy Carter leads the Carter Center, founded at Emory University in Atlanta, Ga., in 1982, in its worldwide efforts of international peacemaking and negotiation and its programs in developing countries to aid democracy by monitoring elections and to improve human rights and health conditions. In January 1996 Carter led a team to Israel’s West Bank to monitor Palestinian elections and prevent the intimidation of voters. In March he was instrumental in bringing together five heads of state in the Great Lakes region of Africa for a second summit meeting. In October Carter joined former Costa Rican President Oscar Arias Sanchez and others to broker an election agreement in Nicaragua when the Sandinistas questioned the results. The AFSC Nobel nomination also recognized Jimmy Carter’s work to address the problems of urban poverty, through his involvement with the Atlanta Project, and his concern for world health, since in July Carter’s
Global 2000 project celebrated its successful efforts to significantly reduce the cases of guinea worm disease in 16 African countries. In her letter to the Nobel Peace Prize committee in Norway, Kara Newell affirmed the spiritual underpinnings that guide the work of Jimmy and Rosalyn Carter, and stated, “Carter’s work reflects the Quaker concerns for mutuality and respect for all persons.”

Friends Committee on National Legislation approved its list of Legislative Priorities for the 105th Congress on Nov. 9, 1996. Following a months-long process of considering suggestions from monthly meetings and individual Friends of which areas to concentrate its efforts with the new Congress, FCNL agreed that its staff will address the following priorities:

- Shift budget priorities to promote economic justice and meet human needs at home and abroad in ways that respect human dignity and that of God in everyone;
- Reduce military spending and promote disarmament; stop production, testing, and proliferation of weapons of mass destruction; and end military aid and trade in weapons of all kinds;
- Promote institutions and processes for international cooperation, peaceful conflict resolution, and the prevention of violent conflict; advocate full payment of U.S. obligations to the United Nations.

FCNL staff and Policy Committee have the flexibility, within the Statement of Legislative Policy, to respond to crises and important legislative priorities. FCNL will continue its long-standing work for the rights of conscience, for the abolition of the death penalty, and with Native peoples. In addition to the issues that FCNL has the resources to address, many other deep concerns will continue to receive attention from individual Friends, monthly meetings, churches, and yearly meetings.

Harrisburg (Pa.) Meeting Friends gathered on Jan. 12 to dedicate renovations to the Harrisburg Meetinghouse that ensure the entire facility is accessible to physically challenged individuals. With singing, instrumental music, prayers, poems, and vocal ministry, the group celebrated the completion of work on several areas inside and outside the building. The major feature of the $150,000 project was installation of an electric lift between the lower and upper levels of the meetinghouse.

Other changes included a barrier-free lavatory, improvements to the stairs, replacement of doorhardware, establishing a dedicated handicapped parking space, regrading a walkway, and installing a barrier-free water fountain. Perhaps the highlight of the day was the broad smile on the face of the meeting’s oldest attender, age 98, as he exited the lift and entered the meeting room for meeting for worship. Funding for the renovations came from meeting members and attenders, people and organizations in the greater Harrisburg community who use the building for meetings, and the wider Quaker community through Philadelphia Yearly Meeting.

University (Wash.) Meeting in Seattle recently installed a sound system to help the community hear messages in meeting for worship. “Sound system notwithstanding, we continue to puzzle about why, if the Spirit would speak, the Spirit sometimes mumbles.”

Please Speak Up
O Friend who mumbles when thee speaks
We urge, we beg, entreat you,
Shriek!
Rather than have one precious word
Be lost
Be sure, when thou art moved
To speak.
Thou wilt be held
In Light
Endearing
By those of us with
Impaired hearing.

—Sybil Bayles, University Meeting
(From the 1994–95 State of the Meeting Report and the May 1996 issue of Friends Bulletin)

The FRIENDS JOURNAL Campaign

Amount Raised to Date
As of late February, more than $730,000 has been committed to the FRIENDS JOURNAL Campaign.

Travels Among Friends
While most of 1996 was spent on the East Coast, the focus of activity for the Campaign has broadened to include extensive travel among Friends throughout the country. In early January, Vinton Deming spent two days visiting with individual Friends and small groups in Richmond, Indianapolis, and Bloomington, Ind. We are particularly appreciative to Sam and Ruth Neff for hosting a large gathering of Friends January 20th at their home in Richmond.

February was an equally busy month, beginning with the winter meeting of the FRIENDS JOURNAL Board of Managers, February 1–2. On February 14 Vint ventured west to participate for a second time in the annual Montana Gathering of Friends in Great Falls, Mont. He then traveled to Boulder, Colo., where Jan and Ken Wood hosted a gathering of Friends on February 17. Other meetings included several days in mid March with Friends from the metropolitan Chicago area.

While the schedule for the remaining three months of the Campaign is still being planned, April 7, 8, and 9 will take Vinto North Carolina, where board member Robert Kunkel will host a gathering in Chapel Hill on the evening of the 7th. We also anticipate a week-long trip to the West Coast later in the spring for Campaign gatherings in Washington, Oregon, and California.

Planned Gifts
One of the surprises of the Campaign has been the strong and generous response of Friends to the JOURNAL’s Planned Gift Program. While as recently as two years ago it was rare for the JOURNAL to receive an inquiry regarding a planned gift, in 1996 over 100 individuals requested information about how to support the JOURNAL through an estate gift, a charitable remainder trust, a gift of property, or participation in the JOURNAL’s Gift Annuity Program.

One important point to note is that beginning March 1, new rates were established by the American Council on Gift Annuities. For more information about the rates now available and the JOURNAL’s Gift Annuity Program, please contact us.
**Bulletin Board**

- **"Be Open, Be Transformed, Be Faithful"** is the theme for the 1997 Friends General Conference Gathering, June 28–July 5, at James Madison University in Harrisonburg, Va. The Gathering will feature a variety of workshops examining social, personal, and Quaker concerns, plus opportunities for worship, worship-sharing, Bible study, and fun and fellowship for all ages. As in past years, a complete children’s program will be offered for young Friends. Programs also are planned for high schoolers and Adult Young Friends, ages 18–35. Evening programs will include presentations and an intergenerational folk concert featuring Pete Seeger and Friends. Deborah Saunders, an African American Friend, will address the Gathering’s theme, and Sallie King, a Harrisonburg, Va., Friend, will speak on "Creative Nonviolence and Engaged Buddhism." The Friends JOURNAL Cadbury Event will feature Douglas Gwyn, author of The Covenant Crucified. Detailed information, including registration forms and an Advance Program, will be mailed this spring to all Friends of FGC-affiliated yearly meetings. For more information, contact FGC Gathering, 1216 Arch St., 2B, Philadelphia, PA 19107, telephone (215) 561-1700, fax (215) 561-0759, e-mail gathering@fcg.quaker.org.

- The annual Weed Lecture will be delivered this year by Friends United Meeting General Secretary Johan Maurer at Beacon Hill Friends House in Boston, Mass., on May 11th. Johan, who also is a past director of Beacon Hill Friends House, will speak on "2002—A Quaker Odyssey; Friends Move Beyond the Atlantic Culture." 2002 will mark the 100th anniversary of Friends outreach to Africa. For more information, contact Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108, telephone (617) 227-9118.

- Friends Conference on Religion and Psychology is sponsoring its annual gathering, May 23–26, at Lebanon Valley College, near Hershey, Pa. Carol Pearson, author of Awakening the Heroes Within, Return of Merlin, Magic at Work, will discuss "Embracing the Mystery of Change," using the story of Demeter and Persephone and evoking the Eleusinian mysteries. To request an information brochure, contact Lucy Eddinger, Registrar, 3001 Connecticut Ave. NW #109, Washington, DC 20008.

- The National Campaign for a Peace Tax Fund advocates for legislation enabling conscientious objectors to war to have the military portion of their federal income taxes directed to a special fund for projects that enhance peace. In 1995, 45 percent of each tax dollar was spent on military programs. As the April 15 income tax day approaches, individuals choosing to resist paying war taxes may wish to contact the Campaign for its analysis of the federal government’s actual spending for 1996. The organization also has available a “Peace Tax Fund Activist Guide” that includes materials to assist Peace Tax Fund supporters with local education, outreach, and lobbying. For more information, contact the National Campaign for a Peace Tax Fund, 2121 Decatur Place NW, Washington, DC 20008-1923, telephone (888) PEACE-TAX, e-mail peacetaxfund@igc.org.

- Nominations are open until May 1 for the 1997 International Pfeffer Peace Prize. Awarded by the U.S. Fellowship of Reconciliation, the prize honors persons and organizations anywhere in the world working for social change through nonviolent means. The annual prize was established in 1989 by Leo and Freda Pfeffer to recognize people who dedicate their lives to nonviolently building structures of peace. The prize consists of a commemorative scroll and $2,500. Nominations must be submitted on a special form, available from the Awards Coordinator, and should include no more than ten pages of supporting material. Current staff of the FOR are not eligible. For more information, contact Fellowship of Reconciliation, Pfeffer Peace Prize, P.O. Box 271, Nyack, NY 10960, telephone (914) 358-4601, fax (914) 353-9424.

- National TV-Turnoff Week will take place April 24–30. Sponsored by TV-Free America and endorsed by over 25 national organizations, the coordinated effort is in response to research that found individuals in the United States watching an average of six hours of television a day—about nine years of TV-watching by the time he or she has reached age 65. For a $10 donation, TV-Free America is offering an ‘Organizer’s Kit’ that includes a guidebook, information packet, posters, bumper stickers, and pledge cards. For information on organizing a TV-Turnoff in your community, contact TV-Free America, 1611 Connecticut Ave. NW, Suite 5A, Washington, DC 20009, telephone (202) 887-0436, fax (202) 518-5560. (From the Nov. 1996 issue of Christian Social Action)
Calendar

APRIL

3-6—Ireland Yearly Meeting, in Dublin, Ireland. Contact Ireland Yearly Meeting Office, Swanbrook House, Bloomfield Ave., Dublin 4, Ireland, telephone (353-1) 6683684.

4-6—“Scripture as Radical Handbook,” a retreat led by Ched Myers, American Friends Service Committee Regional Program Director for the Pacific Southwest region, at Quaker Center, Ben Lomond, Calif. Participants will examine stories of the Bible that address and offer possible responses to oppression, that uphold communities struggling to embody justice, and that pose penetrating questions for our world today. Contact Quaker Center, P.O. Box 686, Ben Lomond, CA 95005, telephone (408) 336-8333.

18-20—Piedmont Friends Fellowship, at Quaker Lake, Climax, N.C. Contact David Bailey, Clerk, 1712 Lakemond Dr., Greensboro, NC 27410, telephone (910) 854-1225.

18-20—A national conference on volunteer service, training, and witness at the Burlington (N.J.) Meetinghouse conference center. Friends from diverse yearly meetings who are engaged in service projects will consider establishing an ongoing network on service and witness, develop queries concerning how beliefs connect with service and work, and exchange resource ideas for training and development. The conference is sponsored by Illinois Yearly Meeting’s Quaker Volunteer Service and Training Committee, whose goal is to revive and encourage Friends’ volunteer service, especially in workcamps. Contact Judy Jager, clerk, Quaker Volunteer Service and Training Committee, 1002 Florence Ave., Evanston, IL 60202, telephone (847) 864-8173, e-mail miler123@aol.com.


25-27—“Training for Social Action Trainers,” led by George Lakey in Greensboro, N.C. Participants will develop skills in facilitation and workshop design, learn new techniques, and network with other trainers. Contact Lou Zeller, Blue Ridge Environmental Defense Fund, P.O. Box 88, Glendale Springs, NC 28629, telephone (910) 982-2691.

26-27—“In the Spirit: Community, Witness, and Change,” the theme for the midyear meeting of Iowa Yearly Meeting (Conservative). Resource person for the weekend will be Gordon Browne. Contact A. M. Fink, 222 S. Russell, Ames, IA 50010, telephone (515) 232-2763, e-mail fink@math.iastate.edu.


In April—India Yearly Meeting, Bundelkhand, in Chhatarpur, India. Contact Samuel K. Prasad, Bundelkhand Masih, Mitra Samaj, Chhatarpur, MP 471001, India.

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**Executive Director**

Friends Center Corporation is searching for a new Executive Director who will be responsible for the overall operation of Friends Center at 1515 Cherry Street, Philadelphia. The search process will end with a prospective hiring in May, 1997.

The Executive Director should have excellent interpersonal, financial management, property management, plant maintenance, and leadership skills. The Executive Director reports to a Quaker Board of Directors. A complete job description is available by written request. Interested parties should send a resume and letter of interest to: Clerk, Search Committee, Friends Center Corporation, 1515 Cherry Street, Philadelphia, PA 19102.

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**Books**

**The $30,000 Solution**


At a time when political parties vie with one another to see which can change welfare and the IRS as we know them the most, Bob Schutz puts them all to shame. He attacks head-on the problem of the inequality of income distribution that liberals believe to be the greatest defect of U.S. capitalism—and mention of which conservatives consider an invitation to class warfare.

Schutz’s solution is to guarantee every adult U.S. citizen $30,000 a year whether or not she or he works for a living. The first child in a family gets $15,000, and the second child $7,500. No compensation is paid for additional children. $82,500 for a family of four, plus any earnings from work, Schutz believes, will go far to relieve the economic insecurity plaguing the typical family. Poverty, homelessness, the fear of unemployment, unemployment itself, and practically any other social ill you can think of will be eliminated or reduced.

To pay for this “fair incomes” program requires that all unearned income above a maximum $30,000 be expropriated from those individuals making more and transferred to those making less. Unearned income is composed of interest, rent, profit, and any earnings other than those that come from applying human muscle and brain to production.

Wages and salaries are the source of most earned income. But not all employee compensation is earned income. Sixty percent of wages and salaries, Schutz claims, are really earnings of capital. Any excess of this unearned wage income over $30,000 will be expropriated. Moreover, to squelch excessively greedy workers, allowable wage income will be capped at $79,000.

Schutz does not think that a 100 percent marginal tax rate on excess income will drive economic activity underground. He does concede that workers will abandon dirty and unpleasant work, but undocumented workers will take up the slack. If they don’t, technological advance and increased investment will do the trick.

Unfortunately, there seem to be some fundamental problems with several of Schutz’s theories, and the calculations on which they are based. His idea that banks could issue unlimited credit lines to entrepreneurs would result in a greater supply of money bidding up the price of existing resources. This, in turn, would guarantee inflation and upset the delicate economic balance he seeks to create.

Schutz finds that aggregate unearned income in 1990 was $6,850 billion. However, he does not add the allowable wage and salary share of national income to find the total claims on national product. Adding this amount and raising the understated national income by the uncounted amounts, using Schutz’s figures, causes claims to be 63 percent more than the adjusted national income.

The tax and transfer activities of the IRS would require a doubling of its workload, Schutz guesses. How it will handle non-existent income is anybody’s guess.

Schutz concludes that the guaranteed income is an idea “whose time has come.” Perhaps he has not been following the course of welfare legislation since the 1994 elections.

—Herbert Fraser

Herbert Fraser, a member of Clear Creek (Ind.) Meeting and formerly a professor of economics and head of the department at Earlham College, is a self-employed economist currently writing a book to be titled The Economics of Doing Good.

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**Worship in Song:**

**A Friends Hymnal**

Friends General Conference, Philadelphia, Pa., 1996. 404 pages. $20/hardcover or spiral-bound paperback.

In the opening pages, the Hymnal Oversight Committee provides a well written account of the history of the “making” of the

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**Quaker Quiptoquotes**

by Adelbert Mason

The following is an encoded quote from a famous Friend. The letters have been transposed for your puzzling pleasure.

ATK ALMTKS NLLF ON FLGLC BHNK,

XHJ'N DHBHCN MBB MCL IMNK....

MN KUL NHTB BOGLKU, OK NUMBB BOGL

ALSHFJ KUL SLMCN HI KOPL.

Answer on page 32
new book, which is the successor to the 1955 *A Hymnal for Friends*, now out of print. Other helpful written portions include “Guiding Principles for Hymn and Song Selection,” “Using Worship in Song,” “A Short History of Hymns,” and several indexes (author, composer, source, topical, Biblical, metrical, tune, and first line and title). But the most fascinating part of the book is the “Historical Notes” section encompassing nearly 30 pages of detailed material. Each song is provided with enriching background about the origins of both words and music.

From the first song, “All Things Bright and Beautiful,” to the final one (#335), “The Trees of the Field,” based on Isaiah 55:12, the musical selections will surely be able to carry out the stated purpose to “enhance the individual and corporate spiritual life of Friends for some time into the future.” The major groupings of hymns are “Celebrating Creation,” “The Story of Jesus,” “Encountering God,” “Fruits of Worship,” and “Witnesing to Our Testimonies.” Many familiar hymns and choruses are here, along with a great variety of heretofore popular, but hard-to-find, tunes.

The readable quality of the print in the lyrics and the musical notes on the individual pages is excellent. The overall size of the book is quite manageable. The hardcover binding appears to be long lasting. A spiral-bound paper edition is available for accompanists. The color selection of medium-dark blue-green is pleasing, restful, and should wear well with continual usage.

Several Quaker authors (36) and Quaker composers (18) are represented. The exploration of the contents of this long-awaited hymnal is an exciting challenge. Many Friends will want to have a personal copy, or meetings have a few copies, even if it is not their principal hymnal, because of the availability of numerous songs with Quaker references.

—Peggy Hollingsworth

Peggy Hollingsworth is a lifelong member of Russiaville (Ind.) Meeting, Western Yearly Meeting. She serves as historian of the United Society of Friends Women International.

### Inner Tenderings


The founder of Virginia Beach (Va.) Meeting, Louise Wilson, has written her spiritual autobiography, and it is a remarkable achievement.

What comes through the pages of *Inner Tenderings* is the story of how her spiritual life was nurtured from her earliest days growing up in Woodland, N.C. As a little girl, she recognized “a special kind of hush” that came over her when she was with her family, with a Quaker who was traveling in the ministry, or even when she was alone in the attic.

Louise’s “world expanded in every direction at school” she tells us. Her college experience was part of her preparation for the ministry she would be called to, and which would take her all over the world.

Her parents, David and Christine Brown, her Uncle Walter, and Harvey Newlin set the
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tone for her meeting, after she had a vision of a meetinghouse in Virginia Beach. Her book brings back the sense of the sacred, the Presence of the Christ as It moved among the meeting in her story so simply and beautifully told.

“I grew up in a home where there was little talk about Jesus and God,” Louise writes. “These words were used in prayer, during Bible study, or in discussion. . . . The words spoken, both at home and in worship, made it clear to me that God was a Spirit. . . . Before I knew about Jesus, I seemed to have known about the Presence.”

So Louise had been well prepared and was superbly qualified to found Virginia Beach Meeting and inspire its members in ways of the Spirit that were familiar to her.

She shares her very human yearnings as well: “I longed to have my mother look at me and say, ‘Helen Louise, you are pretty.”’ She also tells of her college romance with Bob, who was then the sports editor of the Guilford college paper.

Their wedding under the care of Woodland (N.C.) Meeting and her happy years as a young mother living in the country is the background for challenging experiences that came later in their marriage, when her desire to please her husband began to interfere with her soul growth. Her candor in revealing how she and Bob worked through a separation and resolved their differences is an inspiration.

I loved reading about their move to Virginia Beach and reliving with her the early days of the meeting and school, which remain a blessed memory for those of us who shared them.

I am deeply grateful to Louise for writing this book, for sharing her desire and struggle to be authentic. It is a courageous sharing that, as it helps readers understand her life, will also help them deepen theirs, and may lead them into inner tenderings of their own.

—Jane Dreifus Smith
(Reprinted from Friend to Friend, Sept. 1996)

Jane Dreifus Smith is a member of Virginia Beach (Va.) Meeting.

Answer to Quiptoquote

But beauty seen is never lost,
God's colors all are fast . . .
As the soul liveth, it shall live
Beyond the years of time.

John Greenleaf Whittier (1807–1892)
"Sunset on the Bearcamp"
Milestones

Births/Adoptions

**Grossman**—Hannah Fox Grossman, on Nov. 6, 1996, to Judith Fox and David Grossman, of Herndon (Va.) Meeting.

**Hendrix-Jenkins**—Isabel Elfrieda Hendrix-Jenkins, on Sept. 18, 1996, to Aam and Stephen Hendrix-Jenkins, of Washington (D.C.) Meeting.


**Kintree**—Anna Marie Kintree, on Oct. 23, 1996, to Andrea and John Kintree, of St. Louis (Mo.) Meeting.

**Koenig**—Austin James Koenig, on July 2, 1996, to Michelle Hubble Koenig and Scott Koenig, of Stony Run (Md.) Meeting.

**Masteka**—Isabel Faith Masteka, on June 9, 1996, to Lisa Stoffer and Joe Masteka, of Alexandria (Va.) Meeting.

**Mattheiss**—Theodore Henry Mattheiss, on Sept. 24, 1996, to Robin and David Mattheiss, of Stony Run (Md.) Meeting.

**Melville**—Helen Melville, on March 31, 1996, to Judy and Martin Melville, of State College (Pa.) Meeting.

**Newell**—Benjamin Somerville Newell, on Oct. 23, 1996, to Catharine Kriegs and James Newell, members of Arch Street (Pa.) Meeting.

**Parker**—Rauben Parker, on Oct. 31, 1996, to Dawn Einwalter and Elliot Parker. Dawn is an active attender of Reno (Nev.) Meeting.

**Searns-Bruner**—Michael Thomas Star Searns-Bruner, on Aug. 31, 1996, to Gloria and Kevin Searns-Bruner, of Dungans Creek (Pa.) Meeting.

**Tucker**—Haven Ash Gaffron Tucker, on Sept. 7, 1996, to Rebecca and Scott Gaffron, of State College (Pa.) Meeting.


Marriages/Unions


**Ceppa-Crocker**—Beven Crocker and Kelly Ceppa, on Sept. 7, 1996, under the care of Charlottesville (Va.) Meeting.

**Ericson-Waters**—Rod Waters and Mary Ericson, on Sept. 7, 1996, under the care of Annapolis (Md.) Meeting, of which both are members.

**Jester-Rusche**—Steven Rusche and Kristen Jester, on Oct. 12, 1996, under the care of Lansdowne (Pa.) Meeting.

**Kidder-Nalance**—Peter Nalance and Kay Kidder, on Oct. 12, 1996, under the care of Lansdowne (Pa.) Meeting.

**Pawlewick-Pickens**—Leo Pickens and Valerie Pawlewick, on Sept. 14, 1996, under the care of Annapolis (Md.) Meeting, of which Leo is a member.

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Deaths

Bell—Sara Wolfe Bell, 92, on Oct. 16, 1996, in Wilkes-Barre, Pa. Raised in Wilkes-Barre, she attended the Baldwin School in Bryn Mawr, Pa., where she first encountered Friends. Sara was one of the founders of the League of Women Voters of Luzerne County, Pa., and served as a delegate to the first National Conference on Human Services, plus White House conferences on children, youth, and the aging. In recognition of her work on behalf of the health and welfare of children, she received the Pennsylvania Outstanding Citizen Award and in 1960 was named a Distinguished Daughter of Pennsylvania. Sara and her husband George were deeply concerned about the plight of Palestinian refugees and supported various agencies including Americans for Middle East Understanding. In 1990 Sara, then 86 years old, was welcomed as a member of North Branch (Pa.) Meeting. She attended the meeting's worship group at a nearby state correctional institution. Sara was preceded in death by her husband, George T. Bell. She is survived by a daughter, Betsey Condror, a son, George Bell; five grandchildren; and seven great-grandchildren.

Bernard—Jessie Bernard, 93, on Oct. 6, 1996, in Washington, D.C. A member of Friends Meeting of Washington (D.C.), Jessie was born in Minneapolis, Minn. In 1929 she entered the University of Minnesota, where she studied sociology and later married one of her professors, Luther Lee Bernard. The marriage lasted 26 years until his death in 1951. Jessie taught at Penn State University from 1947 to 1964 and at various other colleges. She served as president of the Society for the Study of Social Problems, as vice president of the American Sociological Association, and was active in the Quaker Sociologist Group. Described as the most famous female sociologist in the world, she authored several books and articles including The Future of Marriage in 1972 and The Future of Motherhood in 1974. She received honorary doctorates from eight colleges and universities, was the first Visiting Fellow at the National Institute of Education, and later was Scholar in Residence at the U.S. Commission on Civil Rights. Jessie often broke new ground in both her professional and private life. She was described in the International Encyclopedia of the Social Sciences as a reasonable but unyielding rebel, a scholar and observer of the human condition who saw the need for radical change. Jessie is survived by a daughter, Dorothy Lee Jackson; and two sons, Claude Bernard and David Bernard.

Dixon—Jessie Mercer Dixon, 95, on Oct. 5, 1996, in Des Plaines, Ill. Jessie was born in Indiana, where she graduated from Friends Central Academy. In 1922 she married Wendell Hadley Dixon at Plainfield (Ind.) Meeting. Jessie attended Earlham College and Canterbury College and studied at the Metropolitan School of Music in New York City. Jessie and Wendell were charter members of Evanston (Ill.) Meeting, where Jesse served as meeting treasurer, secretary of ministry and counsel, and as the meeting pianist for 25 years. She loved her home and family, and was a devoted mother and homemaker in addition to working as a secretary with the Illinois Children's Home and Aid Society, and later with the Dixon Adding Machine Service. Jessie said she walked with God, and her leadership and strength enriched the spiri-
tual Jives of those who knew her. At the time of her
death, she was the oldest member of the meeting.
Jessie is survived by two daughters, Marjorie
Zamora and Ruth Wagner; and a grandson, Daniel
Cornelio Zamora.

Elsbree—Elizabeth Sellers Elsbree, 95, on Oct.
31, 1996, at Kendal at Longwood, Kennett Square,
Pa. Elizabeth was a long-time member of
Swarthmore (Pa.) Meeting. She
graduated from
Swarthmore
College in 1922 and did graduate
work in education at Teachers College of Colum­
bia University. She taught for many years at the
Bank Street School in New York City and wrote
numerous children's books and stories, as well as
musical compositions to accompany the stories.
Elizabeth was preceded in death by her hus­
band, Willard S. Elsbree, in 1991. She is sur­
rounded by several nieces and nephews.

Greene—Rosalie Greene, 83, on Dec. 7, 1996, in
Los Angeles, Calif. Rosalie was born in Brookline,
Mass., and later moved with her family to Los
Angeles. She attended the University of Califor­
nia, Los Angeles, and received her MA in early
childhood education from Goddard College. Rosalie
married Lester Greene in 1930. She dedicated her
life to working with children and promoting early
childhood education. She was a faithful attender at
Santa Monica (Calif.) Meeting, of which her hus­
band was a member, for almost 30 years. She is
survived by her husband, Lester S. Greene; a son,
Jon S. Greene; and a grandson, Matthew V. Greene.

Haussmann—Mary Haussmann, 75, on June
14, 1996, at home in Delray Beach, Fla. Mary was
born in Boston, Mass., and moved to Delray Beach
in 1955. There she taught grade school and was
very active in the community. She became a mem­
er of Palm Beach (Fla.) Meeting in 1962, and was
active in the meeting's peace and social concerns
committee. Her sense of community inspired many.
As the ethnic composition of her neighborhood

June 28
to July 5

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changed over the decades, Mary continued and expanded her care of her neighbors, watching children, driving those without cars, helping with household tasks, and giving away food and clothing to those in need. Even a few weeks before her death from cancer, she joined in preparing sandwiches for participants in the "Walk for the Earth." She is remembered for her honesty, her forthright personality, her beautiful smile, and especially for her friendliness. "She had a social conscience, and she lived it." Mary was preceded in death by her husband, O. William Haussermann; and her sons, Burgess and Richard Haussermann. She is survived by a granddaughter, Leeanu Haussermann; a grandson, Burgess Haussermann; two brothers, Robert and Joseph Whitney; and a sister, Dorothy Nelson.

Horton—Katherine Horton, 87, on July 1, 1996, in Meadowbrook, Pa. Katherine was born and raised in Chicago, Ill., attended Taylor University in Upland, Ind., and graduated with a degree in English from Northwestern University in Evanston, Ill. In 1931 she married pastor Robert Horton in Chicago and moved him in his work in western New York and Pennsylvania over the next 35 years. She also taught school and played the organ at church. In 1957 Katherine and Bob moved to Concord Park, an intentional community in Bucks County, Pa., and Katherine worked in the personnel department of the American Friends Service Committee in Philadelphia until 1973. She also assisted Bob in his work in peace education for the AFSC. In 1968 they moved to the intentional community of Bryn Gweled Homesteads in Southampton, Pa. There they became members of Southhampton Meeting and Katherine corresponded with prisoners as Bob traveled to visit them. She is warmly remembered by PVS staff and prisoners alike. After Bob died in 1991, Katherine continued to attend meeting and particularly enjoyed the Christmas candlelight meeting. Her kind disposition and sweet smile will be missed. Katherine is survived by two sons, Joseph and Ewart; two daughters, Charlotte and Roberta; six grandchildren; and six great-grandchildren.

Knight—Ruth "Jere" Francis Brylawski Knight, 88, on July 6, 1996, at Pennwood Village, Newtown, Pa. Born in Philadelphia, Pa., Jere became a member of Richland (Pa.) Meeting in 1958. She received a BA in psychology and languages and an MA in political science from the University of Pennsylvania. She was awarded an honorary doctorate in 1995 from Lehigh University. Jere was secretary of the Philadelphia chapter of the League of Nations Association when she met Eric Knight. Both Quakers, they married in 1932. Eric wrote Lassie, who was modeled on one of their own dogs, and Jere edited that story and the 1941 war novel This Above All, which was also made into a Hollywood film. When they moved to California, Jere was an editor for Selznick studios. After Eric's death in 1943, Jere worked as a teacher, served as a major in the Women's Army Corps, and edited a Pulitzer Prize-winning series of history books. She also wrote two children's editions of Lassie and a libretto for an opera. Jere served as clerk, overseer, and in numerous other roles in Richland Meeting. She had a great knowledge of Quaker philosophy and was active with Friends Committee on National Legislation and the American Friends Service Committee. Jere was preceded...
in death by her first husband, Eric Knight; and her second husband, Frederick Lindner. She is survived by a son, Jeffrey Lindner; and a sister, Jean Jaffe.

**Mckie—Elizabeth McKie, 92, on Oct. 9, 1996, at Kendal at Longwood, Kennett Square, Pa. Born in North Carolina, she attended Radcliffe College in Massachusetts and did graduate work at the University of North Carolina. She was an English teacher and held positions at the Baldwin School in North Carolina, she attended Radcliffe College in Massachusetts and did graduate work at the University of North Carolina. She was an English teacher and held positions at the Baldwin School in North Carolina, she attended Radcliffe College in Massachusetts and did graduate work at the University of North Carolina.

Elizabeth was a devoted and active member of Swarthmore (Pa.) Meeting before she moved to the retirement community of Kendal at Longwood and joined Kendal (Pa.) Meeting. She was an enthusiastic traveler and made many extended trips to Europe.

**Robbins—Jhan Robbins, 76, on Sept. 27, 1996, in Columbia, S.C. Born in Brooklyn, N.Y., Jhan was a freelance writer who coauthored numerous magazine articles with his first wife, June Stumpe Robbins. Jhan later wrote biographies of James Stewart, Helen Hayes, Jimmy Durante, and others. His biography of the Trumans, *Bess and Harry: An American Love Story*, was a best-seller, and his account of Robert Taft’s final days, *Eight Weeks to Live*, was nominated for a Pulitzer Prize. Jhan was a frequent contributor to *Friends Journal*. He and June became convinced Friends in the 1950s and were members of Wilton (Conn.) Meeting, where Jhan later served as clerk. While working as a journalist in Vietnam, he was captured briefly by the Viet Cong and released unharmed. After he and June were divorced in the early 1970s, he married Sally Prugh. They attended Brooklyn (N.Y.) Meeting and in 1981 moved to North Carolina, where they attended Goldsboro and Raleigh Meetings. They later moved to Columbia, S.C., and Jhan transferred his membership to Columbia (S.C.) Meeting. Jhan will be remembered for his unique sense of humor and his love of chocolate. He is survived by his wife, Sally; his children, Penny, Tom, Meg, David, and Katie; and grandchildren, Maro, Bart, Peter, Gabriel, Xander, Nikki, Anna Rose, Lily, and Reuben.

**van der Walter—Betty Pennell van der Walter, 78, on Sept. 29, 1996, in Doylestown, Pa. Born in Budapest, Hungary, Betty and her mother moved to the United States after Betty’s father was killed. They settled in Muskegon, Mich., where Betty met her future husband, Eric van der Walter, in high school. Betty attended junior college in Muskegon and then received a degree with honors in early elementary education from Western Michigan University in Kalamazoo. The van der Walters moved to Philadelphia, Pa., in 1941. The couple worked in a settlement house and, as pacifists, practiced their beliefs through non-participation in the war effort. In 1956 the family moved to Hillside Village in Bucks County, Pa. Betty was active in working with children at Doylestown (Pa.) Meeting and as a Girl Scout leader. She continued her education at Temple University in Philadelphia and began teaching elementary school. After retirement, Betty did volunteer work at Doylestown Hospital. She loved nature, people, animals, the fine arts, travel, cooking, camping, reading, and music. Betty was preceded in death by her husband, Eric, in 1993. She is survived by a son, John van der Walter; and a daughter Rava (nee Nora Jean) Zee.

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

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Assistance Sought

Ramallah Friends Meeting needs financial help with their Play Center Program for 50 five-year-old West Bank refugee children. Dear Friends, we depend on you to help plant the seeds of brotherhood, understanding, and love in the hearts of these children. Contact: Violet Zaro, P.O. Box 1188, Ramallah, West Bank, via israel.

Audio-Visual

Quaker Video


This historic Quaker meeting houses come alive with exciting stories of their past, including the Colonial period and Abolition: Plutino, Nine Partners, and Shrewsbury, N.J. Narrated by Friends who have intimate knowledge of these meeting houses. Appr. 50 min. VHS $35.

Also available in VHS: Who Are Quakers? Describes Friends worship, ministry, and decision-making. 27 min. $20.50. Crones: Interviews with Elder Quaker Women. Quaker women speak unselfconsciously about being Quaker women and their feelings about aging. 20 min. $18. Excellent tools for outreach and education. All prices include postage. Allow three weeks for delivery. Quaker Video, P.O. Box 252, Maplewood, NJ 07040.

Books and Publications

Stimulating new resources from Pendle Hill's Issues Program on contemporary issues of Peace, Theology, and Community. These exciting collections contain essays, by some of our best writers and thinkers, can help Friends and meetings renew Quaker faith and witness for the 21st century.

New Volumes, New Light, papers from the Quaker Theology Roundtable, 1995.

Quaker Profiles & Practices by William Kashatus is an "imaginative and creative text on Quakerism and Quaker practice," and "well-written and inviting" (FVM staff). Send $9.50 plus $2 shipping to FPRESS, POB 553, Northampton, MA 01060.

Creating a Caring Community... The Story of Penwood Village details the founding of this Quaker-directed continuing care retirement community, as told by the residents. A true story of determination on the part of a group of dedicated Friends and seekers. Softcover spiral binding. 160 pages, $15.00, plus $2 postage.

Without Apology, a new book by Chuck Fager. Assertive, upbeat liberal Quaker theology for the 21st century. 190 pages, $11.70 postpaid. Orders: (800) 742-3150, or from Kino Press, P.O. Box 1771, Media, PA 19063.


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 spiritual classics, history, biography, and current Quaker experience, published by Friends United Press, 101-A Quaker Hill Drive, Richmond, IN 47374. Write for free catalog.

For Sale

Friendly Nudist Informal Get-Together before FGC Gathering at Avalon in W Va., June 26-28, 1997. For info call Kate or Ed, (304) 976-4562. E-mail: bababear@galaxy-q.my.com.

This summer at Pendle Hill Spiritual Life Enrichment Program For those hungering for a deeper experience of sacredness, this is a meaningful way to spend your summer vacation. Participants will meet with staff to discern personal life goals. On Monday, a special session will focus on community work projects; workshops to develop skills in prayer, the Enneagram, and a spiritual appreciation of nature; daily meeting for worship; retreats in our heritage houses; arts and craft explorations in our studio; community work projects; small group discussions; one-on-one spiritual friendships. $452 per week, $906/individual weeks, June 22-July 19. Wallingford, PA. (For details contact Registrar, (609) 566-4507 or (800) 742-3150, ext. 142.

Community of Hospitality, a faith-based intentional community, seeks full-time and weekend volunteers to work at Cafe 458, a free restaurant for people who are homeless. Contact: Volunteer Coordinator, P.O. Box 89125, Atlanta, GA 30312; (404) 523-1225.

General Gathering of Conservative Friends. All are invited to gather with Conservative Friends and those like-minded at Stillwater Meetinghouse and Olney Friends School campus, near Barnesville, Ohio, on Sixth Month 20th-22nd, 1997. We look forward to having you to join us at our 50th annual weekend program, featuring worship and fellowship, wherein we may wait to be gathered as one in Christ. For more information, contact: Nancy Hawkins, 510 Kirk Road, Columbus, OH 43004.

Study Vacations For the Socially Concerned Tour Paruaian Amazon and Cuzco/Machu Picchu August 2-17, 1997, with Quaker educator, Robert Hinshaw. Also, in 1998, Tour Peru and Cuzco in February, Sweden/Finland in June, and Nova Scotia in September. For travel with an anthropological focus, write Hintik Tours, 2696 West 160th Ter, Skokie, IL 60076. (815) 685-2808.

Friends Association for Higher Education The voice that speaks for Friends on higher education.

- Encouraging Quaker colleges and study centers.
- Supporting Friends educators in colleges and universities.
- Offering orientation services to faculty, administrators, and trustees.
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Site: http://www.georgefox.edu/nonfofax/ FAHE, Guilford College, P.O. Box 18741, Greensboro, NC 27419. (334) 852-2026.

Travel to Tuscany

The Taste of Tuscany trip program, an Italian seminar offered each April and October. Learn about Tuscan art, culture, and cuisine. Small groups of 8-12 people, excellent accommodations, expert guide, and spiritual communities. Program leaders: Gabriella De Puccio and Deanna Cassanelli. The Italian seminar will travel to Florence and Lucca. For information contact Mark Haskell, Friends General Meeting International, 1552 Lawrence Street, NE, Washington, DC 20008, USA. Telephone: (202) 329-3210.
Quaker House Intentional Community seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interest in spirituality, peace, and social justice. Seeking permanent and short-term residents. Direct: Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q.house@wwa.com.


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Meet the Committee for Consultation Pre-Triennial Gathering, July 18-21.

Consulting: Committee For Consultation, Philadelphia Yearly Meeting. Box 117, Gradyville, PA 19086-6099; (610) 566-4507. Contact Ruth, 50560; (540) 288-3066; e-mail: q-house@wwa.com.

The Mary Jeanes Loan Fund and the Anne Townsend Grant Fund for members of Philadelphia Yearly Meeting are now taking applications for financial aid for post-secondary school education for the 1997-1998 school year.

Positions Available

Art Department, Art History Search—Earlham College: Part-time position in Art History beginning fall 1997. Applicants should submit a letter of interest, curriculum vitae, and three letters of recommendation to: Department of Art History, Earlham College, Richmond, IN 47374-3701. Review of applications will be immediately and continues until the position is filled.

Personal jobs:

I'm seeking to cut living expenses by sharing my home or by sharing your home. I'm a mature, broadminded and receptive, semi-retired businesswoman/Author with friends, poet, and artist. Seeking experience in conscious.

Quaker House: Casa de los Amigos, Mexican,�-132, Mexico, DF; telephone: (52-5) 692-2226. Bilingual.

Singh Book lovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19086; or call (610) 288-5049.

Concerned Singles

Concerned Singles Newsletter links compatible, socially conscious singles who care about peace, social justice, civil rights, gender equity, and the environment. Nationwide, All ages. Send a $5.00 donation to Box 444-F, Lenox Dale, MA 01242; or (413) 442-6309.

Positions Sought

Therapist with 20-plus years experience wants to explore teaming with one or several therapists interested in having a managed care free practice with an educational rather than a medical model in the suburban area west of Philadelphia. Active Quaker. (717) 560-1605.

History Department, Art History Search: Assistant Professor, Phil preferred, PhD minimum. Total course load per year is three classes, with a two-year cycle of offerings to include two introductory level courses. Other courses may be defined as non-traditional offerings. Off-campus teaching to excellence is required. Depending upon the candidate's interests and background, the position may also include some non-traditional course offerings. Review of applications will be immediately and continues until the position is filled.

Full-time House Manager/Part-time Assistant Manager for Pittsburgh Friends Meeting. Opening soon. Responsible for managing rental and physical maintenance of meetinghouse, meetinghouse grounds, dependencies, and parking. Housing, health insurance, and/or salary. Contact Ruth Dymond, 505 Dearborn, Pittsburgh, PA 15224. Telephone: (412) 361-2748.

House Manager(s) at Casa de los Amigos. We seek a live-in volunteer couple or individual to manage our 45-bed guest house in the city of Mexico City.

Meetinghouse Manager/Assistant Manager for Pendle Hill, a national community of people seeking a closer relationship with God, and an ongoing network. Contact Helen David Brancato, July 1997, 19086-6099. (610) 566-4507. Fax 705-0521. E-mail: q-house@wwa.com.

Summer Youth Programs at Pendle Hill Community Service/Leadership Development Internship Program: Come join a group of ten college-age students as we explore service, community, spirituality, and leadership in Quaker context. Interns will seek to balance action and contemplation as we volunteer in Philadelphia-area service agencies, work and live in Quaker community at Pendle Hill, witness for peace and justice, and participate in discussion groups, worship, and skill-training sessions. Expect to work hard, have fun, grow spiritually, and discern your own gifts for leading and serving. Free campership, food, room, board, and stipend provided. Designated for ages 18-24; some knowledge of Quakerism required.

Youthcamp: If you are ages 13-18 and are looking for a meaningful summer experience, this program may be perfect. Come meet young people from around the country and join in lively workdays, campfire, fun and service projects, community building, arts and crafts, and much more. July 5-13 (tentative dates). Rides may be available from Monday, June 29, at 5:00 PM at the House of Friends, 100 E. Washington Avenue, Philadelphia, PA 19102.

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FRIENDS HOMES West

Friends Homes West, the new continuing care retirement community in Greensboro, North Carolina, is now open. Friends Homes West is owned by Friends Homes, Inc., a charitable corporation, and located in Greensboro, North Carolina. West includes 171 apartments for independent living and on-site health care services in the 28 private rooms of the Grace Manor private room facility. In addition, the Skilled Care Nursing Unit offers a beautiful community in a location with temperate winters and changing seasons.

For more information, write Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

Friends House, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. A welcomed home living, a skilled nursing facility, and adult day care services are also available on campus. Friends 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 95409. (707) 538-0132.

Foxdale Village, a Quaker life-care community. Thoughtfully designed cottages built by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and urban environment. From $4,000-$1,574,000, monthly fees from $1,205-$2,397. 500 East Marilyn Avenue, Department D, State College, PA 16801-2805. Telephone: (800) 253-4961.

Schools


Frankford Friends School: coed, K-6, serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small nurturing environment. Frankford Friends School, 5200 Orthodox Street, Philadelphia, PA 19124. (215) 533-5566.

Come visit Olney Friends School on your cross-country travels, six miles south of I-70 in the green hills of eastern Pennsylvania. The school, next to Stillwater Meetinghouse, Olney is college preparation built around a strong Christian community. It uses Sandly Ridge Road, Barnesville, Ohio 43713. (614) 425-3565.


Westtown School: Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (Pre-K-10) and boarding (9-12). Boarding is required in 11th and 12th grades. Coed. Approximately 300 students. A Quaker school. It is located in Chester County, Pennsylvania near Philadelphia. It is a gentle environment among 600 students, 80 teachers. Challenging academic programs, arts, athletics, in a school where students face diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19395. (610) 389-7303.

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, 30 students per class, after school care, summer school program, 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

United Friends School: coed; preschool-6; emphasizing individuality and creativity, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 536-1730.

The Meeting School: a Quaker alternative high school for 30 students who want an education and lifestyle promoting Quaker testimonies of peace, equality, and simplicity. Six periods a day, multiple electives, full faculty, sharing meals, campus work, silence, community decision making. Characteristic classes include: Conflict Resolution, Networking, Nature, Emotion, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded setting on 2 acre campus; organic gardens, draft horses, sheep, poultry. Annual four-week intensive independent study projects. The Meeting School, 56 Thomas Road, Ridge, N.Y. 12341. (828) 880-3366.

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an individualized approach to meet 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 programs. Information: Stratford Friends School, 5 Landoil Road, Haverford, PA 19083. (610) 446-3144.

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. 310 Mentor House Road, Horsham, PA 19044. (215) 674-2875.

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community, and character development. Daily work projects in a small, caring community environment. Arthur Morgan School, 1901 Hannah Branch Road, Bunnville, PA 19317. (714) 876-4255.

John Woolman School. Rural California, grades 9-12. Preparation for college, 5 years, small classes, caring staff, work program, service projects, board day. 1307 Woolman Lane, Nevada City, CA 95959. (530) 273-3185.

Services Offered

Marriage Certificates. Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Includes family gifts, birth anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 620 West Main Street, Richmond, BC 87243. (817) 852-1754.

Mediation Service Associates—offers a professional alternative to traditional court. Experienced, skilled mediators, small classes, mediation, work program, service projects, board day. 1307 Woolman Lane, Nevada City, CA 95959. (518) 273-3185.

Arborvite Tree Care. Jonathan Fairbanks—Certified Arborist, specializing in tree preservation. Scientific Tree Care, beautifully done. 628 Green Ridge Road, Glenwood, PA 15043. (610) 458-9766.

Marriage Certificates. Send for free package, "Planning your Quaker Wedding," containing instructions, certificates, invitations, artwork, ideas, tips, more! Gay and lesbian couples welcome. Write Jennifer Snowcoff Designs, 306 S. Fairmont Street, #1, Phoenix, PA 19022. Call: (412) 361-1686, any day, time before 9 p.m. E-mail: anewo@cal.csu.edu.

Socially Responsible Investing

Using client-specific social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and small businesses at Raymond, James & Associates, Inc., member NYSE, SIPC. (202) 789-3585 in Washington, D.C., area, or (303) 982-3035.


Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 261-0057, 2702 or e-mail JMSF@AOL.com. (Securities offered by Washington Square Securities, 20 Washington Square South, Suite 300, Bensalem, PA 19020.)

Waldorf Wedding Certificates, beautifully handwritten. Plain or fancy, man-and-woman requested. Diane Amarillo, (541) 483-7165.
Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1203 Pine wood Dr., Greensboro, NC 27410, (910) 284-2065.

Summer Camps
Crystalair Camp and Camp Lookout—small, northern Michigan camps for children, teenagers, and families. Non-competitive, informal, rustic lakefront camp communities. For boys and girls featuring art, drama, sailing, windsurfing, SCLUBA, sports, and wilderness trips. For details, schedules, and fees, contact David Reed, Crystalair Camps, 768 S. Main Road East, Frankfort, MI 49635, (616) 352-7588, Fax: (616) 352-6609.

Summer Camps

NIGERIA
MANAGA—Unprogrammed worship 10 a.m. each Sunday at Centro de los Amigos, APTDO 5381 Managua, Nicaragua. Telephone first: 56-3261 or 56-0984.

Summer Rentals
Costa Rica
Monteverde—Phone 645-5207 or 644-0536.
San Jose—Unprogrammed meeting, 11 a.m. Sunday. Phone: 224-4376 or 645-5207.

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Monteverde—Phone 645-5207 or 644-0536.
San Jose—Unprogrammed meeting, 11 a.m. Sunday. Phone: 224-4376 or 645-5207.

FRANCE

Germany
Hamburg—Unprogrammed meeting 10:30 a.m. Sundays. Winterhuder Weg 98 (Altenhof). Phone: (040) 2700356.

Heidelberg—Unprogrammed meeting. First and third Sundays. Call Brian Tracy: 06223-1386.

Guatemala

Mexico
Ciudad victoria, Tamaulipas—Iglesia de los Amigos, Sunday 10 a.m.; Thursday 6 p.m. Matamoros 737 2-97-93.

Mexico City—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 192, 06030, Mexico 1, D.F. 705-0261.

Berkely—Unprogrammed meeting. Worship 11 a.m., 1101 Virden Ave, Walnut, 90271.

Berkeley—Strawberry Creek, P. O. Box 505, 94701-1860. Unprogrammed worship and First-day school 10:30 a.m. Early morning worship 9 a.m. At Shattuck's Primary Education Center, 5333 Martin Luther King Jr. Way.

CHICO—10 a.m. singing; 10:30 a.m. unprogrammed worship, children's class. 2903 Malpais Ave. 345-3429.

Claremont—Worship 9:30 a.m. Classes for children. 727 W. Avenue Ave., Claremont. Phone: (205) 592.0570.

Davis—Meeting for worship: First Days, 9:15 a.m. 345 L St. Visitors call 753-8924.

Fresno—Unprogrammed meeting. Sunday 10 a.m., 2219 San Joaquin Ave., Fresno, CA 93721. Phone: (205) 592-0570.

Grass Valley—Meeting and worship 8:45 a.m., discussion/sharing 11 a.m., John Woolman School campus, 13675 Woolman Lane. Phone: (916) 265-3114.

Hemet—Meeting for worship 9:30 a.m., 26665 Chestnut Dr. Visitors call (714) 925-2812 or 927-7678.

Loma Linda—Meeting 7:30 A.M., Visitors call (909) 885-5124.

Long Beach—10 a.m. Otisava at Spaulding, (310) 514-1760.

Los Angeles—Worship 11 a.m. at meetinghouse, 4167 So. Normandie Ave., L.A., CA 90037. (213) 296-0733.

Marin County—10 a.m. 117 East Hillside Ave., Mill Valley, Calif. Phone: (415) 436-6755.

Monterey Peninsula—Friends meeting for worship, Sundays, 10 a.m. Call (408) 954-9681.

Ojai—Unprogrammed worship, First Days 10 a.m. Call 846-4497 or 846-3020.

Orange County—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 061 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

Palo Alto—Meeting for worship and First-day classes for children up to 95th Century. Phone: (408) 954-3421.

Pasadena—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: (626) 792-6233.


Sacramento—Meeting 10 a.m. Stanley Settlement, 420 W. 12th Ave, near Northgate, Phone: (916) 448-6262.

San Diego—Unprogrammed worship, First Days, production 10 a.m. at 484 Peace House, 848 4th St., (619) 287-1427.

San Francisco—Meeting for worship and First-day school, 11 a.m., Sundays. 59th Street, (415) 431-7440.

San Jose—Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0406.

San Luis Obispo—Three worship groups in area: (805) 594-1839, 529-1246, or 468-0860.
MANHATTAN—Unprogrammed meeting 10 a.m. Baptist Campus Center, 6810 Anderson, Manhattan, KS 66502.
June/July: members’ homes, 9-10 a.m. (315) 337-2260.
TOPEKA—Unprogrammed worship 9-45 a.m. followed by discussion. 800 S.W. 8th. Phone: (785) 232-9361.
WICHITA—Heartland Meeting, unprogrammed worship 11 a.m., First Days. 14700 West Highway 54.
(316) 280-6136, 2nd and business following worship on last First Day of month.

Kentucky
BEREA-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, KY. Call: (606) 989-0299.
LEXINGTON-Meeting for worship and First-day school 10 a.m. Sundays, 1504 Bryan Ave., Lexington, KY 40505.
LOUISVILLE-Meeting worship 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana
NEW ORLEANS—unprogrammed meeting for worship Sundays 11 a.m. Phone: (504) 232-3129.
SHREVEPORT—unprogrammed. Call: (318) 797-4578.
BELFAST—unprogrammed. Call: (207) 256-5188.
BRUNSWICK—unprogrammed. Call: (207) 358-2358.

Massachusetts
ACTON—Worship and First-day school 10 a.m. First School, 523 N. Market St. (508) 263-5294.
AMHERST-UNIVERSITY-Meeting 11 a.m. Careay Ave. at Glen. (410) 543-4635 or 957-3516.
HANOVER—Mt. 19 a.m. First-day school. 12:30 p.m. at All Saints Episcopal Church Lounge, 800 Abbott Road, Accessible. Call 371-1754 or 351-3094.

Mississippi
BRANDED—unprogrammed worship and First-day school 10:30 a.m. (662) 941-4713 or 454-7701.
HOUGHTON—Hancock Keweenaw Friends Meeting worship and First-day school first and third Sundays. (906) 926-6159.
KALAMAZOO—Meeting for worship and First-day school 10 a.m., discussion and childcare 11 a.m. Friends Meetinghouse, 508 Denmer. Phone: 349-1754.

Minnesota
BRainer—unprogrammed meeting and discussion, Sundays 8:30. Call: (218) 725-7642.
DULUTH-SUPER—unprogrammed worship and First-day school, 9:30 a.m. 1602 E. 1st Street. Duluth. Michael Kopyci, clerk (218) 725-7642.

Missouri
COLUMBIA—unprogrammed worship and First-day school 10 a.m. Phone: 665-3560.

Missouri
CITY—Perr Valley Meeting, 4405 Gilham Rd. 10 a.m. Call: (816) 931-2550.

Nebraska
LINCOLN—Unprogrammed worship 10 a.m. 3319 S. 46th. Phone: 488-4178.
OMAHA—Unprogrammed worship 11 a.m.; University Relig. Cr., 101 N. Happy Hollow. 284-1456, 391-4755.

New Hampshire
CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrifield Valley Day Care Center, 19 N. Fruit St. Phone: 668-3499.
DONKEYS—unprogrammed meeting and First-day school, 1:30 p.m. at St. John’s Episcopal Church, Union, NH 03870.

New York
RENO—unprogrammed worship, for information call: 329-3940.

New Hampshire
CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrifield Valley Day Care Center, 19 N. Fruit St. Phone: 668-3499.

New York
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New York
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SANTA FE—Meeting for worship, Sundays 9 and 11 a.m., Oliva Rush Studio, 530 Canyon Rd. Phone: 983-7241.

CHASMA FRIENDS PREPARATIVE MEETING—4 p.m., worship with Westminster Presbyterian Church on Manhattan at St. Francis. Info. (505) 466-8209.

SILVER CITY AREA-Glia Friends Meeting, 10 a.m. Cali. 388-6589.

BROOKLYN-Worship and First day school 10:30 a.m. 1 North wustcr Cln. 1. th. 158 Streets, Brooklyn, N.Y. Phone: (718) 797-8005.

NEW YORK—ABANY-Worship and First day school 11 a.m. 727 Madison Ave. Phone: 436-6812.

ALFRED-Meeting for worship 10:30 a.m. each First Day at the Friends Meeting House.

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rt. 202, 255, Yorktown Hills. (914) 669-8549.

AUBURN-Liturgical meeting 1 p.m. Each day worship. By appointment only. Auburc, 139 State St., Auburn, NY 13021. Requests must be processed by Barbara A. Dow, 26 Govecr St., Auburn, NY 13021. Phone: (516) 256-9532.

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OREGON
ASHLAND—Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (541) 482-4335.

CROLLA—Meeting for worship 9:30 a.m. 331 N.W. Polk Ave. Phone: 752-3059.

EUGENE—Meeting for worship 11 a.m. Sunday, 2274 Onyx St. Phone: 343-3640.

FLORENCE—Unprogrammed worship (503) 997-4237 or 964-5951.

PORTLAND—Multnomah Monthly Meeting, 422 S.E. Stark. First-day school, all ages 10 a.m. Unprogrammed worship (child care available) 11 a.m. Phone: 232-2822.

FANO CREEK WORSHIP GROUP—Contact Robert Keesler (503) 763-5814. Meets at Oregon Episcopal School, Portland.

MOUNTAIN VIEW WORSHIP GROUP—Contact Lark Lannex at (503) 206-3946. Meets at the antique church of the Episcopal Diocese, 601 Union Street, The Dalles, first/third Sundays 10 a.m.

GAYLESIBAN WORSHIP GROUP—Contact Robert Smith at (503) 777-2623. Meets at Multnomah Meeting, first Sundays 11:45 a.m.

SMALL GROUP WORSHIP—Contact Kate Holleran at (503) 281-5948. Meets first and third Sundays at home of Winnie Francs.

SADDLEBUMP WORSHIP GROUP—Contact Pam at (503) 466-7275. Meets first and third Sundays in Cannon Beach.

PORTLAND/BEAVERTON—Fanno Creek Worship Group. Unprogrammed worship. Sunday 11 a.m., 9 a.m. (first Sun.); 11:30 a.m., 9:30 a.m. (last Sat.). Childcare. First-day school and 1st and 2nd Sundays. Oregon Episcopal School, 6300 SW Nicol Rd. (503) 202-8114.

SALEM—Meeting for worship 10 a.m. Forum 11 a.m. YWCA, 768 State St., Salem. Call for summer schedule.

PENNSYLVANIA
ABINGTON—First-day school (summer-outdoor meeting) 9:45 a.m.; worship 11:15 a.m. Childcare. Meetinghouse Rd. /Greenawood Avenue (Haverford, East of York Rd., N. of Philadelphia.) (215) 868-2845.

BIRMINGHAM—First-day school worship 10:15, 1st week of month; 10:30, 2nd week. Meeting for worship 10:45 a.m. (215) 290-6615.

BUCKINGHAM—First-day school worship 10:30, 1st and 3rd Saturday at 10:30 a.m. Buckingham Rd. (215) 947-2828.

CARLISLE—First-day school worship 10 a.m.; 252 A Street, (717) 249-8699.

CHAMBERSBURG—Meeting for worship 10 a.m. 630 Lindly Ave., tel: (717) 264-0736.

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 11 a.m. Sunday, 24th and Chestnut Sts., (610) 874-5860.

CONCORD—Worship and First-day school 11 a.m. 15th and Blackstone Sts. (215) 923-0515.

DARBY—Meeting for worship and First-day school 11 a.m. Main and 10th St.

DOULLING-MAKELER-D—Worship 11:10 a.m.; First-day school: 11:30-12:30. East of Dooling on Mt. Eyer Rd.


DOYLESTOWN—Worship and First-day school 10 a.m. East Oakdale Ave.

DUNNS CREK—First-day school/Meeting for worship begins 10 a.m. N.W. Medford St. (215) 393-2080.

ERIE—Unprogrammed worship. Call: (814) 866-0682.

FALLINGTON—Bucks County—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles south of Bensalem, reconstructed manor house of William Penn.

GLENBRA—Unprogrammed worship, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenbra (near Railroad Station) Telephone (610) 576-1450.

GOSHEN—First-day school worship 10 a.m.; 800 E. Lancaster Ave. (215) 393-2080. Goshenville, intersection of Rts. 322 and Park Pike.

GREENFIELD—First-day school worship 10 a.m. except summer. Worship 11:15 a.m. Summitsville Rd. and Rte. 202.

HARRISBURG—First-day school, meeting and adult education (Sept. to May) 8:45 a.m. Sixth and Herr Sts. Phone: (717) 232-7262 or 232-1226.

HAVERFORD—First-day school 10:30 a.m., meeting for worship 10:30 a.m., fifth-day meeting for worship 10 a.m. at the College, Commons Room, Farm Lane, between Lancaster Pike and Haverford Rd.

HAVERTOWN—Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Havertown; First-day school and adult forum 10 a.m. and Second-day school 10:30 a.m.

HORSHAM—First-day school, meeting 10 a.m. Rte. 611.

HUNTINGDON—Unprogrammed meeting for worship 10:30 a.m. For location/directions call (814) 641-7139.

INDIANA—Unprogrammed meeting for worship 10:30 a.m.; first and third Sundays 10 a.m.

KENDEL—Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

KENNEDY SQUARE—First-day school 10 a.m., worship 11 a.m. Union and Sickles. Robert B. McKinistry, clerk, (610) 444-4449.

LANCASTER—Meeting and First-day school 10 a.m. 110 Dolge St.

LANSDOWNE—First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM—Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.

LEWISBURG—Worship 11 a.m. Sundays, Vaughn Lith Bldg. Library, Bucknell University. Telephone: (717) 524-4207.

LONDON GROVE—Friends Meeting 9:30 a.m., children 1st day school 10:30 a.m. Newark Rd. and Rte. 296.

MARSHALL-BRADFORD Meeting (unprogrammed), church school and meeting for worship 10 a.m. and 11 a.m. West Cheerfield Rd. (215) 987-3411.

MEDIA—Worship 11 a.m. (10 a.m.—July.) Joint First-day school 9:30 at Media, Sept.—Jan., and at Providence, Feb.—June, 125 W. Trenton Rd. (610) 388-1529.

MEDIA—First-day school Worship and meeting for worship 10 a.m. at Langhorne, 453 W. Maple Ave.

MILLVILLE—Worship 10 a.m. First-day school 11 a.m. Main St., Del., (610) 388-1529.

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MORRISON—Meeting for worship 11 a.m. First-day school 10 a.m. except summer months when meeting is held.

NORTHAMPTON—Meeting for worship 11 a.m., meeting house 4therts, 1 1/2 mi. E. of Catasauqua.

NEWTOWN SQUARE (Del.)—Co. For. 10 a.m. Worship 11 a.m. Rte. 292 N. of Rte. 3, (302) 368-4778.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. On First Day at Swede Rock Rd. (610) 729-3765. Toll: M.O. Box 823, Norristown, PA 19404.

OLMSTED—First-day school 10 a.m., Meeting for worship 11 a.m. 200 S. 3rd St. (215) 452-4472. Janet P. Eaby, clerk. Telephone: (717) 786-7810.

PENNSYLVANIA—Unami Meeting, First day meeting at 11 a.m. Meetinghouse at 5th and Mazzoni Sts. Geoffrey Kaiser, clerk. (512) 234-8424.

PHILADELPHIA—Meetings 10 a.m. unless specified; phone 1-800-888-8888 for information about First-day schools.

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