WHAT IS A BLESSING? • ANATOMY OF A LEADING BLESSED ARE THEY WHO SHOUT
Seeds of Life

During the Thanksgiving and Christmas holidays, many of us think of special ways we may involve ourselves in service to the community—volunteering to work, perhaps, in a local soup kitchen or raising funds to support a valuable project here or abroad. A letter we received this month from Costa Rica suggests one way many of us might feel led to respond.

Friend Mary Stuckey Newswanger wrote to describe how Monteverde Meeting and children at the Friends School there came under the weight of a particular concern and decided to do something about it. One of the meeting’s older members, Mary said, had been to Bosnia. “She returned with the sense that although their suffering and need is so great, what they are most afflicted by were the countless land mines littering their country.” In discussing how the meeting could respond to this need, one member, Benigno Sanchez-Eppler, asked a question that was vivid and haunting: “If land mines are seeds, what kind of seeds are we planting?” The answer seemed clear: monstrous seeds of death and destruction... not life.

Monteverde Friends decided to make a contribution to an agency working internationally against land mines and to consider other ways action might be taken. The third and fourth graders at Monteverde Friends School decided to write a letter, which they mailed to other children and schools. In part, the letter reads as follows:

“We are a Quaker school and the students in our class are a combination of Costa Rican, German, and American children. We are proud that Costa Rica has banned land mines and does not have a military. We are a country that lives in peace. However, we feel very close to the threat of land mines because they are present on the Costa Rica/Nicaragua border. They were planted there during the Sandinista/Contra fighting in the 1980s....

“Landmines hurt and kill everyday people’s daily lives in one-third of the world’s developing countries. Many children cannot play outside because of the fear of land mines. Many farmers cannot farm their land because their fields are mined. Therefore, many people cannot work... Men, women, and children have lost limbs or died because of land mines. One of the worst things is that the U.S. is a major producer of these land mines.

“We would like to ask you to please write to President Clinton asking him to sign the treaty in Ottawa, Canada, [in December] to ban land mines worldwide. If Clinton signs the treaty, it will be more likely that other countries that have not banned land mines will feel pressure to do so. ... A lot of people around the world are depending on these letters. If you write to Clinton, please send us a letter, we would like to hear from you.”

The children included a number of addresses, including one of a group doing good work and deserving support: U.S. Campaign to Ban Landmines, Vietnam Veterans of America Foundation, 2001 S Street N.W., Suite 740, Washington, DC 20009. For those wanting to write to the Monteverde children, their address is: Monteverde Friends School, c/o Jen Lindstrom, Apartado 5655, Monteverde, Puntarenas, Costa Rica, America Central.

We at the JOURNAL join together to wish each of you both joy and good health at this coming Christmas season. May we all find ways in the new year to work for a world free from violence, where the seeds we plant are seeds of nourishment and life.
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**Chronologically gifted**

At age 81, I feel mighty lucky to be blessed with a loving wife, good health, a friendly neighborhood, and a monthly meeting often providing a gathered meeting. The frequency with which I have gratitude for my good luck, jubilation about the experience of peace that passes understanding, and absence of desire to manipulate the lives of others, differs significantly from what were my patterns at age 18.

Many deteriorations, such as the growth of a cataract or the growing deafness of my right ear, are so gradual that my visits to doctors bring me surprises. Having learned to accept an abundance of past failures, I can enjoy projects today because they reflect what I deem important for humanity, without worrying about what might be the small probability of success during my lifetime. I am not unduly distressed that some dangerous types of violence are increasing nearby.

In seeking to lovingly accept whatever comes my way, I have a tranquility that can cope with the external turmoil. My message to the 90 percent of humanity born after 1916 is that you can look forward to the joys of senior citizenship if, instead of singing about 'God is Love,' you are joyfully singing to yourself about your loving acceptance of everything during the past year. Each individual has the choice about whether to resent, regret, repress, etc., or to lovingly accept those 12 months. Although the choice is always yours, making a choice that is satisfying becomes easier with increasing age.

*John R. Ewbank*
Southampton, Pa.

**An integrated package**

I was somewhat disturbed by T. Noel Stern's article on William Penn as a "liberal universalist" (FJ Sept.), because it partitions Penn's theology and understanding into separate components—"fundamentalism" vs. "liberal universalism"—and suggests we should build on the latter. I would argue that Penn's Christ-centeredness (which is not at all fundamentalist in the usual sense) and his universalism are a whole, an integrated package, and we cannot understand one without the other. Indeed, early Friends, who were strongly Christ-centered, also knew that the Spirit of Christ was available to everyone; it could not be restricted to a five-letter word. There are frequent references in *FJ* regarding the division of christocentric and universalist Friends; the dichotomy is false, and the traditional Quaker view is that both ideas go hand in hand.

Quaker pacifism is based not only on the teachings of Jesus, but on his life—the supreme moment being his crucifixion. There, all the evil and hostility of the world confronted the infinite divine love, and love won. When Jesus said, "Father, forgive them," the victory was assured. That image of the cross inspires me more than any other image to try to live a loving life and to persevere despite my abundant failures.

The Old and New Testaments still have much value in helping us live in the Light. I also recognize the value and authenticity of many non-Christian scriptures. My life and thought have been influenced by many in other faiths (e.g., Gandhi, Martin Buber, A.J. Heschel, the Dalai Lama); I would describe them as reflecting the mind of Christ better than most of us Christians! However, I believe from my experience that the cross of Christ is indeed the central point in history (as did William Penn), and it is reflected in various ways in our own lives as we try to recognize that of God in every person, the Christ within.

*Edward Beals*
Unity, Maine

**True Love**

The letters of criticism (Forum, Oct.) about John Calvi's article (FJ July) are so distressing. John Calvi has been traveling in the AIDS ministry. He has gone to many meetings teaching people how to treat their loved ones with AIDS by setting an example of true faith. He puts his own hands on these modern day lepers, administering massage, kindness, compassion, and godliness. The pertinence of fusing over the fact that during the sexual revolution period he was sexually active is so beside the point. It is who he is now, what he has learned, and how he has developed over time that is the issue. Did he not even say this in his article? He did. The fact that he used street talk in his writing merely set the tone of working with the neediest among us. Can not people see truth lying behind these superficial disguises? He lives as the Samaritan.

*Patricia Quigg*
Pawcatuck, Conn.

Leave it to us Quakers to make *everything* politically incorrect. First we stopped playing the Underground Railroad game, then we stopped singing "The Lord of the Dance," and now we're censoring John Calvi for using the words "Mafia," "crippled," "circulating," and "gay." If we're trying to make everyone happy, should we stop singing "Amazing Grace?" It is insensitive to the "visually impaired," after all.

I know some of these forms of fellowship and education and worship seem destructive to some of us. I do not doubt anyone's sincerity. But I'd like to ask us to keep trying hard to understand the meaning and the purpose behind each other's words, not just the form. I'd like to see us avoid over-sensitivity the way we avoid insensitivity.

And I'd like to join Ruth Ringenbach and Ruth Winifred Dahlke in thanking FRIENDS JOURNAL for bringing us fresh, uncensored art and worship.

*Lincoln Sheets*
Springfield, Mo.

If John Calvi's choice of words is to be criticized as insensitive, offensive, and simply injurious, then what of William Rosenbaum's suggestion that John Calvi's story, the story of many gay and lesbian people, ought not to be told in FRIENDS JOURNAL? Certainly William Rosenbaum must know that his statements, "This is not a view that should be fostered by the JOURNAL," and "not the types of statements belonging in the JOURNAL," could be interpreted as meaning that the JOURNAL ought not to publish views that he finds objectionable.

I could agree with his letter if it stopped after the second paragraph in which he cites the words "Mafia average," "ugly, dumb, poor, crippled" as offensive; however, when in the following three paragraphs he objects to multiple sexual relationships and the term "gay swimming hole," I have to wonder whether his objections are really just a smoke screen for his true feelings. If not, then his choice of words are more than troublesome and have certainly interfered with any positive message he may have wished to communicate.

What William Rosenbaum advocates—silence on this issue—is deadly. That is not a hyperbole. I have a scar on my wrist as a reminder of the time I thought I was the only person on earth who had such "morally wrong, ill advised, and disrespectful" feelings towards other men. Yes, I am still here, but thousands of other gay youth, or even questioning youth, who never heard or read that they are part of God's creation, are not here. So if I, as a gay man, speak with a passion or an anger that seems exaggerated, it is only because I feel
compelled to speak for those who can no longer speak for themselves.

William F. Wilson
San Francisco, Calif.

Considering the words

Ken Champney's letter (F, Oct) contains a misunderstanding that needs to be corrected. The "f-word" was not the cause of "Faith of Our Fathers" being omitted from the new Friends hymnal. If that had been the case, "Dear Lord and Father of Mankind" would not be in the hymnal.

The Music Selection Committee had almost 1,000 hymns submitted for inclusion. We had room only for about 350.

On checking my records, I found that "Faith of Our Fathers" was omitted because not everyone who composed the committee really wanted that hymn in the new publication.

I ask Friends to think about this from the point of the author of the song. If you had spent many months, or even years writing a song, how would you feel if someone changed the words to fit their feelings? Personally, I would be offended.

Caroline Engeman Sandler
East Norriton, Pa.

Devoted leadership

Richard D. Broughton's fine appraisal as a participant for more than 25 years in NGO conferences as a Friends World Committee for Consultation delegate (Viewpoint, Aug) was inspiring and his appraisal of the UN's strengths and weaknesses equally wise. The role of the American Friends Service Committee from the earliest years at Lake Success, combining with FWCC, deserves mention, however. The remarkable Quaker UN program not only includes a Quaker presence at the UN in New York, but with British Friends at Geneva, Switzerland, Quaker House on East 48th Street in New York City has for half a century been working in its quiet but consistent way to bring warring parties to better understanding of each other's positions. It was first headed by Elmore and Elizabeth Jackson, then William Huntington filled in when the Jacksons started the first shuttle between Egypt and the U.S. State Department. They were followed by Barrett and Kay Hollister, Mildred Thiermann, Roger and Mildred Thiermann, and currently Stephen and Collett. The Society of Friends has expressed by their devotion to the UN Service.

Sol A. Jacobson
Moylan, Pa.

Looking forward

Thank you for a very strong representation of the death and dying essays. The newness of ideas in and among our three contributions, preceded by the lines from Dorothy Trippel's poetry and your introduction, create an excellent tribute to the power of the subject. It will be interesting to learn what response readers send.

Dorothy Trippel
Evanston, Ill.

The January FRIENDS JOURNAL will include a variety of responses to our death and dying articles. —Eds.

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.
Blessed Are They Who Shout

by Jodi Weisz

It won’t be long! It won’t be long!”

Ed Loring, a founding member of the Open Door Community in Atlanta, Georgia, shouts his audacious eschatological shout right-smack-in-the-middle of this delicious community’s Matthean whirl. While feeding, clothing, and sheltering hungry, shoeless, homeless friends, Ed will fabulously bellow his trumpet, “It won’t be long! It won’t be long!” So glorious is Ed’s shout that it has become mine as well as 18 first-, second-, and third-graders whom I teach at an after school program in Washington, D.C.

Many days Ed’s shout is the only thing my kids and I learn together. When I shout it, the kids shout it back at me. To outsiders all our shouting probably seems like the least classroom-like thing in the world. To kids, it’s the funniest. I often hear them explaining, “But Mom, our teacher likes it when we shout!” Our shouting sounds hilarious because the kids do not hear it for what it is: my raw, fast confession to them, my pure apocalyptic apology for all the innumerable times I will have to ignore them.

It won’t be long! Soon, you will get the attention you deserve! It won’t be long! Soon you’ll be surrounded by so many role models you won’t need to act desperately! It won’t be long! Soon your community and your government will put you first! Soon we will no longer ignore you, no longer punish you because we have ignored you. Soon your caregivers will no longer hit you. Soon you will no longer hit each other. Soon nobody will hit another, with hands, with words, with threats, with bombs. No, it won’t be long!

Jodi Weisz currently lives in Bronx, New York, where she works as an immigrant rights advocate and a child advocate.

Professional teachers create classrooms filled with quiet, mild, obedient kids. Professional teachers don’t encourage kids to shout. Professional teachers keep things under control.

I dream about my children in the middle of the night. As Kingdom representatives on Earth, they work overtime in the midnight of my psyche: like second-grader Jose’s story about “MeltMan,” a superhero who eats up stray flying bullets for a living. This supertall, supersoft guy has started making cameos in my dreams.

Oh, it won’t be long! In another, my third-grader Laveda and I are swinging on a surly playground. Suddenly, her swing snaps. Laveda falls into a mound of broken glass and scary trash below. For a moment I pause—if I pick up that trash, I’ll need a pair of gloves. Gloveless, I ignore the trash and help Laveda up. She’s a big girl with asthma, and she’s mad. “Why do I have to fall into a mess when I am trying to swing?” I hear myself shout, just as I have shouted a hundred times in waking life, “Oh, it won’t be long dear!” Ed’s golden horn wakes me up, and I think of Jamal. Just yesterday during snack-time he added another detail to the divine blueprint: “Soon that school up the street will have pencils and a playground to go with those kids.” No, not long at all...

Not a day goes by in my urban classroom that I am not deeply touched by my “at-risk” kids’ tremendous acts of love. Some of their especially wonderful displays are their beautiful, simple, handmade thank you cards—"Kingdom invitations" I call them. One of my favorites, written on a piece of flaming fluorescent orange paper is from:

"SOMEONE WHO IS SPECIAL"
And she is Jamila.
Special.
EVERYONE is SPECIAL,
SPECIAL is EVERYONE,
EVERYONE is SPECIAL!

On its inside:

Dear Ms. Jodi,
you are VERY VERY Special.
Everyone is SPECIAL.
SPECIAL is everyone.
I trust in you. You believe in God and so DO I!
p.s. from someone who is SPECIAL

December 1997 Friends Journal
Tell me again who is special? Who is teaching who to believe in God?

Children teach us. They are our royal emperors of hope. They are the purest yogis of faith our culture's got going. They are the first to forgive, the last to be made cynical. If we are, as Ruben Alves insists, "Called to live by a Love that we will never see," it will be children who will show us how. In their everyday smiles and simple, handmade thank you cards, they are inviting us to the banquet of God's ever-ready, gratuitous love. Children, in their countless daily acts of surrender, reveal love's way as forgiving, believing, and irrepressible.

At an afterschool program up the street from my house, forty children are being supervised by one brave woman. (Oh, it won't be long!) Recently, it struck me that these children receive less attention from their teacher Laura than passengers on airplanes do from two, three, or even four available flight attendants. Laura's kids play musical chairs in a dark, musty church basement complete with leaky roof. Pushed down by many low ceilings, these kids not only seek chairs among a shrinking circle, they must leap over precarious rainbuckets, placed between their rapidly disappearing opportunities. This wonderful, dedicated teacher (who volunteers her time) serves alone. She, too, has had to take up the holy vocation of shouting. On the day of my visit, the kids learned the following shout: "Don't knock over the buckets! Don't knock over the buckets!"

When I first started visiting kids in my neighborhood, I would get overwhelmed. Their day-to-day environments (for learning, for growing, for socializing in) taste crazy. I'll never forget the time I visited a local elementary school where many of my kids spend the first part of their day. It was lunchtime, and the overstuffed mess hall was enflamed by live or more sizzling brawls. A tiny, fairy-like girl fended her way through a roof of flaying arms and fists to seize my leg—the only adult pair standing in the room. Gripping as the mighty-little can, she had come to seek not only my protection but to get an answer to her burning question. "Who ARE you? Why would you come here?"

When you go to visit children in your neighborhood (Yes, it won't be long until you do!), you may also get overwhelmed. All the messiness of neglect can seem unbearable. But soon these words will come to you, "Blessed are the poor.... Blessed are they who mourn...." As these words begin to comfort, you know you are experiencing their miracle of stillness, their miracle of opening, their miracle of presence. As Mary with child Jesus went to visit Elizabeth with child John, this is our required work: that we leave our house and go and be with our cousin children. This is where and when the mystery of visitation will be revealed. That promise of a shared pregnancy—of a mutuality in moment—with its potential for not one but two prophetic births! When you go to visit a beloved child (named John, named Jamila, named Jose, named Laveda) you will know who is with you and why you came.

Children are miracles sent to us, not us to them. As their "at-risk" adults, we have forgotten the way to the Kingdom. Children, the very poor among us, remind us that love is among the small and tearful not the big and fearful. Schools, streets, and basements swell with beatific teachers of love, always welcoming to visitors.

My kids see the Kingdom clearly. They tell me. It won't be long! Soon, there will be no gunshots and more flowerpots. They paint pictures of playgrounds surrounded by luscious green grass (where did they see this grass?), and they assure me such playgrounds will be "EVERYWHERE!" Soon there will be more schools than shopping malls. Soon everyone will know where the nearest one-room schoolhouse is. It will be the place teeming with parents and community. Yes! It won't be long until adults spend less time in cars and more time tutoring kids. It won't be long until we act on our belief that it is more valuable to love kids than all the buying and selling of things we could ever do. Yes, it won't be long! Eighteen kids in Washington, D.C., have told me so. "Soon! All the children in the world will eat as much free macaroni and cheese as they want!"

Eighteen kids are teaching one adult: the size of belief necessary to usher in the Kingdom: it's ENORMOUS and LOUD—like a shout! I have whispered to them about the secret of soul-force. We take turns practicing the art of vigil—

together, letting our little lights to shine. I hold up the lives of Aung San Suu Kyi, Maha Ghosananda, Eknath Easwaran, who my kids call "big flashlights of love." Of course they know about King and Gandhi, too, but they tend to fixate on the part of the story when "those guys got shot." My kids know too well that murder is not a tragic fate reserved for rare heroprophet.

On the playground and before leaving for the day, we practice growing our hearts so big that even jail cells can't imprison them. Snack-time stories are filled with the adventures of nonviolent heroes and heroines. I once thought we would participate in vigils around the city, but now I see that shouting is the real vocation we've been called to. Around the room we swirl, one more community longing to be transformed.

Yes, my kids and I, we yell. We've been warned that this might be off-putting to potential volunteers and possible donors. Shouting helps break us out of our fearful cocoons of insecurity, frustration, and frequent desires for revenge. "It won't be long!" Shouting helps their teacher ward off the temptation to want "ship-shape neatness" and "clear-cut control." Shouting keeps us clear about our most important program: the nurturance of faith, eyes, hopeful hearts, and active nonviolent muscles of love.

Come, come, my little extremists, stand up! Yes! Shouting is exactly the right thing to do when everyone is starving for affection! "Well, I don't believe you want to hit her. IT WON'T BE Long! Stop choking her, let's practice hugging. I believe your tears are stronger than your threats. I'm glad you cried instead of hitting back. Wars are all the tears that men never cried. You are strong when you cry. Well, no, your Daddy probably doesn't know this either. IT WON'T BE LONG!"

Oh, it won't be long! Soon, it will all start making sense, this spirituality of shouting, this spirituality of finding, this spirituality of shouting to be found. Yes, we will come to love shouting as the promise-noise of God's coming, mending. Come, come, adults, we have put our children last and so are at-risk. Let us go and visit the children.
PEACE THROUGH PLAY

by Elizabeth Stutz

The aim of Peace through Play is to transform the culture of violence into a culture of peace by providing opportunities for children and adults to realize their creative potential. This constitutes an extension of the thinking that Play for Life developed over the 12 years of its activities. It is based on the idea that “real play” is essentially part of creativity and that play and creativity spring from the same root, deep in human consciousness. As creativity is associated with life and living, it is also part of peace. It may be helpful to appreciate the importance of this simple philosophy if it is seen in the context of one aspect of today’s culture of violence.

Play for Life came into being in the early 1980s, when “war toys” suddenly flooded the boys’ toy market. This event heralded the beginning of what has since become one of the most serious threats to childhood, the systematic targeting and exploitation of children by the toy, consumer goods, and entertainment industries, using killing and horror, as well as semi-pornography, as the main subject and communications technology as its vehicle. This has played a major role in producing the “culture of violence” that is evident in our society, and I believe, a significant cause of today’s youth crime. Although the wider implications could not be foreseen at that time, it was evident that offering boys explicit replicas of sophisticated modern weaponry was introducing and stimulating ideas of killing and cruelty in their minds, especially as the “girlie” characteristics of toys for girls also increased.

The issue of war toys became a contentious one amongst peace workers. It was taken up by the Quaker Council for European Affairs, one of the first bodies to recognize the potential harm that war toys posed to children. QCEA started a campaign to lobby members of the European Parliament when these matters came before them in 1982. At about the same time a member of Quaker Home Service responded to an article I had written on this issue in The Friend and passed the subject to Quaker Peace and Service. This department in turn gave a great deal of encouragement, advice, and practical help in developing initiatives that eventually led to forming the organization Play for Life.

Play for Life was part of the peace movement during the Cold War period, and its main function developed into an advisory one for parents and others involved with children’s play including various campaigning groups. International links were formed in Commonwealth countries such as Australia, New Zealand, and Canada; eastern-block countries such as Poland and the Soviet Union, where the dangers of introducing the concepts underlying toys of violence caused particular concern; and more recently in Japan and Botswana, where some active links have developed.

In 1990–91, when I wanted to undertake a study of out-of-school activities of children up to 12 years of age in my town (as part of a larger project to explore the possibilities for creative out-of-school activities), the Peace in the Community project of Quaker Peace and Service provided a grant and subsequently funded the publication of my report. This led to Play for Life ideas gaining generally wider publicity, and eventually to setting up a World Wide Web site.

Since the time when this movement started, the issues have become incomparably more complex. The chief difficulties lie in this complexity. The commercial and social pressures on children have taken on almost unmanageable proportions. Added to this is the confusion that reigns among many adults about the part that the associated technology does or should play in children’s daily lives, how much time they should spend with it, how much control parents exert over the amount of violence their children are exposed to, and how this can be done.

It is inevitable that technology will play an ever increasing role in society. That this has both beneficial and negative...
effects is both self-evident and much debated. An aspect that I believe needs to be considered and acted upon is that the increased use of "virtual reality" in entertainment is likely to have the effect of displacing "actual reality" to a certain extent in the lives of young people. Thus they become further removed from first-hand experience, or second-hand becomes confused with immediate. The senses are blunted, and we become removed from our bondedness with creation. This may not produce serious problems for those who have in fact experienced life at first hand. However, for the coming generation it is likely to mean a further loss in their sense of rootedness and direction. So while accepting that technology will continue to develop, we need to understand it better, to be in a position to foresee the possible consequences of various developments, and to have a constructive influence on and input into how it develops.

To this end, it will be necessary to foster in ourselves and in the coming generation a more vigorous creative life, a searchingly questioning attitude, and the ability to play imaginatively, by which means wisdom, foresight, integrity, and a sense of justice are produced. It will also be necessary for those of us "for" and "against" technology to overcome our prejudices and to question both sides of the argument. It is too serious a subject to be left to chance.

That engaging in creative activity is enormously effective in producing positive effects has been shown and experienced by many, yet there are surprisingly few opportunities for genuinely creative play. As with toys, the simpler the starting point and the materials used, the more effective and enjoyable is the experience. In our over-sophisticated and mechanized society we are inclined to look for ever more complicated methods, even with regard to children's play, although play is one of the most basic, natural, and important forms of activity.

How can we, as Friends, both at home and in our children's meetings, deal with the pressures, violence, and confusions inherent in today's society? Quaker families are not immune, especially where the children go to ordinary schools and peer pressure is inevitably very powerful.

Perhaps we need to remind ourselves that when taking part in the process of creation we are nearest to God. To counteract the difficulties that enter children's lives, the most effective way in the long run is to provide greater opportunities for children and young people to experience for themselves the joys of active, imaginative, and creative play and the opportunity for realizing their creativity with a wide variety of forms and materials. It is almost of equal importance that they should have the opportunity to see and hear the creations of others, amateur as well as professional—in exhibitions, museums, concerts, and performances. This should include seeing and exhibiting their own creations and those of other children and young people. In this way the products of creativity are brought to life. They stimulate questions and curiosity, and we should encourage the search for answers that are often quite difficult. By trying to understand a work of art or other creation, we broaden our horizons and participate a little in the act of creating it.

This is indeed a good antidote to the passivity and negative nature of ready-made entertainment or playing on or watching the screen. An argument frequently put forward in favor of the kind of toys and entertainment so popular today is that they are exciting and fast. This may be so, yet excitement and speed are in themselves of little value to children in their development and rather than satisfying them, these qualities usually leave them dissatisfied and unable to find activities for themselves. They therefore eventually lead to frustration and boredom, despite their original attractions. Once children have discovered the joy of creating things, however, they find further opportunities for themselves that are far more engrossing than the so-called excitements of prefabricated fun. This becomes more difficult as they grow older, and new channels for their growing perceptions and abilities need to be found. When people have this kind of opportunity, they become more responsive to both Quaker silence and Quaker teachings, because creativity constitutes a rich source for spiritual growth and sensibility.

The kind of background suggested here proves to be of tremendous advantage when children approach puberty and beyond, enabling young people to develop their own initiative and to discover adventurous and worthwhile activities for themselves and their groups. In this way we take a great step in contributing to the transformation from the culture of violence to a culture of peace.

Alternative to the Pentagon: Non-violent Methods of Defending a Nation

by Franklin Zahn, Quaker scholar and activist, provides an exciting, imaginative play-by-play account of an invasion and illustrates how it could be defeated nonviolently.

The scenario helps the reader envision a world in which international security is built upon mutual trust and responsibility, rather than intimidation and brute force.

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WHAT IS A BLESSING?
by Yvonne Boeger

Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful,” my fervent Baptist minister used to thunder on Sunday mornings. The words stirred my imagination as I sat, feet dangling, in a pew in the small brick church of my childhood.

I longed to be blessed like the tree planted by the rivers of water. I wondered how it would feel. Was God the only one who could bless you, or could people do it, too? How did you go about getting a blessing? And if you got one, did it last all your life or did you have to keep getting it renewed? Like so many other things in religion, it was a mystery.

More than 60 years later, I'm still wondering about blessings and all they imply. Once I asked a number of friends, "What is a blessing? What does it mean to be blessed?" Here are a few of the answers:

"A blessing is something God gives you whether you deserve it or not. It's a little like good luck."

"A blessing is what we say before dinner."

"A blessing is a sort of negative comfort. For example, when we say, 'Though Tom fell off a ladder and broke both legs, it's a blessing he didn't break his neck.'"

"A blessing is an affirmation: Go out into the world, my child, and do well."

When I began to read the Bible more seriously, I found that stories of blessings flow through the scriptures like those rivers of water. There was Jacob, for instance, who lied to obtain his father's blessing, which rightfully belonged to his brother. Later he wrestled with a mysterious Presence and, although wounded in the thigh, refused to give up until the Presence blessed him. Being blessed was serious business to Jacob.

In the Sermon on the Mount, Jesus spelled out exactly the unsettling times and conditions when we are to feel blessed: when we are hungry, when we are poor in spirit, when we are grieving, when others hate and revile us. Evidently, being blessed is not always a "feel good" situation. Can you be blessed and not even recognize it?

At last I've come to believe that we are most truly blessed when we are living in harmony with God and, by extension, with the people in our lives. When we are aware of this state of blessing and harmony, everything we do is affected. While realizing our minute by minute dependence on God, we are joyously aware of the need to fulfill our part of the blessing covenant.

What is our part? We may find a clue in the answer that Jesus gave Peter after Peter had proclaimed his love for him, Jesus answered simply, "Feed my sheep." Loving Jesus obviously means caring for other people, and this is done best when we are aware of being blessed ourselves.

When we are living in a state of blessedness, we choose carefully the tasks we claim as ours. The work is done at a comfortable pace. With less effort, we accomplish more. What we cannot do we leave to God, in trust that someone else may choose it as the very opportunity she's been looking for.

I think I now know how it feels to be blessed. For me it is connected with attendance at meeting for worship because feeling blessed seems much like the way Friends feel after meeting. The flowing of the spirit has recalled us to that power in the universe that is loving and enduring.

Now may the God of Hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

—Romans 15:13
How Way Is Opening

by Connie McPeak

I have been living with a leading, experiencing its unfolding, since Marty Grundy and I went to visit Friends in Alaska in March 1995. I had a clear, strong sense that I should come back to Alaska the following spring, to be a Friend in Residence than I was to really know me or she wouldn't suggest such a thing. I was no more appropriate than I was to climb Mt. McKinley! I came back home to Cleveland, Ohio, thinking about going to Fairbanks. I made the possibility of a year in Alaska an open question to God: "Is this something You want me to do?" The Friends in Fairbanks are generous, open, earnest and have much to teach, as does the wilderness. I trusted that, if this was a true leading, way would open.

Pat Loring, in her pamphlet on discernment, says that if a leading is true it persists, brings joy, way opens, and the outcome doesn't cause worry. This has been my experience. This desire to spend a year in Fairbanks has never left. I knew that if I were to spend a year in the extremity of that northern land I needed to be more physically fit. Because of my work schedule, neighborhood, and temperament, I needed some way to exercise inside my own home. The first surprising way that opened was when exactly enough money became unexpectedly available for me to acquire a treadmill.

I knew I should go to Alaska in the spring of 1997, as I had financial and parental obligations until then with both Bob and Kate in college, unattached, and unemployed. Within nine months of each other Kate and Bob both left college and married their own true loves. Suddenly both my children had homes and partners and lives of their own. The first barrier to my leading had unexpectedly been removed in love.

One cold January evening in 1996, as I was driving my parents home from the airport after their most recent trip, they said to me that if there was ever a time when I wanted to live in their home I was welcome to do that. I immediately responded "thanks, but no thanks." A few weeks later I awoke in the middle of the night realizing that this offer was the answer to another of my questions about how to follow this leading. I could sell my home, live with my parents for a while, and save some money to support my trip. Way was opening! Wow!

In the spring another question surfaced. What was I to do with my possessions? Again, an answer came almost immediately. A friend offered to keep my things in her big, empty, dry basement. The money I'd budgeted for storage could be rightly used to help support her.

The task of readying my house for sale after having lived there for 20 years seemed overwhelming. I felt paralyzed. I prayed for help. Friends gave me the name of a man who fixes everything. He came. As he worked on the house I was able to start my part a little at a time, sorting, reminiscing, and throwing out. It became, with prayer, a time of steady intentional work in preparation for the next step. I felt held in God's love. I put the house on the market in May. It sold in three weeks, and the money I'd budgeted for storage could be rightly used to help support her.

The opening of the next step came when I had to look at my future. The timing seemed to me that my being with my mother during this time was also a gift. God at work.

I moved into my parents' home the day after my father left for two months to sail in the South Pacific. My parents have been married for 53 years and are rarely apart for more than a few days at a time. It seems to me that my being with my mother during this time was also a gift. God at work.

My employer, increasingly rigid, without any hesitations is willing to grant me a leave of absence. I'll keep my health
insurance, pension, and length of service. Way opening.

This spring when it started to look like Chena Ridge Friends were serious about asking me to be a Friend in Residence, I had to look earnestly at who I am and what I bring, both good and bad. I have asked and continue to ask God to give me what I need, to teach me what I need to learn so I may be prepared to serve in this capacity. God is giving me answers to my questions. I saw that I want to practice a deeper hospitality, and new ways to nurture that possibility have been given to me. I have had Friends give me helpful reading that speaks directly to my sense of what is waiting for me. Cloister Walk by Kathleen Norris has been a gift, as have the writings of the Desert Fathers. My vision of my work in Alaska continues to form. Most clear is that I am to be open to God’s direction through prayer and the discernment of the community.

Asking to have this leading taken under the care of Cleveland Meeting is a powerful and deepening experience. I am finding that as I open myself to the care and discernment of the meeting, more is given. I am held and feel accountable to my clearness committee. There is the protection of the Holy Spirit in this. Way is opening.

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Edward Dougherty attends Elmira (N.Y.) Meeting.

Edward Dougherty attends Elmira (N.Y.) Meeting.
From the organization of the Religious Society of Friends into a structure in the mid-17th century to the mid-19th century, Quaker meetings everywhere were similar in having "acknowledged" ministers, elders, and overseers. In attempting to describe the role of the Quaker ministers, I'm going to quote here and following from A Summary of the History, Doctrine and Discipline of the Society of Friends, prepared for London Yearly Meeting in 1790 and reprinted many times.

The renewed assistance of the light and power of Christ is indispensably necessary for all true ministry; and that this holy influence is not procured by study, but is the free gift of God to chosen and devoted servants. Hence our testimony against preaching for hire....

In the language of George Fox and other Quakers, those who "preached for hire" (e.g. were paid) and those whose preaching did not derive from the proper source were "priests" (a negative term in Quaker thinking).

From the above it follows that ministers are not created by humans. A Quaker meeting could not appoint someone a minister; it could only "acknowledge" that he or she (and it included "she" from the very start) was a minister. Acknowledgment was a recognition of ministry, not the conferral of authority.

A local meeting could have several ministers, male and female, or one or none. Vocal ministry and prayer would generally, though not exclusively, come from the acknowledged ministers. The acknowledgment of ministers also said that person "x" was saying things acceptable to the Religious Society of Friends. If person "x" was speaking in meeting and saying things that were not acceptable to the corporate wisdom of the Society, he or she was apt to receive a visit from the elders.

Each monthly meeting had a meeting of ministers and elders "in order that those who are in the situation of ministers may have the tender sympathy and council of those of either sex, who, by their experience in the work of religion are qualified for that service." The ministers and elders met together monthly to consider their state, the same way the monthly meeting met to consider and answer a set of questions about the spiritual state of the meeting.

The other office was overseer, and the overseers were particularly responsible that "the rules of our discipline be put into practice; and when any case of complaint or disorderly conduct comes to their knowledge, to see that private admonitions, agreeably to the gospel rule... be given, previ-ously to its being laid before the monthly meeting." This meant that the Friend who was violating Friends testimonies (by, for example, departing from plainness in dress) could expect to be visited by the overseers. If he or she did not alter her or his conduct, she or he might be taken "under dealing" by the monthly meeting and possibly disowned.

So the leadership of the meeting was carried out by ministers and elders, who filled religious offices; overseers, who could be seen as more secular (concerned with behavior, e.g. exterior issues); and the clerks, who presided over meetings. Neither the office of overseer nor clerk is without a spiritual dimension, but neither office was seen as primarily providing spiritual leadership or guidance to Friends.

In a political sense, all of these offices were acknowledged or appointed by the monthly meeting, e.g. all of the members, which also could, if the case was necessary, remove a person from a position of authority and, if needful, disown the person. Ministers were acknowledged by local meetings, not by some distant and hierarchical ecclesiastical authority. The corporate discernment of the Friends meeting, composed of all members, served as a brake on the individual authority of ministers and elders.

The problem, as I understand it, is that the function of the elders and overseers was to strike a balance between nurturing spiritual growth and maintaining discipline (both spiritual and in Friends testimonies). What was intended to be nurturing could become authoritative and repressive. On the other hand, without "eldering" and nurturing, the Religious Society of Friends was in danger of splitting or regressing into ranterism where all opinions (e.g. those coming from merely "creaturely," that is human, sources) were equally valid.

The Hicksite tendency was to see the
authority of the ministers and elders as unduly restrictive (or simply wrong doctrinally), while the Orthodox tendency was to see the authority of the ministers and elders as essential to maintain the “ancient testimonies” of the Religious Society of Friends. Eventually, most of the meetings in the Friends General Conference gave up the practice of acknowledging particular people as ministers, though the old meetings of ministers and elders remain in the form of “ministry and counsel” or some equivalent. Many meetings and churches in the Friends United Meeting in the 19th century adopted the pastoral system, with paid pastors, but did not drop the acknowledgment of ministers who were not necessarily pastors.

By my observation, even in very loose and nonhierarchical structures there is individual leadership. However, in non-programmed meetings that leadership may be more dispersed and more fluid. If someone frequently speaks in meeting, and her or his testimonies are perceived by people to come from the proper source or be edifying, then that person is fulfilling the older role of a Friends minister whether or not the meeting goes through a formal procedure of acknowledging her or his gift in the ministry. Non-programmed Friends are, I think, wary of making such acknowledgment on the belief that if they do so, they are denying the gifts or potential gifts in the ministry of the others in the meeting or that Friends will come to ignore their own gifts and rely on the external authority and leadership of the acknowledged minister. It might be interesting for Friends in non-programmed meetings to ask themselves what would change if they formally acknowledged ministers within their meetings (some do, but the practice is uncommon). The question is not whether there are or are not leaders, but what is the basis of their authority, and under what conditions leadership is shared among many and passed from person to person.

The clerk emphatically is not the equivalent of a minister, but the person who conducts the business meetings. However, “meeting for business” is also described as “meeting for worship with a concern for business” and it isn’t possible to separate the religious and secular concerns of the Society, so the clerk should be a person with spiritual discernment, but that is not the same as ministry.
Who Deserves the Nobel Peace Prize?

How the AFSC Makes Its Nominations by Irwin Abrams

FIFTH IN A SERIES ON QUAKER NOBEL PRIZE WINNERS

In receiving the Nobel Peace Prize in 1947, the American Friends Service Committee became an authorized nominator for future prizes; they proposed Mohandas Gandhi for the 1948 prize. Since then the AFSC has sent nominations to the Norwegian Nobel Committee almost annually. Friends know all too little about the work of the AFSC’s Nobel Peace Prize Nominating Committee and the long list of AFSC nominees over the years for which it has been responsible.

The Norwegian committee itself uses the broadest criteria in making its decisions. Alfred Nobel wrote in his will that the peace prize was to be given “to the person who shall have done the most or the best work for fraternity between the nations, for the abolition or reduction of standing armies, and for the holding and promotion of peace congresses.” Nobel planned his prizes only for persons, but the statutes adopted permitted the prize-awarding bodies also to make an award to “an institution or an association.” The Swedish institutions awarding the prizes for physics, chemistry, medicine, and literature have followed Nobel’s wishes, while the Norwegian committee has named 17 institutions for its prizes along with the 84 individuals.

Nobel’s reference to disarmament and peace congresses reflected his interest in the organized peace movement of the time, and the Norwegian committee has indeed granted prizes to peace activists, especially in the early years after the prizes were established in 1901. It was Nobel’s phrase, “fraternity between nations,” that enabled the Committee to grant its prizes to such a wide variety of recipients, including statesmen, humanitarians, international lawyers, religious leaders, and, in more recent years, champions of human rights.

The AFSC Nobel Committee has formulated its own criteria, without expecting the AFSC nominee to have a perfect score on each one: 1) commitment to nonviolent methods; 2) quality as a person and sustained contributions to peace in such areas as justice, human dignity, and the integrity of the environment; and 3) possession of a world view rather than a parochial concern, with potential for a global rather than a limited impact.

In its search for nominees, the committee is expected to include all parts of the world, noting critical areas of conflict, and to consider how a Nobel Prize could further a peaceful result, as well as the relevance of a candidate’s work to AFSC or other Quaker experience.

Many, but not all, of the AFSC nominees have been pacifists, including André Trocmé, Wilhelm Mensching, Danilo Dolci, Moon Ik Hwan of Korea, Quakers Ham Sok Hon, also of Korea, and Elise Boulding, and the Fellowship of Reconciliation (U.S.A.) and the International F.O.R. Buddhists named were Sulak Sivaraksa of Thailand and Maha Ghosananda of Cambodia. National leaders, such as Jawaharlal Nehru of India and Premier Gro Harlem Brundtland of Norway, have been nominated, as have Dag Hammarskjöld and U Thant, secretaries-general of the UN. Anti-apartheid nominees along with Desmond Tutu were Stephen Biko and Beyers Naude. Another human rights nominee was Ibrahim Rugova, nonviolent leader of the Albanian minority in Serbia, strongly recommended to AFSC by Friends in Europe. American public figures nominated have included Supreme Court Justice William O. Douglas, Dr. Frank P. Graham, Cesar Chavez, and Norman Cousins.
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The naming of Jimmy Carter both in 1991 and 1997 has sparked discussion among Friends who remembered policies they had opposed when he was in office. The AFSC committee was not unmindful of such criticisms, but in reaching its decision was moved particularly by Carter's unprecedented peacemaking in his post-presidential years.

Only three of the AFSC nominees have won the prize, doubtless nominated by others as well: Lord Boyd Orr, director general of the Food and Agriculture Organization (1949); Dag Hammarskjöld (1961); and Martin Luther King Jr. (1964). The AFSC not only chose a winner in 1949, but its very first nomination, for Gandhi in 1948, was given careful consideration in Oslo. After Gandhi's assassination, the Norwegian committee asked the advice of its Swedish partners about posthumous prizes, but finally announced there would be no award for 1948, "since there was no suitable living candidate."

In 1973 the AFSC nominee, Bishop Helder Camara of Brazil, received two votes in the five-member Norwegian Nobel Committee, but the other three were for Henry Kissinger and Le Duc Tho, probably the most unpopular Nobel Peace Prize ever granted. When the committee chair gave the press the impression that the decision had been unanimous, the two in the minority felt they had to resign, and the matter became public, a most unusual situation. A widespread movement of protest in the country produced funds for a "Norwegian People's Prize" for Camara. At the AFSC, staff members wanted to give back the AFSC prize, but the Board settled for a joint delegation with British Friends to ask the Nobel Committee in Oslo for more worthy prize winners in the future.

We know of other occasions when the AFSC came close. Desmond Tutu, the AFSC nominee in 1981, won the prize in 1984. In 1986 and 1987 the AFSC nominated Sir Brian Urquhart, the UN administrator of peace-keeping, and in 1988 the Nobel Committee gave the prize to the UN Peace-Keeping Forces. In 1991 the AFSC Nobel Committee was about to nominate Aung San Suu Kyi of Burma for the 1992 prize when she was announced as the winner for 1991.

The deadline of February 1 of a given year for nominations of that year's prize to reach Oslo sets the timetable for the
AFSC committee. Thus in February, 1997, when the Oslo Nobel Committee at its first meeting went over the list of all valid nominations received for 1997, the AFSC Nobel Committee was holding its first meeting to look over its own long list for 1998, compiled by adding to names from previous years those received from Friends and others in response to a widespread solicitation. All these candidates were then examined by AFSC committee members in preparation for their second meeting in September, when the short list is agreed upon. Members are then assigned a name or two to research and write a report on, to be circulated to the others before the final meeting in November. Then the AFSC committee makes its choice and discusses the report to be made to the AFSC board. After board approval, one or two members may draft the letter the Executive Secretary sends to Oslo and also put together the supporting documentation to accompany it.

This process represents hard, dedicated work by the committee members, with the assistance of an AFSC staff member. Is all this effort and the travel expense to attend the three meetings justified, when so few of the AFSC nominees become prize winners? It is always possible of course that the AFSC may call the Norwegian committee’s attention to an overlooked candidate. The best answer, however, has to do with what happens to the AFSC nomination. The Norwegian committee does not publish the names of the nominees and discourages nominators from making their nominations public. Quaker Peace and Service in England, successor to the Friends body that was co-recipient in 1947, does keep its nominations confidential. The AFSC, on the other hand, makes a press release of its choice, notifies its nominee, and is prepared to tell the world. The AFSC has learned from its nominees that not only does the AFSC action give them significant moral support personally, but word of “the Quaker nomination” means an important boost to the cause for which they are working. For the AFSC family and supporters, as well as for the wider public, this publicity can also bring about important education for peace.

Rather ironically, in its 45 nominations the AFSC has only four times submitted the names of other institutions: the Service Civile Internationale (1957), the joint F.O.R. nomination (1970), the Committee of Cooperation for Peace in Chile (1976), and the Law of the Sea Treaty (1984). In most of its nominations over the years, the AFSC Nobel committees would seem to have agreed with Baroness Bertha von Suttner, Nobel’s friend who influenced him in including peace among his prizes. On learning that institutions were to be recipients, she protested that “they were only a form, a body—but the soul of a society always resides in an individual. It is the energy, the dedication, the sacred fire which fills a heart and spirit, that is what propels a movement.”

To me it is just such an individual whose life can inspire the rest of us to do better with our own. This is the reason I have given so many years to writing and speaking about the Nobel Peace Prize and its laureates, and why I feel so strongly that all the efforts of the AFSC Nobel Committee in discovering, researching, discussing, and finally publicizing the activities of such persons are well justified, whether or not our nominee becomes the prize winner.

Three Peacemakers

after Robert Bly

1 Mohandas K. Gandhi (1931)
I want to eat figs from a brown plate.
I want to evaporate like a thin cloud high in the desert sky. My life will fly outward, a flock of passenger pigeons each carrying the same message.

2 Mother Teresa (1980)
When I have touched the dying, whether they are wealthy or poor, I have felt within my hands a lightness of feathers. I have learned to surrender everything, everything, everything.

3 John Woolman (1772)
Others thought they knew what I was about.
The spray from the ocean wets my jacket, my hair, the pages of my journal. I walk the deck in the evening light.
The Atlantic rolls on as Adam and Eve’s first prayers. The wind in the sails lifts me like a leaf falling, falling onto the surging waves where deep answers to deep beneath the darkening waters.
My Sarah understands and weeps.

—Mike Heller

Mike Heller is a member of Roanoke (Va.) Meeting.
U.S. Supreme Court Overturns Religious Freedom Restoration Act

by Florence Kimball

The framers of the United States Constitution included a specific guarantee of religious freedom, the First Amendment. This states, in part, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The First Amendment thus provides two important guarantees about religious freedom: Congress is not to pass legislation that would establis(h the "establishment clause"), and Congress is not to pass laws that would bar people from freely exercising their religious beliefs (the "free exercise clause"). The interpretation of both clauses has stimulated national debate in recent years. The free exercise clause is at the center of the recent Supreme Court decision concerning the Religious Freedom Restoration Act (RFRA).

Background to RFRA

The U.S. has a long history of recognizing the importance of religious conscience and expression. From the colonial era to the present, governmental bodies have frequently sought to balance the interests of the government with the individual's right to free exercise of religion. This evolved into a legal standard known as the "compelling interest" test.

The compelling interest test says that if government burdens the free exercise of sincerely held religious beliefs, government must demonstrate that it is acting to advance a "compelling state interest" (such as public health or safety) and that the course of action the government is following is the least restrictive (or burdensome) to religion. The compelling interest test generally guided court decisions until 1990 when the U.S. Supreme Court issued a decision known as Employment Division v. Smith.

In the Smith decision, the Court ruled that the compelling interest test would no longer be applied so long as the law in question was not specifically aimed at limiting the free exercise of religion. If the law were generally applicable and religion-neutral, the government would not be under any obligation to accommodate the practices of religious people. The Smith decision represented a significant break with U.S. tradition and left people in this country—especially members of minority faiths—with substantially limited free exercise protection.

In the first three years following Smith, more than 50 cases involving free exercise were decided against religious groups and individuals. Congress and a broad-based coalition of religious and secular organizations (of which FCNL was a part) responded. As a result of the joint effort, Congress passed, by an overwhelming majority, the Religious Freedom Restoration Act of 1993. RFRA restored the broad application of the compelling interest test and provided strong protection for persons whose religious exercise was burdened by government.

In passing RFRA, Congress expressed its view that the compelling interest test "is a workable test for striking sensible balances between religious liberty and competing prior governmental interests." By passing a statute without exemptions for prisoners, public school students, or other populations, Congress demonstrated its conviction that religious freedom should be guaranteed to everyone in the U.S.

City of Boerne v. Flores

Boerne is a small city near San Antonio, Texas. The Roman Catholic congregation that met in a small, mission-style building in the historic district had outgrown this facility. The church wanted to enlarge the building but was barred from doing so by historic preservation zoning laws. The Roman Catholic Archbishop of San Antonio, P.F. Flores, sued the city and invoked RFRA. The city responded by challenging the constitutionality of RFRA.

The case was heard first by a federal district court, which ruled in favor of the city. That decision was reversed by an appellate court, which held RFRA to be constitutional. This set the stage for the case to be heard in the U.S. Supreme Court.

The Supreme Court heard arguments in City of Boerne v. Flores on February 19, 1997. FCNL was included on one of the 21 amicus briefs filed in support of RFRA. On June 25, the Supreme Court handed down a 6-3 decision striking down RFRA. In writing for the majority, Justice Kennedy noted that, in passing RFRA, Congress had exceeded its authority under Section 5 of the 14th Amendment (the constitutional provision by which RFRA was applied to state and local governments). Justice Kennedy also contended that, as a remedy for infringements on free exercise of religion, RFRA was far out of proportion to the behavior it was supposed to remedy.
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Last year, a loyal alumna of George School created a fund so that excellent students, regardless of their economic level, may attend George School. Four $10,000 Anderson Scholarships will be awarded each year to boarding students who embody the principles of social involvement, respect for others and a commitment to academic excellence. At least one of those scholarships must go to a Quaker student.

Quaker students, or students whose parents are Quakers, may also apply for John M. George Scholarships. All students may apply for the $2.5 million in tuition aid that is given to boarding and day students based on economic need. Nearly 200 families are currently receiving aid.

To find out more about these programs and the educational advantages of attending this internationally-recognized, coed, Quaker boarding and day school, contact the George School Admission Office.

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In her dissent, Justice O'Connor contended that Employment Division v. Smith had been wrongly decided and therefore should not be used as a yardstick for measuring the constitutionality of RFRA. Rather, it was her desire that the Court use RFRA as a way of reexamining the free exercise clause. She explained that only after the Court first corrected its interpretation of the free exercise guarantee could it properly consider RFRA.

Shortly after the Supreme Court announced its decision in City of Boerne v. Flores, President Clinton, who had signed RFRA into law, drafted a statement that expressed his deep disappointment with the decision. He expressed his continuing commitment to work to protect religious liberty to the fullest extent allowed by the Constitution.

Are legislative remedies possible?

Both the House and the Senate Judiciary Committees are holding hearings on the City of Boerne v. Flores decision. Testimony is being offered by members of the religious community and by experts in Constitutional law. Members of the religious community will inform Congress about the damage to religious freedom that is likely to occur as a result of the Supreme Court's decision. Constitutional experts will help members of Congress explore possible legislative remedies.

One legislative approach could involve recodifying RFRA so that it would be agreeable to the federal government. While this approach would provide some protection, it would also leave an enormous hole at the state and local level.

Another legislative approach would involve recodifying RFRA so that it would apply to state and local governments based on Congress' power to spend federal money or to regulate commerce. This approach could provide substantial—but not necessarily complete—protection at the state and local levels.

Some organizations are pursuing a constitutional amendment strategy. Prior to the Supreme Court's decision, Rep. Istook (Oklahoma) had already introduced his Religious Freedom Amendment in the House. This amendment was designed primarily to address establishment clause issues. Following the decision, Rep. Istook indicated his desire to incorporate free exercise issues into his amendment.

A constitutional amendment strategy raises several problems. First, it requires many years for completion, including passage of two major hurdles: a two-thirds majority of both houses of Congress and ratification by three-quarters of the states. Second, wording an amendment so that it would be agreeable to the diverse array of interests in this country may be well-nigh impossible. There are several points of controversy.

Should the amendment deal only with free
exercise or should it deal with both free exercise and establishment? Those who wish to open up the establishment issue generally want to relax the strict separation of church and state that is the prevailing interpretation of the First Amendment. Such an effort would be vigorously opposed by many who supported RFRA.

Should free exercise be guaranteed to all or could there be exemptions, such as for prisoners, public school children, or historic preservation issues? Many RFRA supporters contend that unless everyone's religious freedom is secure, anyone is vulnerable.

Rep. Istook's proposed amendment raises other problems and has not been embraced by a broad spectrum of the religious community. As worded, the amendment would effectively allow the religion with the largest number of adherents in a community to control such matters as the wording of prayers said in schools or the selection of religious symbols to be displayed on public property. This could substantially diminish religious freedom for persons of minority faiths in such communities. The amendment also opens the door to the use of public funds to support parochial schools and programs. Many sincerely religious people object deeply to having their tax money used to propagate beliefs with which they disagree. FCNL continues to oppose the Istook amendment.

Another option in the wake of City of Boerne v. Flores is for each state to pass its own RFRA-type legislation. Variations among such laws (e.g. exemptions for different populations, changes in the compelling interest test) could create a patchwork of religious protection that would vary from state to state. For those who are convinced that the free exercise of religious beliefs is vitally important for all individuals, this would be a sorry state of affairs.

The Task Before Us

FCNL will continue to monitor this issue. As opportunities for legislative action arise, we will alert our constituents through the Newsletter and our weekly Legislative Action Messages. At this time, we would encourage you to contact your senators and representative. Express your concern for religious freedom, and urge them to explore all legislative remedies before considering the constitutional amendment route. Urge them to oppose the amendment proposed by Rep. Istook as well as any other that would compromise the strict separation of church and state.

For a copy of "Religious Leaders Speak Out on the Istook Amendment," please contact FCNL and request document C-731-DOM.

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Reports

Alaska Yearly Meeting Centennial Session

At Kotzebue, July 9-14, Alaska Friends celebrated the 100th anniversary of the coming of Christianity to the Eskimo villages of the Arctic. Attendance was good, with the Kotzebue Meetinghouse exceeding its 500-person capacity on Sunday. Friends from Southwest, Wilmington, Northwest, and Eastern Region Yearly Meetings were there as guests of the yearly meeting, indigenous since 1970. Each noon a bountiful potluck dinner was provided. A dozen Friends from Salem, Ohio, volunteered to help with meal service.

Most of the food was gathered rather than purchased: moose, caribou, reindeer, seal, muktuk, goose, sour grass, etc.

Revelation 19:6–7 provided the theme text, repeated daily in English and Inupiak: “Hallelujah! For the Lord God Almighty reigns. Let us rejoice and be glad and give him glory!” It seemed to this observer that bilingual competence is greater now than 25 years ago. Once during a business session, the clerk, experienced in government, switched a discussion fully to Inupiak, saying in English, “This is a way to hold an executive session without asking visitors to leave!”

Eskimo Friends expressed appreciation for missionaries, beginning with Robert and Carde Samms and Anna Hunnicutt. Older Friends related stories about how the Gospel of Jesus Christ freed their grandparents from the tyranny of shamanism. Their forefathers, under the urging of Eskimo preacher Uyagak (converted through Swedish missionaries at Unalakleet) and Sheldon Jackson (Commissioner of Education), had sent two young men by umiak and boat to Douglas Island 2,000 miles away to secure a teacher. Charles Replogle, accepting their request as a voice from God, had gone to California to urge (successfully) the newly formed yearly meeting to send missionary teachers to the Arctic.

Today alcohol threatens to enslave, and several persons testified to deliverance from this bondage. A fervently voiced song typified their gratitude for God’s saving grace, then and now, “Once I was bound by sin’s gallows fetters, chained like a slave, I struggled in vain. But I received a glorious freedom, when Jesus broke my fetters in twain.”

Perhaps it’s this gratitude for God’s grace that makes the Eskimo a singing people. Because the sun barely sets in the Arctic summer, the services are long, with much singing, praying,exhoring, with perhaps a devotional talk as well as a sermon. Services include welcome songs and village songs, and songs by groups and individuals, often accompanied by guitar or piano. For them, intercessory prayer involves everyone praying aloud at the same time. Supplication rises to a crescendo in a few minutes and then subsides to brief silence followed by the leader’s softly spoken “amen.” In its own way, anointed by the Spirit, this is a form of “silence before the Lord.”

Business sessions were led by Sam Williams, clerk, Larry Jones, assistant clerk, and Roland Booth, general superintendent. Local Friends served as worship leaders. Most business was handled by the Administrative Council and representatives from the village churches. An issue surfaced in plenary session, however, symptomatic of a larger struggle to define worship in the context of Quaker tradition: is clapping for songs appropriate? Proponents cited verses from the Psalms about clapping in praise to God, opponents cited verses about keeping silence before the Lord. The resolution, to avoid clapping, expressed a wish to retain awe before the Almighty and to accept music as ministry, not performance. The issue illustrates a continuing tension between individual and group guidance by the Holy Spirit. In an effort to affirm Quaker identity, the yearly meeting took action to initiate a yearlong review by the churches of its Faith and Practice, copies of which were distributed to all.

Alaska Yearly Meeting demonstrates a strong sense of community. Offerings were generous. For example, over $10,000 was given to help families in Shungnak who lost homes in a fire. Men and women were commissioned for pastoral leadership in the villages. A concern was expressed about care of the meetings while some pastors must work outside the village during summer months. The Bible Training School at Kotzebue, under the direction of David Miller, continues to provide educational assistance. On the closing night, a choir of 60 children sang. At each evening session young families were present. Young people wearing jackets labeled “Red Dog Mine” or “Nashookpuk’s Whaling Crew” passed the offering plates.

Alaska Yearly Meeting enters its second century with considerable strength. Like the rest of us, these Quakers seek to adapt to culture without compromising central Christian convictions. If they cling to revivalist modes of worship that other Friends have replaced, it is to sustain the immediacy of spiritual experience and the warmth of Christian fellowship. Adapt they will, but carefully. The biblical belief of these Children of the Light, however, is a refreshing corrective to a sophisticated unbelief that marks some Friends. We do well to learn from our Eskimo Friends what the theme verse means: “The Lord God Almighty reigns”

—Arthur O. Roberts
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Baltimore Yearly Meeting Epistle

To Friends Everywhere,

George Fox, in 1672, spoke to the first General Meeting of Maryland Friends (which later became West River, then Baltimore Yearly Meeting) on the shores of the Chesapeake Bay. As we examine this year’s theme, “New Life from Old Roots,” we are drawn to compare today’s complex world with those early years. Was Fox unsure of his leadings? Was he afraid to speak truth for fear of offending another believer? Did Friends feel pressured into believing certain teachings that did not speak to their condition?

August 4–10, Friends gathered once again at Wilson College in Chambersburg, Pennsylvania, for our 326th session. Our theme was addressed in a new form of plenary session, worship sharing on the query “What is the meaning of membership in the Religious Society of Friends?” Do we draw the circle so wide there seem to be no boundaries? Does our inclusiveness itself become exclusive? Does personal experience become dogma?

While we do love and care for each other, sometimes there is mistrust of institutions, including our own business meetings and committees. We do not know very well, corporately, to identify and nurture our many individual gifts. We have trouble filling positions in our meetings. Within our Quaker communities we may find it easier to branch out than to look inward, to make new connections, new life, rather than nurturing that which already lives but may not be thriving. As individuals and meetings, we struggle with the balance between the inner and the outer life, given our limited human resources. Are we a covenant community with commitment and accountability to God, each other, the Religious Society of Friends, and the wider world? We find it difficult to see each other’s concerns. Do we confront our differences face to face so we can change and grow and heal?

Living the Peace Testimony is choosing to be transformed by that life and power that takes away the occasion of all wars. Pacifism is confronting our differences imaginatively, not naively, nor foolishness, nor hiding in fear. We can equip ourselves for adventure and witness. Mary Lord challenged us to make each meetinghouse a training center for nonviolence. Every attender and member should be transformed by that life and power that requires you to take risks. Are you willing to take the time to support and guide these Friends so that such responsibilities are not burdensome?

“My Friends: Are you responding to invitations to assume leadership roles? Are you willing to take the leap of faith and invite newer Friends to assume major leadership roles? Are you willing to take the time to support and guide these Friends so that such responsibilities are not burdensome?”

“[To] Newer Friends: Are you responding to invitations to assume leadership responsibility in your meeting and in the wider world of Friends? Are you open to leadings from the Holy Spirit that require you to take risks? Are you intentional about time priorities?”

Let us in our message offer that which is beyond all creeds—the evidence in our lives of communion with the spirit of God. The need of positive . . . faith in the inward presence of God’s spirit has never been greater than now . . .

—John Wilhelm Rowntree, “Has Quakerism a Message to the World Today” in Alastair Heron, Quakers in Britain—a Century of Change 1985–1995

As a gathered people we need to recognize that our strength comes from the same source whether it is called God, Jesus, the Light, or the continuing revelation of the Christ within. This eternal power is what binds us together to labor in all parts of the vineyard.

—Miriam D. Green, Presiding Clerk

December 1997 FRIENDS JOURNAL
News of Friends

Samson Gahungu, clerk of Burundi Yearly Meeting, has been acquitted. He was imprisoned for two years on false charges of involvement in the massacre of 70 Tutsi students in 1994. Members of Mid-America Yearly Meeting visited Burundi with plans to attend Gahungu’s hearing on Aug. 19. The trial was postponed to Aug. 30. Friends from Sweden and MAYM covered the expenses of the attorneys. MAYM Friends held a prayer meeting in the prison on Aug. 16 that both prisoners and prison guards attended. David Niyonzima, exiled general secretary of Burundi Yearly Meeting, was in Bujumbura for the trial. Niyonzima said the presence of the Lord could be felt in the court room and in the words of the witnesses. Gahungu was not only acquitted but received damages for his false imprisonment. Upon his release on Oct. 1, Gahungu recuperated in Bujumbura and then traveled to his home in Gitega.

A minute on population was approved by Illinois Yearly Meeting in August. The minute states:

Today, we are confronted with interacting problems unique in their magnitude. Among the major problems are increasing numbers of people, excessive use of resources, environmental degradation, loss of biodiversity, and the growing disparity between rich and poor. All of these contribute to social and economic tensions at home and abroad. We recognize that education and understanding are the foundation for improving lives and empowering women and men around the world. We encourage our governments at every level as well as private groups to make family planning accessible to all. As Friends we recognize that we are all a part of these problems, and therefore we need to contribute to their solutions. On a personal basis, we seek a leading regarding the number of children to have and raise. This includes alternative ways of parenting, including adoption. We also strive to live lives of simplicity and responsibility in our own use of resources. We search for solutions to these problems based on love and spiritual care for humans, all other creatures, and the earth itself. As a community of faith, we seek to honor, protect, and nurture all of God’s creation.

Housatonic (Conn.) Meeting approved a minute on same gender marriage:

As members of the Religious Society of Friends, we accept that there is that of God in everyone. It follows that every individual’s search for happiness and love guided by the Divine Spirit should be supported by the meeting. Marriage can be a powerful demonstration of spirit-led love and commitment and a joyful part of that path toward the Light. We

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at Housatonic Meeting give our blessing to those guided on that path, regardless of sexual orientation. Our God-given sexuality is expressed lovingly and with mutual respect when we live in the Light. If we are to treat each other equally as children of God, we will accept all people regardless of sexual orientation. When a member of Housatonic Meeting requests marriage under the care of the meeting, the meeting approaches the couple seeking marriage with care, questioning, and guidance including support into the future. In this way, Housatonic Meeting can help to foster a world where all loving relationships are rightfully accepted.

A Mennonite Church was disowned for supporting lesbian and gay marriages. On Oct. 14, members of the Germantown (Pa.) Mennonite Church, the oldest active Mennonite congregation in North America since 1683, met in the historic meetinghouse to hear the results of the Franconia Conference mail-in vote on whether to remove the church from membership. The Conference moderator read a letter from the Conference leadership stating that as of January 1, 1998, Germantown will no longer be considered a member of the Franconia Conference and that its pastor's credentials will be withdrawn. She cited the vote by Conference delegates of 81.5% in favor of the disfellowship, and 18.5% opposed. After questions from the congregation were entertained, one Germantown member asked the moderator to stand behind her conference's decision and escort him to the door and out of the building. Richard Lichty, Germantown's pastor, then asked the Conference Minister to escort him out, representing the conference's removal of his credentials.

Controversy between Friends' Housing and Care, Inc., and local Florida Friends escalates. Woodmere at Jacaranda, a planned retirement community, raised several concerns as it attempted to gain nonprofit status with the state. Bill Martin, chair of the board of this development venture, had advertised Woodmere as "established by Sarasota Monthly Meeting... and Sarasota Evangelical Friends Church." Because neither group corporately supported the venture, Friends' Housing and Care changed their advertising at the insistence of these groups to say "established by members of Sarasota Monthly Meeting... and Sarasota Evangelical Friends Church." When the yearly and monthly meetings declined their sponsorship, the group organized itself as a Friends meeting and secured its 501(c)(3) tax status as such. The organization also compiled its own "Faith and Practice" to file with its corporate papers.
• United Nations Action Kits are now available from Friends Committee on National Legislation. In order to raise awareness about and to gather support for the UN's work, FCNL has produced these action kits. For more information or to order a Peace Kit while supplies last, write FCNL, 245 Second St., N.E., Washington, D.C. 20002; call (202) 547-6600; or e-mail FCNL@igc.apc.org.

• Jennifer Elam, Pendle Hill's Cadbury Scholar, is collecting stories of mystical experience. She is particularly interested in the stories of those who have been diagnosed with a mental illness related to their experience of God. To receive a questionnaire contact Jennifer Elam at Pendle Hill, 338 Plush Mill Rd., Wallingford, PA 19086.

• A new conference and retreat center is opening on the Olney Friends School campus. It is sponsored by members of Ohio Yearly Meeting in the tradition of unprogrammed Christian Quakerism. Some events scheduled for the coming year are a marriage enrichment weekend in February; a workshop on reviving local economies; and a session in June on discerning the call for vocal ministry. The center also offers personal retreats in a cottage. Friends interested in more information can write Bill Taber, 61357 Sandy Ridge, Barnesville, OH 43713 or call (614) 425-1248.

**Upcoming Events**

**DECEMBER**
— Central and Southern Africa Yearly Meeting
  25—Tanzania Yearly Meeting, Mogumu
  26—Jan. 1—Amigos Santidad Yearly Meeting, La Paz, Bolivia
  27—Jan. 1—YouthQuake

**JANUARY**
— India Yearly Meeting, Bhopal
— Inela-Bolivia Yearly Meeting, La Paz
— Peru-Inela Yearly Meeting, Huanuco, Puno
  8—17—Australia Yearly Meeting, Perth
  12—20—The Fellowship of Reconciliation will hold a Peacemaker Training Institute at the Kirkridge Retreat Center in Bangor, Pa., 1998. The program offers young activists (ages 17-25) an opportunity to re-energize, gain leadership skills, and to explore nonviolent strategies to deal with violence, racism, and other social injustices. The cost is a sliding scale from $300 to $375 with some scholarships available. For more information contact Neera Singh or Paige Wilder at P.O. Box 271, Nyaack, NY 10960, (914) 358-4601, or e-mail forpti@igc.org.

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**Books**

**Faith and Practice: The Book of Discipline of the New York Yearly Meeting of the Religious Society of Friends**

*New York Yearly Meeting, 1996. 122 pages. $7.50/paperback.*

The introduction to this volume reveals that it is the result of committee work begun in 1978; its final approval came in 1995, New York Yearly Meeting’s 300th anniversary. This outward evidence of 17 years of the yearly meeting’s hard work of discernment and seeking unity on what it can say as a corporate body is worthy of celebration and gratitude for the (sometimes painful) ways God works among us. Beyond the two usual large divisions into “faith” and “practice,” New York shows its unique integrity in the organization of the “faith” section. Larger section divisions begin with “The Spirit” and move on to “Seeking the Spirit,” “Fruits of the Spirit,” “Witness,” and “Historical Statement.” Before the Advices and Queries, which conclude the “faith” section, all of the advices from the elders at Balby in 1656 are printed, as well as the familiar quote that concludes them: “Dear beloved Friends, these things do we not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided: and so in the light walking and abiding, these may be fulfilled in the Spirit, not from the letter, for the letter killeth, but the Spirit giveth life.”

These words take on a more complex meaning in context. Since one of the advices is “Any called before outward powers of the nation are to obey,” and we know Friends’ obedience did not extend to taking oaths, we see Friends in fact did not fulfill them “from the letter.” Other Balby advice still find expression in current queries, such as “Do we avoid talking, and are we careful of the reputation of others?”

In the section on “Fruits of the Spirit,” one subsection title stands out: “covenant relationships.” No subsection is titled “marriage,” words on marriage are included in this section, which acknowledges “the involvement of God and our meetings” in maintaining and upholding commitments, whether as single persons or in a variety of family patterns. New York affirms that “just as there is that of God in every person, there is that of God in every relationship that calls upon God... We seek to hold each other in the light of our ideal that Spirit-filled covenant relationships are the one sure basis for love and sexuality.” It is typical of our books of discipline that where unity exists, it is expressed, but they are silent on matters where there is no unity as a yearly meeting—as New York is not on marriage for same-gender couples. However, in stating clearly where they do have unity, New York has given us a strong statement about the essential nature of all relationships within faith communities as covenants between persons and meetings and God. To reaffirm this primary emphasis on faithfulness rather than maintaining social order or doctrinal conformity as the basis of our lives as Friends is perhaps the greatest gift of a Faith and Practice process. I invite Friends to read the witness New York Yearly Meeting offers us.

—Jan Hoffman

Jan Hoffman was clerk of New England Yearly Meeting when the latest revision of its Faith and Practice was approved in 1985. During her time as Friend-in-Residence at Woodbrooke Quaker Study Centre in England, she taught a course on the 25 books of Faith and Practice of North American Yearly Meetings.

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**Quaker Quips and Quotes will return next month.**
Milestones

Births/Adoptions

BensonSmith—James Keenan BensonSmith, on Aug. 1, to Gigi and Steve Smith of Abington (Pa.) Meeting, of which Steve is a member.

Ely—Graham Daniel Ely, on June 13, to Tracy and Dan Ely of Abington (Pa.) Meeting, of which Dan is a member.

Evans—James Evans, on July 17, to Ellen and Peter Evans, of Haverford (Pa.) Meeting, of which Peter is a member.

Wilson—Zachary James Wilson, on June 30, to Catherine Ann Harper Wilson and Bradley J. Wilson. Catherine is a member of Wilmington (Del.) Meeting.

Marriages/Unions

Abril-Galt—James F. Galt and Maria Isabel Ibernon Abril, on June 27. James is a member of Abington (Pa.) Meeting.

Anton-Hudson—Ransaler Benjamin Hudson and Heather L. Anton, on July 12. Ransaler is a member of Wilmington (Del.) Meeting.

Bourgeault-Rehnborg—Rodrick Carl Rehnborg and Gweneth Kent Bourgeault, on July 5. Gweneth is a member of Wilmington (Del.) Meeting.

Brown-Goldener—Goldener and Millard Brown II on July 21, under the care of Haverford (Pa.) Meeting, of which both are members.

Deaths

Crowe—Thomas J. Crowe, 83, on May 2, in Northampton, Mass., after suffering a stroke in January. Born in Westbury, Conn., Tom received his BA and MD from Syracuse University, was in the Army Medical Corps during World War II, and trained as a radiologist at the University of Rochester, N.Y. He practiced medicine in Hartford, Conn., and Northampton, Mass., founding the radiation therapy department at Cooley Dickinson Hospital in Northampton and later serving as that institution's chief of staff. A skilled physician who cared deeply about each patient, Tom was also a socially concerned scientist of great courage. In the 1950s he recognized the dangers of nuclear testing, speaking and writing vigorously in the campaign that brought about the 1963 test ban treaty. Concurrently he worked tirelessly to educate the public about research that pointed to smoking as a cause of cancer. A pacifist since the advent of nuclear weapons, he helped establish Physicians for Social Responsibility, founding the Western Massachusetts chapter and serving as board member and secretary. Consistently concerned about social justice, he traveled to Haiti as a volunteer in 1967 to create a radiation therapy department at Hôpital Albert Schweitzer. Tom was a founding member of Mount Toby (Mass.) Meeting and was its treasurer when the meetinghouse was built. In recent years he was an ardent member of Physicians for Human Rights, devoting long hours to writing letters on behalf of victims of injustice around the world. Described by friends and colleagues as a scholar who was dedicated to his family and a man with a deep reservoir of kindness, generosity, and compassion,

Westtown School, Westtown, PA 19395 (610) 399-7900
he lived his life quietly but unceasingly working for peace and justice. Tom was for 52 years the supportive husband of Frances Hyde Crowe, a longtime staff person at Western Massachusetts American Friends Service Committee. He is survived by his wife; three children, Calthe, Jarlath, and Tom Crowe; five grandchildren; and two step-grandchildren.

Emmons—Florence Hall Emmons, 94, on July 26, at Friends Homes in Greensboro, N.C. Florence was born in Adena, Ohio. She graduated from Olney High School in 1920, taught school, then attended Earlham College. She graduated in 1929, and that same year married a former Olney classmate, Chester Wilson Emmons of What Cheer, Iowa. She devoted her life to raising their five children, supporting Chester in his career, and participating in the several Friends Meetings they belonged to in Washington, D.C., Bethesda, Md., Phoenix, Ariz., and Greensboro, where they moved in 1978. Florence was preceded in death by her husband, in 1985 and by her daughter, Elizabeth Smith Ohle, in 1991. She is survived by two sons, Richard W. and Donald A. Emmons; two daughters, Helen E. Marshall and Nancy E. Taylor; and a sister, Bertha Hall Hawkins. Florence had 19 grandchildren and 14 great-grandchildren.

Fessenden—Samuel Fessenden, 85, on April 13 at Foulkeways at Gwynedd, in Gwynedd, Pa., of kidney failure. Born in Philadelphia, Samuel graduated from Germantown Friends School in 1928, then went on to Yale University and the University of Pennsylvania Law School. He joined the Philadelphia law firm of Montgomery, McCracken, Walker, and Rhoads in 1936 and married Catherine Buck Fessenden that same year. Samuel became a partner at the firm in 1951 and continued to work there until his retirement in 1978. He also taught courses at Temple University Law School. Upon retirement, Samuel was appointed as a special master for the Orphans Court, hearing cases concerning the guardianship of patients in mental hospitals throughout Pennsylvania. In the early 1950s, he and his family became members of the Germantown Monthly Meeting, where he served as a trustee. Samuel also served on the School Committee of Germantown Friends School for 20 years and as treasurer for ten. He wason the board of Friends Hospital for over 30 years and was active with Yale University alumni affairs and the Chestnut Hill Community Association.

Samuel was an avid swimmer, tennis player, golfer, and traveler. His wife, Catherine, died in July 1996. Samuel is survived by a daughter, Abbe Fessenden; two sons, Nicholas Buck and Christopher Fessenden; and six grandchildren, Helen, Jon, Rachel, Rebekah, Timothy, and Leah Fessenden.

Howarth—Wilfred Henry Howarth, 82, of an aortic aneurysm, on April 20, in Fort Collins, Colo. Wilf was born in Dundas, Ontario, in 1915. After the early death of his father, his mother apprenticed him as a tool and die maker. After five years of apprenticeship, he worked in the machine trade. When Canada joined England in WWII, the zipper factory where he worked converted to making Browning machine guns. Having taken seriously the teachings of the Anglican Church regarding killing, Wilf sold his tools and left the trade. Classified as a conscient-
BIOGRAPHERS

Wilford Howarth was a committed activist who dedicated his life to promoting peace and acceptance. Howarth was a Quaker who became a typical objection by a government tribunal. Wilford worked on a farm and was sent to Banfi. There he heard about a unit being sent to China by the American Friends Service Committee and volunteered. His first introduction to Friends was during his preparation for work abroad at Pendle Hill in 1944. After two years doing x-ray repair with the Friends Ambulance Unit, he returned to the AFSC and worked in Finland. He was in charge of procurement for the seven work camps held in the summer of 1947. On April 14, 1947, he married Mary Barclay in a Friends ceremony in Helsinki. After the couple returned from Europe in 1948, they lived first in Yellow Springs, Ohio, where they joined the meeting. To find a better climate for his asthma, they moved to Fort Collins, Colo., where they lived until going to India with the AFSC in 1957. At the Barpali Community Development project, Wilford taught village men to repair bicycles and irrigation pumps and later invented a rice paddy cultivator using locally available materials. On his return from India, Wilford and his family lived at Pendle Hill where he was manager of buildings and grounds until 1971. During the 1970s, the Howarth's opened and operated a Rent All business in Estes Park, Colo. In 1972 they were part of a small group that started a continuing Friends/Universalist Unitarian Fellowship, which met at the Meeting School in Rindge, New Hampshire, from 1979 to 1980. During the 1980s, Wilford played an active role in the University Friends Meeting in Seattle, Wash., which he taught English as a second language in a community college. As chairman of the property committee, he helped with repairs and organized regular workdays for the meetinghouse. In 1985 Wilford began work on a大专头stone house in The Retreat, Glen Haze, Colo. The building was declared "finished" in 1995 when both Wilford and the Rockey Mountain National Park celebrated their 80th birthdays. Wilford and Mary began celebrating their 50th anniversary by hosting 30 former Friends' workshops. They spent last winter term at Pendle Hill, where a redbud tree has been planted in Wilford's memory. Wilford was preceded in death by two sons, Rob and Daniel. He is survived by his wife, two daughters, B. Barclay Walsh and Rachel H. Boone; two sons, David A. Howarth and Paul Todd Howarth; and four grandchildren, Rainey and Frances Howarth and Kyria and Colin Boon.

Parsons--Robert Preston Parsons, 67, on June 23, at home in St. Petersburg, Fla. Bob received an MA in Counseling and Education at Kent State. He worked as a teacher, counselor, and assistant principal at Nordonia High School in Northfield, Ohio, and as a teacher and administrator in Springfield Township, Ohio, until his retirement. He was very active with the American Friends Service Committee and the Kent, Akron (Ohio), and St. Petersburg (Fla.) Meetings. Bob also worked with ProNica. His work in promoting peace and acceptance was unsurpassed. Bob was a proud friend of all his students and was known as a great teacher. His love and pride in his family, friends, and life will never be forgotten. Bob is survived by his wife of 43 years, Shirley Barrett; two daughters, Stephanie and Amy; two sons, Bob and Chuck; two grandchildren, Daniel and Emily; and two sisters, Joyce Schmidt and Friedie Fazzino.

Woof—James Woof, 73, on March 10, in Sandy Spring, Md. Raised in New York City, Linn devoted most of her working life to volunteering in various capacities in either Quaker or other pacifist organizations. She worked with the Fellowship of Reconciliation and later at Pendle Hill in Wallingford, Pa., for over 20 years. Throughout her life, Linn was engaged in the study of many paths to spiritual truth, including the Religious Society of Friends, A.R.E., and A Course in Miracles. In 1993, Linn retired and moved to Sandy Spring (Md.) Meeting. During her lengthy illness, Linn demonstrated courage and perseverance in the face of much adversity. She touched the lives of many at Pendle Hill and Friends House. It was typical of her desire to serve others that she strongly wished to leave her physical remains for medical research. Linn was survived by two cousins, Mary E. Goggin and Walter Perry, and her many friends at Pendle Hill and Friends House.

Correction: The following notice appeared in the October issue with several errors. We apologize to the Mullin family and rectify the corrected notice.

Mullin—James P. Mullin, 89, on April 28, following a stroke, in Richmond, Ind. Jim grew up in Brookville, Ind. He attended Wabash College in Indiana, and received a BS from the University of Illinois, an MS from Syracuse University in New York, and a law degree from George Washington University in Washington, D.C. While attending law school, Jim worked at the Library of Congress.

Active throughout his adult life in the Religious Society of Friends, Jim was a member of Clear Creek (Ind.) Meeting. Following law school, he traveled for several months, visiting Quaker centers in Paris, Vienna, and Geneva. From 1935 to 1937, he worked with the Emergency Peace Campaign in Philadelphia. Jim moved to Brookville to practice law with his father but returned to Philadelphia to assist in the administration of the Civilian Public Service program of the American Friends Service Committee. Jim was director of the CPS camps in Goshen and West Campton, N.H. Later he became secretary of the Prison Service Committee of AFSC and traveled throughout the country visiting men who were in prison for conscience sake. In 1941 he married Mary Morrisett, who was College Secretary of the AFSC. In 1946 Jim returned to Brookville to practice law until his retirement in 1989. Jim was a member of the American and Indiana Bar Associations. He also was a member of several historical societies and served on the board of trustees of Eastham College, Inghouse, Ind., for nine years. In 1994 Jim and Mary moved to Friends Fellowship Community in Richmond. Jim was a selfless mentor, counselor, advisor, and friend. He is survived by his wife, Mary; four daughters, Ann Stromquist, Beth Mullin, Martha Mullin, and Rebecca Lough; nine grandchildren; and several nieces and nephews.

Classified Ad Deadlines:

February issue: Dec. 8
March issue: Jan. 12

Submit your ad to:
Advertising Manager, Friends Journal 1216 Arch Street, Philadelphia, PA 19107-2835 (215) 563-9629

Accommodations

The Blue Ido Quaker Guesthouse could be your base to explore England or your Quaker roots. In rural Sussex, close to Gatwick Airport, (easy and direct road and rail links) London, and Brighton.

A "house" base, the Blue Ido combines a Meetinghouse founded by William Penn with a peaceful guesthouse and gardens.

Bed and Breakfast 229 per night. Contact: Julie and Jonathan Spencer, Telephone: 0144 1403-741241, Fax: 0144 1403-741841. E-mail: 106703.5252@compuserve.com.

"More than just a place to stay."

Coming to DC? Stay with Friends on Capitol Hill. William Penn House, a Quaker Seminar and Hospitality Center in beautiful, historic townhouse, is located five blocks east of the U.S. Capitol. Convenient to Union Station for train and METRO connections. Shared accommodations including continental/bed and breakfast for groups, individuals. 515 East Capitol Street, SE, Washington, DC, 20003. Telephone: (202) 543-5660 Fax: (202) 543-8814

Big island Friends invite you into their homes for mutual Quaker sharing. Donations. 69-772 Hual Nui Road, Captain Cook, Hawaii 96704. (808) 328-8711, 325-7533, 322-3116.

Comfortable, Seattle Accommodations, University Meeting House, Private bedroom, shared bathroom with shower, short walking distance to restaurants. Easy access to public transportation. Donations accepted. Reservations, (206) 632-9839.

Coming to London? Friends 848 is just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for personal travelers, Direct subway and bus with Heathrow Airport, The Pent Club, 21 Bedforz Place, London W1B 5JL. Telephone:(071) 836-4718, Fax: (071) 836-5516.

SW Florida: Two-story, Spanish-style pool home on canals to the bay. 43rd Street, Fort Myers. $300-400 weekly, 1 block from the heart of downtown. quiet neighborhood. $50-600 nightly. 921-950-1234.


Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Assistant Director, Quaker House, 5815 S. Woodlawn Avenue, Chicago, IL 60637. (773) 255-3068, e-mail: ghouise@pennnet.org.


An oasis of calm in the heart of London? Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: (0171) 387-0648, fax: (0171) 387-9999, e-mail: QIC@byrne.wc1.E.H.

NYC-Greenwich Village Accommodation, Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6500.

Looking for a creative living alternative in New York City? Please write, Friends House. May be the place for you. We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1720. We also have overnight accommodations.
Quaker House Intentional community seeks residents. Simple living and meal sharing. Call to arrange visit. Meetings held. 1845 Deane-FAC, Box 117, Wallingford, PA 19086. (610) 358-5049. Considerations for new residents: Most are concerned about Quaker spirituality, peace, and social concerns. One-or two-year terms. Directors, Quaker House, 5615 S. Woodland Avenue, Chicago, IL 60637. (773) 288-3056, e-mail: q-house@wwa.com.

Mexico City Volunteer Opportunities: one-week, service-learning seminars; six-month internships; positions managing Quaker crafts center, art center and Quaker Martezal 152, Mexico, DF 06080; (55) 705-0512; amigos@lanetla.organ.com.

For Sale

Quaker Gift Items for personal enjoyment, or leadership recognition, banquet decoration, furs, fund raisers, notes, special events. Write QFG Bookstore, 1216 Arch Street, 26th Floor, Philadelphia, PA 19107. 215-566-3636. E-mail: qfg@qfg.org.

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Executive Director of Casa de los Amigos. We seek an individual to direct the services and projects community of hospitality at Mendocino, beginning in March 1995. Requirements: Spanish and English fluency, Quaker familiarity, experience in leadership and administration, three-year commitment to project-Mendocino. Salary and travel support. Contact: Tobin Marsh, Ignacio Mariscal 132, 06030 Mexico, DF; telephone (52) 705-0521, (52) 705-0521.

Olney Friends School appointed Frederick Cooper interim head for one year, effective July 1, 1995. A search is now underway for a permanent head of school, appointment to begin July 1, 1996. The school is a Quaker boarding high school run by Ohio Yearly Meeting and located near Barnesville in rural eastern Ohio. For more information contact Susan Smith, 3876 Hopkins Gap Road, Harrisonburg, VA 22802, telephone (540) 867-5788, e-mail Tuffyastl@aol.com

Olney Friends School for the short-selling and experience, 702 77.1226@compuserve.com


Endless Mountains, Susquehanna County (Northeastern, Pa.). Charming, spacious four-bedroom farmhouse on 77 acres. New kitchen, large family room, dead-end street, hills, beautiful views of the Sturwoor creek valley, 20 miles from Elk Mountain ski area. Weekends $175, or weekly $950. (505) 302-9530.


A California Vacation on a Quaker family life care. 20 minutes to local beaches. New stone and cedar building with gym, pool, tennis, ocean view, walk-in, close by. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast at bed and breakfast. Contact: Janet and Roy, 5500 Oakwood Lane, Palm, Wildlair. 375 Oakwood Road, Haiku, HI 96708. Telephone: (808) 572-5265, Fax: 572-9045.

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, 1500 Oxford Street, Philadelphia, PA 19124. (215) 533-5600.

Come visit Olney Friends School on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stieltree Meetinghouse. Olney is a place of grounding, rich in Quaker tradition, helpful in truthfinding, thinking, inward listening, loving community, and useful work. 6130 Sandy Ridge Road, Barnesville, Ohio 43403.

Lansdowne Friends School—A small Friends school for boys and girls three years of age through eighth grade, rooted in Quaker values. We provide children with a quality academic, and a developmentally appropriate educational environment. 1104 Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

Westmont School: Under the care of Philadelphia Yearly Meeting since 1759, Westmont seeks Quaker children for day (PreK-10) and boarding (9-12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 60 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westmont, PA 19395. (610) 399-7900.

United Friends School: coed; preschool-8; emphasizing individualized, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County, 20 South 10th Street, Quakertown, PA 18951. (215) 538-9024.

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Lundillo Road, Haverford, PA 19041. (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. 318 Meeting House Road, Horsham, PA 19044. (215) 574-2875.

Services Offered

Junior high boarding school for grades 7, 8, 9. Small academic classes; challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. Arthur Morgan School, 1911 Hannah Branch Road, Burnsville, NC 28714. (704) 675-2162.

Family Finances. The Quaker School at Horsham, a value-centered elementary and middle school for students with learning differences.

6026-11. Quaker Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments of any type are available. Joyce Moore Financial Services at (516) 303-3920 or e-mail JMS@NOL.com. (Securities offered by Washington Security Corporation, Washington, D.C. 20044).
Meetings
A partial listing of Friends meetings in the United States and abroad.

UNITED STATES

Alabama

BIRMINGHAM-Unprogrammed meeting. 10 a.m. Sundays. PATH, 409 211st Street North. (205) 392-0570.

FAIRHOPE-Unprogrammed meeting 10 a.m. Sundays at Meetings House, 9211 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (334) 928-0985.

HUNTSVILLE-Unprogrammed meeting 10 a.m. Sundays in various homes. Call (205) 837-6237 or write P.O. Box 3590, Huntsville, AL 36910.

ROYAL (Blount) Worship group. (205) 429-3088.

Arizona

BISBEE-Worship group. (520) 432-7893.

FLAGSTAFF-Unprogrammed meeting and worship 9 a.m. At SheHon’s Primary Education Center, 7526 E. 1st St., Flagstaff. Phone: (928) 778-6011.

TUCSON-Friends Meeting (unprogrammed). First-day school 10 a.m. worship, 11 a.m. at 105 N. 5th Ave., Tucson, AZ 85705-7725. Information: (520) 325-3025.

Arkansas

FAYETTEVILLE-Unprogrammed. (501) 521-6857 or 207-5822.

HOPE-Unprogrammed. Call: (501) 777-3830.

LITTLE ROCK-Unprogrammed meeting, discussion 11 a.m. worship, 11 a.m. at 3415 West Markham. Phone: (501) 686-7223.

California

ARCATA-11 a.m. 1920 Zehndner. (707) 826-0481.

BERKELEY-Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Waidhall, 843-9275.

BERKELEY-Strawberry Creek, P.O. Box 5065, 524-9186. Unprogrammed worship and First-day School 10:30 a.m. Early worship 9 a.m. At Shenever’s Primary Education Center, 3325 Monds Way.

CHICO-10 a.m. singing, 10:30 a.m. unprogrammed worship, children’s classes. 2503 Mariposa Ave. 345-3429.


DAVIS-Meeting for worship First Days 9:45 a.m. 346 L. St. Visitors call 733-5924.

FRESNO-Unprogrammed meeting. Sunday 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93727. (209) 397-4162.

GRASS VALLEY-Meeting for worship 9:45 a.m. discussion/sharing 11 a.m. John Woolman School campus, 13075 Woolman Ln. Phone: (916) 263-3104.

HEMET-Meeting for worship 9:30 a.m., 2665 Chestnut Dr. Visitors call (714) 925-2818 or 927-7878.

LA JOLLA-Meeting 10 a.m. 7980 Eads Ave. Visitors call 455-1020.

LONG BEACH-10 a.m. Cirzaba at Spaulding. (310) 514-1730.

LOS ANGELES-Worship 11 a.m. at meetingshouse, 4167 So. Normandie Ave., L.A., CA 90007. (213) 296-0733.

MARCIN COUNTY-10 a.m. 177 East Hilhedge Ave., Mill Valley. Call: (415) 435-6755.

MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10 a.m. Call: (408) 849-8815.

OJAI-Unprogrammed worship. First Days 10 a.m. Call 646-4497 or 640-3290.

ORANGE COUNTY-Meeting for worship 10 a.m. Haver Ave Adult Day Care Center, 661 Hamilton St., Covina, CA 92824. (714) 796-7691.

PALO ALTO-Meeting for worship and First-day classes for children 11 a.m. 967 Colorado.

PASADENA-Orange Grove Monthly Meeting. 520 E. Orange Grove Blvd. First-day school, 10 a.m. meeting for worship 11 a.m. Phone: (913) 793-9223.

REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting. Unprogrammed. Call: (714) 662-5924 or 791-7766.

SACRAMENTO-Meeting 10 a.m. Stanford Settlement, 450 W. El Camino Real Northgate. Phone: (916) 448-6622.

SAN DIEGO-Unprogrammed worship. First Days, 10:30 a.m. 4846 Seminole Dr. (818) 267-4127.

SAN FRANCISCO-Meeting for worship and First-day School, 11 a.m., Sundays, 55 9th Street. (415) 431-7440.

SAN JOSE-Worship, discussion 11:30 a.m. at 1041 Morse St. (408) 251-0408.

SAN LUIS OBISPO-Worship 10 a.m. at 105 E. P-O., San Luis Obispo. Phone: (805) 532-8819.

SANTA BARBARA-Pathway School, 8397 E. Camino Real, Santa Barbara, CA 93101. Phone: (805) 636-9971.

SANTA CRUZ-Meeting 10:30 a.m., at Georgiana Bruce Kirby School, 117 Union St., Santa Cruz.

SANTA MONICA-First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 828-4069.

SANTA ROSA-Redwood Forest Meeting. Worship 10 a.m. 1667 Guerneville Rd. Phone: (707) 576-3327.

SEBASTOPOL-Apple Seed Friends, Worship 10 a.m. 167 No. High Street, P.O. Box 1173. (707) 823-7938.

STOCKTON-Delta Meeting, Unprogrammed. 10:30 a.m. 2nd, 3rd, 4th Sundays, AFSC Center, 445 West Weber. For information, call (209) 478-9423.

VISALIA-Worship 10:30 a.m. 1720 Ave. 296, Visalia. (209) 734-8275.

WHITTIER-Whittier Monthly Meeting. Administration Building, corner Park & Whittier Ave. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

Colorado

BOULDER-Meeting for worship 8:30 a.m. and 10 a.m. Childcare available. First-day school 10 a.m. John Woolman School. (303) 442-3638.

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at 701 East Boulder Street, Colorado Springs, Co. Tel: (719) 685-5546. Address: Colorado Springs Friends Meeting, P.O. Box 2814, Colorado Springs, CO 80901-2814.

December 1997 FRIENDS JOURNAL
ALFRED-Meeting for worship 10:30 a.m. each First Day in The Parish House, West University.


AUBURN-Unprogrammed meeting 1 p.m.; Seventy-day worship. By appointment only. Auburn Prison, 135 State St. Auburn, NY 13021. Meetings are first every Sunday at 3:00 p.m., and second every Monday at 7:00 p.m.

BROOKLYN-Worship and First-day school 11 a.m. (children in separate rooms). Phone: (718) 772-6464. For further information.

BULLS HEAD R D-Worship and First-day school 10:30 a.m. N. Dutchess Dr., Cold Spring, NY 10516. (914) 252-9352.

BUFFALO-Worship, 10:30 a.m. N. Parade near Scio Museum. (716) 892-6645 for further information.

CANTON-Quaker Meeting 10:30 a.m., 11 a.m. First-day school 10:30 a.m. N. Dutchess Dr., 1/4 mile E. Taconic Pkwy. (914) 364-3494.

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CENTRAL FINGER LAKES-Penny Yund, Sundays, September, through June, 7:30pm, 9:30am, and 11:00am. Children's programs available. Phone: (716) 385-5196.

CHAPPAQUA-Worship and First-day school 10:30 a.m. on the 3rd Sunday of each month. Phone: (914) 234-2488 or (914) 521-4260 (Annette. Rush).א

CHAPPELL - Meeting 10:30 a.m. on the 3rd Sunday of each month. Phone: (914) 234-2488 or (914) 521-4260 (Annette. Rush).

CHILDS-For the benefit of the congregation, a continuation of the 100th Anniversary celebration, a year-round meeting. Phone: (914) 496-6738.

CHILDS-Worship and First-day school will be held on the first Sunday of each month. Phone: (914) 496-6738.

CLINTON-Worship, Third Sunday of the month, 10:30 a.m., 78-267 Pleasant Ave. Phone: (845) 436-5521.

COLD SPRING-Hills Meeting, Community Club, E. Main St., Groton. Worship held 10:30 a.m. Sept.-May, (908) 356-9496 or (908) 356-9499.

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CORNELL-Worship with First-day school 10:30 a.m., Quaker Ave. Phone: 534-7474.

COPPERAS-For further information, please call (719) 634-8894.

CRUZS - Meeting 10:30 a.m. Call: (716) 765-4427 or (716) 765-4518.

CULVER-Worship meeting for worship every Sunday at 10:30 a.m.; Telephone: (518) 537-9618 or (518) 537-9617 (voice mail); e-mail: brickworks@delphi.com.

CUMBERLAND - Meeting for worship, 10:30 a.m. on the 3rd Sunday of each month. Phone: (914) 496-6738.

CUNNINGHAM-For the benefit of the congregation, a continuation of the 100th Anniversary celebration, a year-round meeting. Phone: (914) 496-6738.

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BROOKFIELD CITY WORSHIP GROUP-10 a.m. at Historic Neighborhood House, 3000 S.W. 2nd Ave., Portland. First-day school, 10:15 a.m. Contact Chris Czader (503) 267-8928.

FAYETTEVILLE-Corinthian Worship Group-10:30 a.m. at Daniels Chapel and Missions Center, 1000 S. 18th St., Fayetteville. First-day school, 10:15 a.m. Contact Gail Burt (479) 425-2425.

BOWLING GREEN-First-day school, 10:30 a.m., for location/directions call (419) 427-5369.

CANTON-First-day school, 10:30 a.m., contact Dale Smith (704) 456-7890.

LOGANSPORT-First-day school, 10:30 a.m., for location/directions call (503) 654-7890.

MOUNT VERNON-First-day school, 10:30 a.m., for location/directions call (503) 456-7890.

SOUTH BEND-First-day school, 10:30 a.m., for location/directions call (503) 456-7890.

WASHINGTON COUNTY-Worship Group-10:30 a.m. at Friends Meeting, 1301 S. Main St., Washington. First-day school, 10:15 a.m. Contact Gordon (503) 456-7890.
Woodmere at Jacaranda

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Florida's First Quaker Sponsored, Resident Owned Retirement Community

Resident Owned • Age 55+ • Choice of Condos & Villas from 700 - 2500 Sq. Ft. • Independent Lifestyle
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PLEASE SEND MORE INFORMATION

Name: ___________________ Spouse: ___________

Address: ___________________

City: ___________ State: _____ Zip: ____

Telephone: ___________________

FJ December 97

The Department of Insurance has advised FHC that Woodmere at Jacaranda is exempt from the provisions of FS 651 since it is a resident owned condominium.